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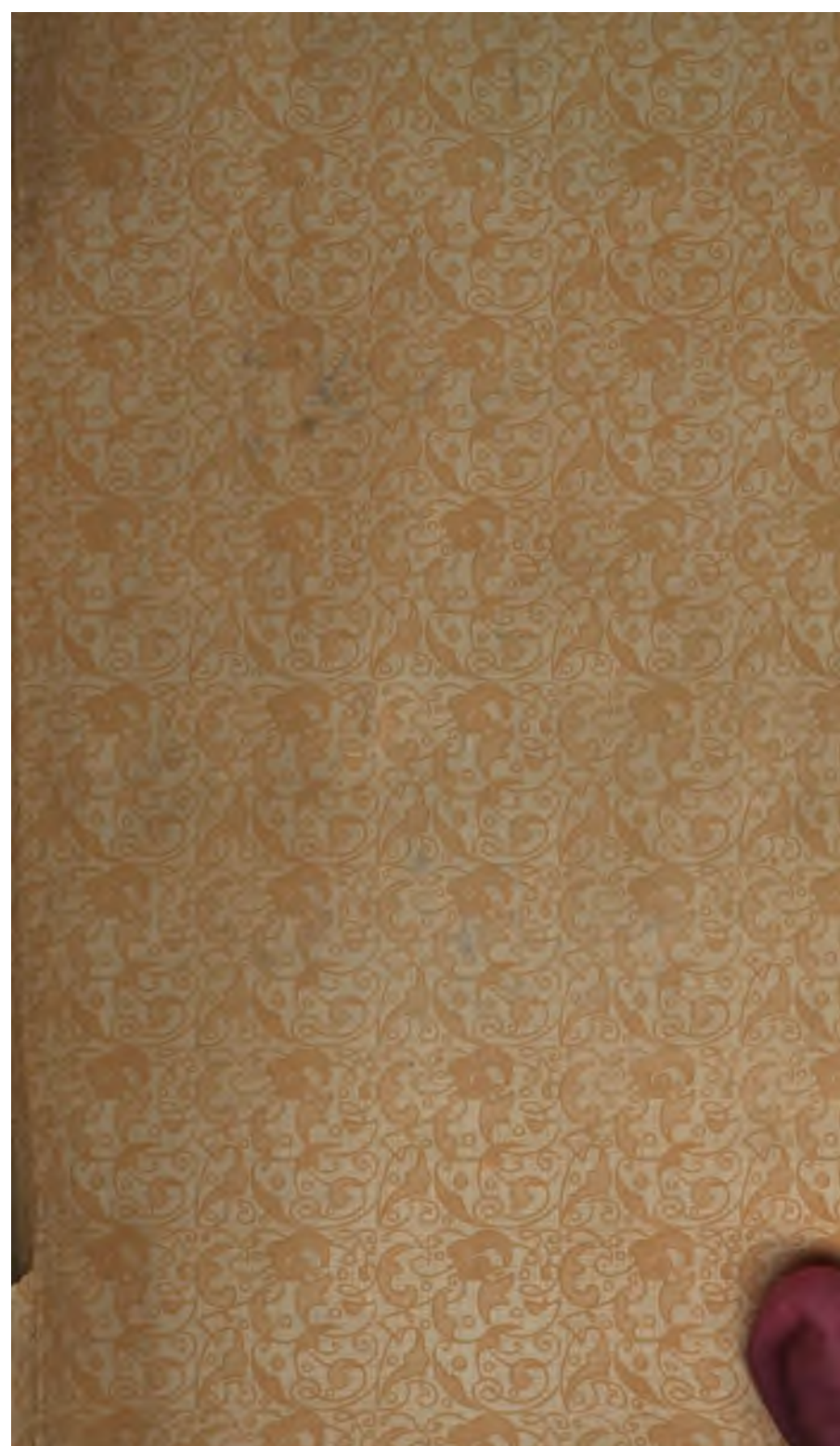
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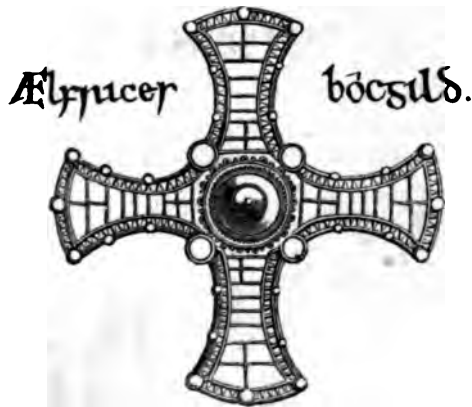


THE HOMILIES OF
THE ANGLO-SAXON CHURCH.

THE FIRST PART,
CONTAINING
THE SERMONES CATHOLICI,
OR
HOMILIES OF ÆLFRIC.
IN THE ORIGINAL ANGLO-SAXON, WITH AN
ENGLISH VERSION.

VOL. II.

By BENJAMIN THORPE, F.S.A.



LONDON:
PRINTED FOR THE ÆLFRIC SOCIETY.

MDCCCXLVI.

K

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ADDENDA AND CORRIGENDA.

VOL. I.

- Page 86, line 7, He hriðode, *add in translation*, He was seized with fever.
- 115, — 11, *for we read ye.*
 - 119, — 14, *for one read certain ones.*
 - 124, — 4 from bottom, *for ce read be.*
 - 130, — 12, *for gefremmam read gefremman.*
 - 135, — 4 from bottom, *after temple add*, as it was appointed in God's law.
 - 154, — 12, *for neoxna- read neorxna-.*
 - 167, — 7, *for text read exposition.*
 - 189, — 18, *after prophecy add*, Now are the two institutions, psalm-singing and prophecy.
 - 217, — 21, *for evening read eve*: so line 27, Saturday night and Sunday night, *are the nights preceding those days.*
 - 285, — 3 from bottom, *for Ghost read Will.*
 - 313, last line, *for precepts read doctrine.*
 - 353, line 8, *for common things read simple viands.*
 - 416, — 5, *for gesihum read gesiðum.*
 - 422, last line, *for gudum read godum.*
 - 425, line 19, *for leaded read loaded.*
 - 428, — 1, 2, *for ceac-fulne read ceac fulne.*
 - 429, — 2, *for jugful read jug full.*

VOL. II.

- Page 17, line 5 from bottom, *after said add*, "God ascendeth to heaven with great joy." And again the same said,
- 30, — 20, *for we arð read wearð.*
 - 31, — 15, *for followed read believed.*
 - 40, — 21, *for Criste read Crist.*
 - 52, — 12, *for min read mid.*
 - 152, — 2 from bottom, *for liðe bige read liðebige.*

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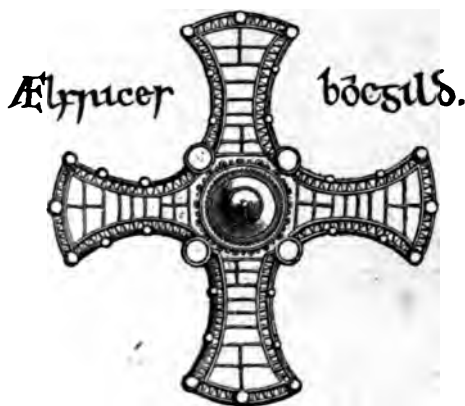
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THE HOMILIES
OF THE
ANGLO-SAXON CHURCH.

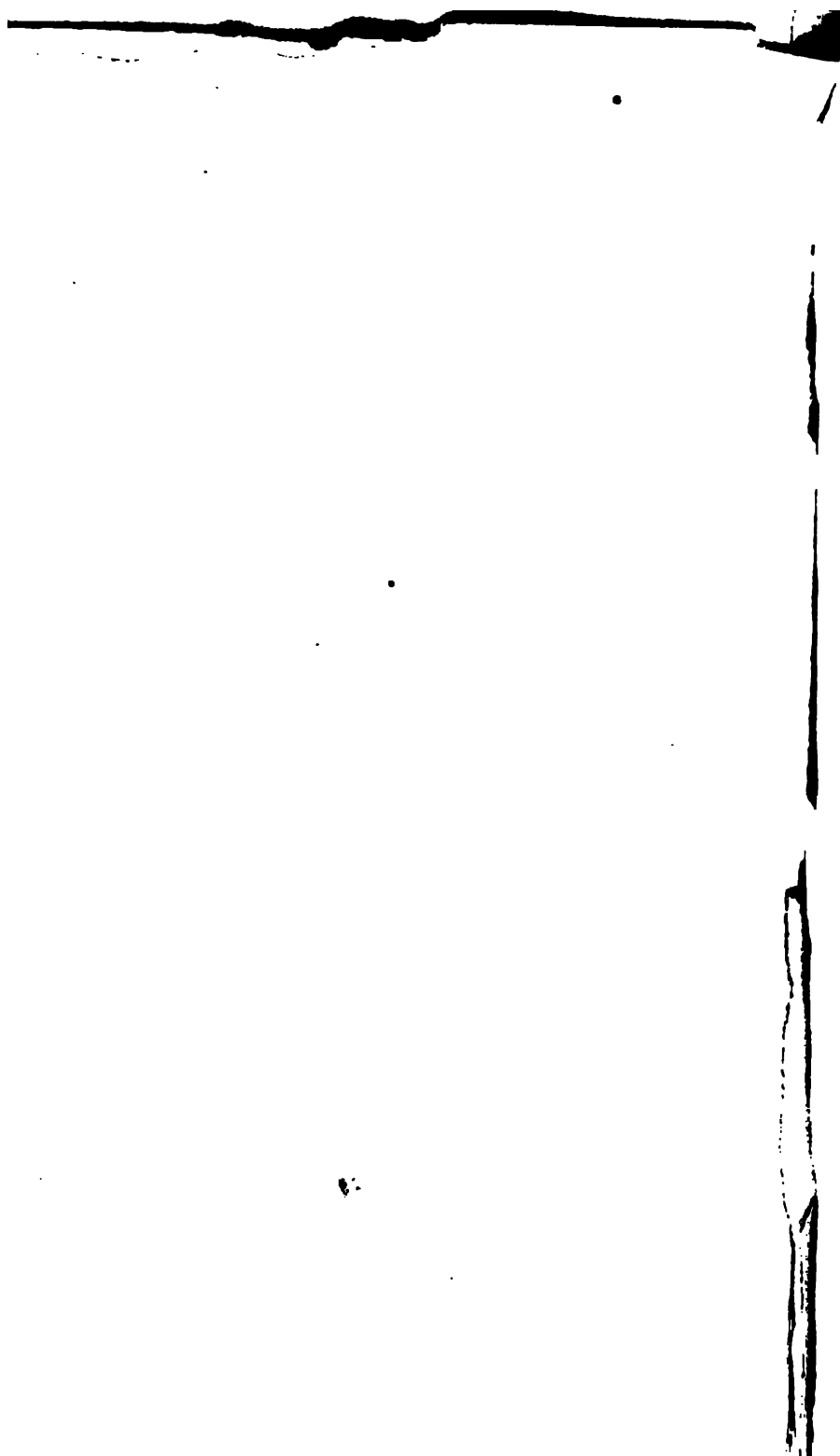
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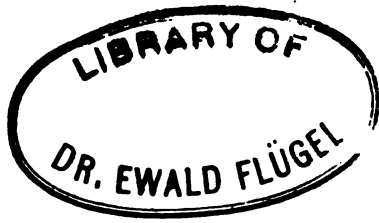
By BENJAMIN THORPE, Esq., F.S.A.

VOL. II. PART VI.



LONDON:
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MDCCCXLV.





INCIPIT PRÆFATIO HUIUS LIBRI.

IN NOMINE CHRISTI OMNIPOTENTIS.

ÆLFRICUS, humilis servulus Christi, honorabili et amando Archiepiscopo Sigerico perpetuam sospitatem optat in Domino. Fateor Almitati tuæ, Domne venerabilis, omnimodis me indignum, et quasi superstitiosum, quod presumpsi tibi alloqui divinis sermocinationibus, videlicet per codicellum quem nuper tuæ auctoritati direximus: sed quia nostrum studium nimium laudasti, gratanter illam interpretationem suscipiens, festinavimus hunc sequentem librum, sicuti Omnipotentis Dei gratia nobis dictavit, interpretare, non garrula verbositate, aut ignotis sermonibus, sed puris et apertis verbis linguæ hujus gentis, cupientes plus prodesse auditoribus simplici locutione quam laudari artificiosi sermonis compositione, quam nequaquam didicit nostra simplicitas; et licet multis injuriis infestum piratarum concutiebamur, postquam præfatum libellum tuæ Sanctitati transmisimus, tamen nolentes repperiri falsidici promissores, dolente animo hoc opus perfecimus. Igitur in anteriore opere ordinavimus xl. sermones, in isto vero non minor numerus sententiarum invenitur, quamvis aliquæ illarum brevitate angustentur. Hoc quoque opus commendamus tuæ auctoritati corrigendum, quemadmodum et precedens, precantes obnixè ne parcas obliterare, si aliquas malignæ hæresis maculas in eo repperies, quia malo apud Benignitatem tuam

reprehendi quam incauta seductione apud inscios laudari. Perlegat queso Benignitas vestra hanc nostram interpretationem, quemadmodum et priorem, et dijudicet si fidelibus

PRÆFATIO.

IC ÆLFRIC munuc awende þas bōc of Ledenum bōcum to Engliscum gereorde, þam mannum to rædenne þe þæt Leden ne cunnon. Ic hi genām of halgum godspellum, and æfter geðungenra lāreowa trahtnungum hi asmeade, þæra lāreowa naman ic awrāt on ðære ærran bēc, on ðære Ledenan forespræce. Ic gesette on twām bōcum þa gereccednysse ðe ic awende, forðan ðe ic ðohte þæt hit wære læsse æðryt to gehyrenne, gif man ða āne bōc ræt on ānes gearas ymbryne, and ða oðre on ðam æftran geare. On ægðer þæra bōca sind feowertig cwyda, buton ðære forespræce, ac hī ne sind na ealle of godspellum genumene, ac sind forwel fela of Godes halgena līfe oððe þrowunge gegaderode, þæra ānra þe Angelcynn mid freols-dagum wurðað. Ætforan ælcum cwyde we setton ða swutelunge on Leden, mæg swa-ðeah se ðe wile þa capitulas æfter ðære forespræce geendebyrdian. Nu bidde ic and halsige, on Godes naman, gif hwā ðas bōc awritan wylle, þæt hē hī geornlice gerihte be ðære bysne, þe-læs ðe we, þurh gýneleasum writerum, geleahtrode beon. Micel yfel deð se ðe leas writ, buton he hit gerihte, swilce hē gebringe ða soðan lāre to leasum gedwylde: forði sceal gehwā gerihltæcan þæt þæt hē ær to wōge gebigde, gif he on Godes dome unscyldig beon wile.

PRÆFATIO. QUONIAM

catholicis habenda est, an abicienda. Nequaquam nos invidorum reprehensio movet, si hoc munus tuæ benigne auctoritati non displicuerit. Vale in Christo jugiter. Amen.

PREFACE.

I ÆLFRIC the monk have turned this book from Latin books into the English tongue, for those men to read who know not Latin. I have taken it from the holy gospels, and treated it after the expositions of highly venerable doctors, the names of which doctors I wrote down in the former book, in the Latin preface. I have set the matter which I have turned in two books, because I thought that it were less tedious to hear, if the one book were read in the course of one year, and the other in the year following. In each of these books there are forty discourses, without the preface, but they are not all taken from the gospels, but are very many of them gathered from the life or passion of God's saints, of those only whom the English nation honours with feast-days. Before each discourse we have set the argument in Latin, though every one who will, may order the chapters according to the preface. I now pray and implore, in the name of God, if any one will transcribe this book, that he carefully rectify it by the copy, lest, through negligent writers, we be blamed. He does great evil who writes false, unless he rectify it, as though he brought the true doctrine to false heresy; therefore should every one correct that which he had perverted to wrong, if he will be guiltless at God's doom.

AMMONITIO.

Unum adhuc vellem preponere huic libello, non quasi prefationem, sed quasi ammonitionem : scilicet, cavende ebrietatis, sicut Dominus in Levitico ad Aaron his verbis locutus est, “Dixit Dominus ad Aaron, Vinum et omne quod inebriari potest non bibes tu et filii tui, quando intratis tabernaculum testimonii, ne moriamini, quia preceptum est sempiternum in generationes vestras, et ut habeatis scientiam discernendi inter sanctum et prophanum, inter pollutum et mundum.” In Novo Testamento quoque Dominus ammonivit discipulos suos, his verbis, dicens, “Adtendite autem

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CATHOLICUS SERMO DE NATALE DOMINI, AD POPULUM
EXCERPTUS.

DE TESTIMONIIS PROPHETARUM.

VIII. KL. JANUAR.

NATIVITAS DOMINI.

MINE gebroðra ða leofostan, on þisum dæge we wurðiað ures Hælendes acennednysse æfter þære menniscnysse. Hē wæs to-dæg acenned of ðam halgan mædene Marīan mid lichaman and mid sawle, seðe wæs æfre mid ðam Fæder wunigende on þære Godcundnysse. He is tuwa acenned, and ægðer acennednys is wundorlic and unasecgendlic. Hē

vobis, ne forte graventur corda vestra in crapula et ebrietate et curis hujus vitæ, et superveniat in vos repentina dies illa." Tantum vitium est ebrietas, ut Paulus apostolus et doctor gentium adtestetur, "Ebriosos regnum Dei possidere non posse." O quam beati sunt qui Deo vivunt, et non seculo, virtutibus, et non vitiis; et quamvis sanctorum patrum jejunia vel abstinenciam non valeamus imitari, nequaquam tamen debemus enerviter succumbere nefandis crapulis et æbrietatibus, Domini nostri et Dei terribilibus commoniti comminationibus. Sufficiunt hæc monita docibilibus, nam indocibilibus et duris corde nulla sufficiunt hortamenta. Iterum rogo et opto ut valeas, venerabilis Archiepiscopo Sigerice, jugiter in Christo. Amen.

HERE BEGINS THE BOOK OF CATHOLIC SERMONS IN ENGLISH, FOR THE SECOND YEAR.

A CATHOLIC SERMON ON THE LORD'S NATIVITY,
SELECTED FOR THE PEOPLE.

ON THE TESTIMONIES OF THE PROPHETS.

DECEMBER XXV.

THE NATIVITY OF THE LORD.

MY dearest brethren, on this day we celebrate our Saviour's birth according to humanity. He was to-day born of the holy maiden Mary, with body and with soul, who was ever existing with the Father in the Godhead. He is twice born, and each birth is wonderful and unspeakable. He was ever

wæs æfre of ðam Fæder acenned, forðan ðe hē is þæs Fæder Wisdom, þurh ðone hē geworhte and gesceop ealle gesceafta. Nu is ðeos acennednys buton anginne, forðan þe se Fæder wæs æfre God, and his Wisdom, þæt is, his Sunu, wæs æfre of him acenned, buton ælcere meder.

Þeos acennednys, þe we nu to-dæg wurdiað, wæs of eorðlicere meder, buton ælcum eorðlicum fæder. Se Fæder þurh hine gesceop ús, and eft, ðaða we forwyrhte wæron, þa asende hē þone ylcan Sunu to ðisum life to ure alysednysse; forðan þe Adam, se forma man, agylte wið God, and his Scyppendes bebod tobræc, and deofles lāre gehyrsumode, and wearð deofle betæht, hē and eal mancynn into helle wīte. Þa æfre smeade God fram frymðe middaneardes, hū he mihte mancynnes gehelpan, and fram deofles anwealde ahreddan. Þa nolde hē asendan to ure alysednysse naðor ne engel, ne heah-engel, ne wītegan, ne apostolas; ac sende se Fæder his ācennedan Sunu to þrowunge and to cwale for mancynnes alysednysse. Ða geswutelode God hū miccle lufe he hæfde and hæfð to us, þaða he asende his āgen Bearn to slege for us. Hwā dorste þæs gewilnian þæt se Ælmihtiga Cyning sceolde besceofan to cwale his ācennedan Æðeling, and swa ahreddan þone ðeowan? Næs se Sunu na genyd þæt hē mann gewurde, and siððan for us ðrowian sceolde, ac hē wæs gehyrsum his Fæder æfre oð deað. He wæs ācenned mid his Fæder on hefonum; ða nolde he āna beon, ac wolde habban gebroðru, and com to ús, forði þæt he wolde us to his rice gebringan, þær we to gesceapene wæron. Þa gif hē come on ðære Godcundnysse buton menniscnysse, þonne ne mihte ure tyddernys aberan his mihte. Ne seo Godcundnys ne mihte nān ðing þrowian, forðan þe heo is unðrowigendlic. Þa genam se Ælmihtiga Godes Sunu ða menniscnysse of anum mædene, and wearð gesewenlic mann and þrowigendlic; and swiðe gedafenlic hit wæs, ðaða hē mann wolde beon, þæt hē ne geceas na him wīf to meder, ac geceas clæne mæden and

born of the Father, for he is the Wisdom of the Father, through whom he wrought and created all creatures. Now this birth is without beginning, because the Father was ever God, and his Wisdom, that is, his Son, was ever born of him, without any mother.

This birth, that we now to-day celebrate, was of an earthly mother, without any earthly father. The Father created us through him, and afterwards, when we were fordone, he sent the same Son to this life for our redemption ; because that Adam, the first man, sinned against God, and brake his Creator's commandment, and obeyed the devil's teaching, and was delivered to the devil, he and all mankind, into hell-torment. Then God ever meditated from the beginning of the world, how he might help mankind, and rescue them from the power of the devil. Then he would not send to our redemption either angel, or archangel, or prophets, or apostles ; but the Father sent his only-begotten Son to suffering and to death for the redemption of mankind. Then God manifested how great love he had and hath for us, when he sent his own Child to be slain for us. Who durst desire that the Almighty King should urge to death his only-begotten Prince, and so save the servant ? The Son was not forced to become man, and afterwards to suffer for us, but he was ever obedient to his Father unto death. He was only-begotten with his Father in heaven ; then would he not be alone, but would have brothers, and came to us, because he would bring us to his kingdom, to which we had been created. But if he had come in the Godhead without humanity, then could our weakness not have endured his might. The Godhead could suffer nothing, because it is impassible. The Almighty Son of God assumed humanity of a maiden, and became a visible and passible man ; and very fitting it was, when he would become man, that he chose not a woman for his mother, but chose a pure maiden ; and also, when a maiden should bear,

eac, ðaða mæden acennan sceolde, þæt heo acende God Ælmihtigne, seðe is ægðer ge God ge mann, ān Crist. He ongann beon þæt he næs, ac hē þurhwunode þæt he ær wæs. He ongann on ðære menniscnysse, seðe æfre wæs and æfre bið God. Nis na hwæðere gerunnen togædere seo Godcundnys and seo menniscnys, ac seo Godcundnys is ymbscryd mid þære menniscnysse, swa þæt ðær nys naðor gemencgednys ne todāl.

Mārian mægðhād wæs menigfealdlice getācnod on þære ealdan æ. God behead Moysen þam heretogan þæt hē ge-name twelf drige gyrda æt þam twelf mægðum Israhela ðeoda, and alede hī ætforan ðam halgan scrine, binnon ðam micclan getelde : and hē wolde ðurh ða gyrda geswutelian hwæne hē to biscope gecoren hæfde. Þa, on ðam oðrum dæge, wæs Aārones gyrd gemett growende mid bogum, and blowende, and berende hnyte. Witodlice seo drige gyrd, þe næs on eorðan aplantod, ne mid nānre rinde befangen, ne mid sæpe acucod, and swa-ðeah greow, and bleow, and bær hnyte, hæfde getācnunge þære eadigan Mārian, þe næfde weres gemānan, and swa-ðeah þone liflican wæstū abær, seðe is soð Biscop and ure sawla Alysēd.

Mennisc gesceapennys is on feower wison. Se frumsceapena mann Adām næs gestryned ne acenned, ac God hine gesceop. Seo oðer gesceapennys wæs swa þæt God gesceop Euan of hire weres sidan. Ne sind þas twa gesceapennyssa nanum oðrum gelīce. Seo ðridde gesceapennys is, þæt men beoð gestrynede ðurh wer and þurh wif, swa swa we dæg-hwomlice geseoð, and þeos ān gesceapennys is gewunelic. Seo feorðe gesceapennys wæs swa þæt Crist wearð acenned of mædene buton were. Nis ðeos gesceapennys nanum oðrum gelīc. Þa twā forman gesceapennyssa feollon on hryre, and seo ðridde wæs on hryre acenned ; ac seo feorðe alysde ða ðreo. / Se ylca Godes Sunu, seðe ealle ðing gesceop, hē eac gesceop his āgene moder, and on hire innoð sylf becom, and ðærōn geworhte his āgenne lichaman, and wearð of hire ge-

that she bare God Almighty, who is both God and man, one Christ. He began being what he was not, but he continued what he before had been. He began in humanity, who ever was and ever will be God. Yet are the Godhead and the humanity not mingled together, but the Godhead is invested with the humanity, so that there is neither admixture nor separation.

The maidenhood of Mary was manifoldly betokened in the old law. God bade Moses, the leader, take twelve dry rods from the twelve tribes of the people of Israel, and lay them before the holy ark within the great tabernacle : and he would by those rods declare whom he had chosen for bishop. Then, on the second day, Aaron's rod was found growing with boughs, and blowing, and bearing nuts. Verily the dry rod, which was not planted in the earth, nor clothed with any rind, nor with sap quickened, and yet grew, and blew, and bare nuts, betokened the blessed Mary, who had no society of man, and yet bare the Living Fruit, who is the true Bishop and the Redeemer of our souls.

Human creation is in four ways. The first-created man, Adam, was not begotten nor born, but God created him. The second creation was so that God created Eve from her husband's side. These two creations are like to none other. The third creation is, that men are begotten by man and by woman, as we see daily, and this creation is alone common. The fourth creation was so that Christ was born of a maiden without man. This creation is like to none other. The first two creations fell into perdition, and the third was in perdition born ; but the fourth redeemed the three. The same Son of God, who created all things, created also his own mother, and came himself into her womb, and therein wrought his own body, and of her was born, a true man in soul and

boren soð man on sawle and on lichaman ; and seo modor næs na gewemmed þurh þæt cild, ac wæs gehalgod. Mæden heo wæs beforan ðære cenninge, and mæden on ðære cenninge, and mæden æfter ðære cenninge. Ne bið nān mægðhād forloren on cenninge, ac bið forloren on hæmed. Þonne hwilc mæden mid luste weres bricð, þonne bið hire mægðhād æfre siððan adylegod, hæbbe heo cild næbbe heo. Ac þæt clæne mæden Maria hæfde behāten hire mægðhād Gode, and wæs mid þam Halgum Gaste afylled, and gescyld wið ælcere costnunge. Ne unlust on hire mōd ne becom, ne heo weres ne breac ; þa wæs heo forði mæden, þeah ðe heo Cild hæfde. Nis nān wifhādes mann hire gelīca, forði naðer ne ær ne siððan næs nān mæden þæt bearn gebære, and syððan mæden þurhwunode, buton hire ānre. Sindon þeah-hwæðere sume gesceafta þe tumað buton hæmede, and bið ægðer ge seo moder mæden ge seo dohtor ; þæt sind beon : hī tumað heora team mid clānnysse, of ðam hunige hī bredað heora brod, and beoð acennede þa geongan mid mægðhāde, and ða yldran wuniað on mægðhāde. Eac seo halige Godes gelaðung, þæt is, eal cristen folc, is genemned to ānum mædene, swa swa se apostol Paulus cwæð to ðam folce þe hē to Gode gebigde, “ Ic beweddode eow ānum were, þæt ge sceoldon gearcian clæne mæden Criste.” Eac Iohannes se Fulluhtere þus cwæð be Criste, “ Se ðe bryde hæfð, he is brydguma.” And se sealm-wyrhta Daid sǣng be Criste, þus cweðende, “ Swa swa brydguma hē gæð forð of his bryd-bedde.”

Ealle cyrcan on middanearde sind getealde to ānre cyrcan, and seo is gehāten Godes gelaðung, forðan ðe we sind ealle gelaðode to Godes rice. Nu is ðeos gelaðung Cristes bryd, and þurhwunað mæden, swa swa seo halige Maria. Seo gelaðung is ealra cristenra manna moder on gastlicere acennednysse, swa swa Crist sylf cwæð on his godspelle, “ Buton gehwā beo tuwa acenned, ne mæg hē na faran into heofonan rice.” Hū bið se mann tuwa acenned ? Ælc man bið acenned lichamlice of fæder and of meder, ac he ne bið Godes

in body ; and the mother was not defiled through that child, but was hallowed. Maiden she was before the birth, and maiden in the birth, and maiden after the birth. No maidenhood is lost in birth, but is lost in intercourse. When any maiden with desire associates with man, then is her maidenhood destroyed for ever after, whether she have a child or not. But the pure maiden Mary had promised her maidenhood to God, and was filled with the Holy Ghost, and shielded against every temptation. No evil desire came into her mind, nor had she intercourse of man ; therefore was she a maiden, though she had a Child. There is no woman like unto her, for, neither before nor since, was there any maiden that bare a child and afterwards continued a maiden, save her alone. There are, nevertheless, some creatures that teem without intercourse, and both the mother is maiden as also the daughter ; such are bees : they bring forth their offspring in purity, from the honey they nourish their brood, and the young are brought forth with maidenhood, and the elder continue in maidenhood. Also the holy church of God, that is, all christian people, is consecrated to one maiden, as the apostle Paul said to the people whom he converted to God, " I have betrothed you to one man, that ye might prepare a pure maiden for Christ." John the Baptist also thus spake of Christ, " He who hath a bride is a bridegroom." And the psalmist David sang of Christ, thus saying, " As a bridegroom he goeth forth from his bride-bed."

All churches in the world are reckoned as one church, and it is called the congregation of God, because we are all called together to God's kingdom. Now this congregation is God's bride, and continues a maiden like the holy Mary. The congregation is the mother of christian men in ghostly birth, as Christ himself said in his gospel, " Unless every one be twice born, he cannot go into the kingdom of heaven." How is a man twice born ? Every man is born bodily of father and of mother, but he is not a child of God, unless he be born

bearn, buton he beo eft acenned of ðære gastlican meder, of Cristes bryde, swa swa he sylf cwæð, “Buton gehwā beo gedcenned of wætere and of ðan Halgan Gaste, ne mæg hē faran into Godes rice.” Ælc man bið mid synnum gestryned and geboren, ðurh Adams forgægednysse, ac he bið eft Criste acenned on ðære halgan gelaðunge, þæt is, on Godes cyrcan, þurh fulluht. Þæt wæter aðwehð þone lichaman, and se Halga Gast aðwehð ða sawle fram eallum synnum; and se gefulloda man bið þonne Godes bearn, gif hē onriht hylt fæder and moder, þæt is, Crist and his bryd, seoðe dæg-hwomlice acenð gastlice cild, and hwæðere ðurhwunað on clænum mægðhāde.

Ure ealda fæder, Adam, us gestrynde to deaðe, and Crist us gestrynð gastlice to ðam ecan life, gif we forbugað deofles lāre, and beoð urum Drihtne gehyrsume on his bebodum. Ealle ða ðing ðe Crist dyde for us, ealle hī wæron ær gefyrn gewitegode, þæt men sceoldon gelyfan þæt he is soðfæst, þonne he hæfð swa fela gewitan þe cyðdon his to-cyme, and hū he geboren wæs, and hū he ðrowode deað his āgenes þances, and hū he of deaðe arās and astah to heofonum, and hū he cymð eft to ðam micclum dome, to demenne eallum mancynne, ælcum be his gewyrhtum.

Se Ælmihtiga God behet gefyrn worulde Abrahame þam heahfædere, þæt on his cyune sceolde beon eal mancynn gebletsod, and him eac swa gelæste. Of Abrahames cynne com se mæra cyning Daid, and of ðam cyne-cynne com seo halige Maria, and of Marīan Crist wearð acenned, and þurh Crist is eal mancynn gebletsod, þa ðe rihtlice gelyfað. Eft, se witega Hieremias cwæð be ðam Hælende, “Ðes is ure God, and nis nān oðer geteald to him. He arærde and gesette steore and þeawfæstnysse his folce Israhel. He wæs siððan gesewen ofer eorðan, and mid mannum he drohtnode.” Eft, oðer witega Micheas witegode be Cristes to-cyme, þus cweðende, “þonne bið siþ on eorðan, þonne ure Drihten cymð to urum lande, and ðonne hē gæð into urum husum.” Eft, Isaías se

again of the ghostly mother, of Christ's bride, as he himself said, "Unless every one be born again of water and of the Holy Ghost, he cannot go into God's kingdom." Every man is begotten and born with sins, through Adam's transgression; but he is again born to Christ in the holy congregation, that is, in God's church, through baptism. The water washes the body, and the Holy Ghost washes the soul from all sins; and the baptized man is then a child of God, if he rightly hold to father and mother, that is, to Christ and his bride, who daily bears ghostly children, and yet continues in pure maidenhood.

Our old father, Adam, begat us to death, and Christ begets us spiritually to eternal life, if we eschew the precepts of the devil, and be obedient to our Lord in his commandments. All the things that Christ has done for us, they were all prophesied long before, that men might believe that he is true, when he has so many witnesses who declared his advent, and how he was born, and how he suffered death of his own free will, and how he arose from death and ascended to heaven, and how he will come again to the great doom, to judge all mankind, each according to his works.

The Almighty God promised in the time of old to the patriarch Abraham, that in his race all mankind should be blessed, and also fulfilled his promise. Of Abraham's race came the great king David, and of that royal race came the holy Mary, and of Mary Christ was born, and through Christ all mankind is blessed, those who rightly believe. Again, the prophet Jeremiah said of Jesus, "This is our God, and there is none other accounted with him. He hath raised and established direction and discipline to his people Israel. He was afterwards seen upon earth, and with men he dwelt." Again, another prophet, Micah, prophesied of Christ's advent, thus saying, "Then shall peace be on earth, when our Lord cometh to our land, and when he goeth into our houses."

witega awrāt on his witegunge, and þus cwæð, “Efne ān mæden sceal geeacnian, and acennan Sunu, and his nama bið Emmanuhel,” þæt is gereht, ‘God is mid us.’ Eft, Ezechiel witegode be ðære byrig Hierusalem and be Criste, ðus cweðende, “þin Cyning cymð to ðe eadmod, and ge-edataðelað þe.” Danihel se witega sette eac on his witegunge, þæt se heah-engel Gabrihel him com to fleogende, and him þus to cwæð, “Ic eom cumen to ðe, Danihel, to ði þæt ic sceal ðe tæcan, and þu understand mine spræce, and understand þas gesihðe. Feower hund geara and hund-nigontig geara sind getealde of ðysum dæge ofer ðe, and ofer ðinum folce, and ofer ðære byrig Hierusalem; and þonne bið seo ealde for-gægednys geendod, and synn underfehð geendunge, and unrihtwisnys bið adylegod, and bið gebroht ece rihtwisnys, and gesihð and witegunga beoð gefyllede, and bið gesmyrod ealra halgena Halga.” Ealle ðas ðing sind gefyllede þurh Cristes menniscnysse.

Æfter þam fyrste and andagan, þe se heah-engel Gabrihel gecwæð to Danihele, þurh Crist is geendod Adames forgægednys and his synn; and Crist adylegode ælce unrihtwisnysse, and astealde ða ecan rihtwisnysse, and hē gefylde ealle witegunga þurh hine sylfne, and he is ealra halgena Halga, forðan þe he is heafod ealra haligra manna. Hū is hē gesmyrod? Man smyrað cyning mid gehalgodum ele, þonne man hine to cyninge gehalgað, and on ælcere hādunge, ge on diaconhāde, ge on preosthāde, ge on biscophāde, æfre se ðe ðær gehādod bið, he bið gesmyrod mid gehalgodum ele. Crist is soðlice ealra biscopa Biscop, and ealra cyninga Cyning. Nu is hē gesmyrod na mid eorðlicum ele, ac mid seofonfealdre gife þæs Halgan Gastes; forðan þe on Criste wunað eal gefyllednys ðære Godcundnysse lichamlice.

Eft, be Cristes acennednysse Daid se sealm-wyrhta sang and cwæð, þæt he gehyrde Cristes stemne, þus cweðende, “God cwæð to me, Ðu eart min sunu, nu to-dæg ic gestrynde þe.” Eft þæs Fæder stemn be his Bearne clypode,

Again, Isaiah the prophet wrote in his prophecy, and thus said, "Behold a maiden shall conceive, and bear a Son, and his name shall be Emanuel," which is interpreted, 'God is with us.' Again, Ezekiel prophesied of the city of Jerusalem and of Christ, thus saying, "Thy King cometh to thee humble, and shall re-establish thee." Daniel the prophet set also in his prophecy, that the archangel Gabriel came to him flying, and thus spake to him, "I am come to thee, Daniel, in order to teach thee, and do thou understand my speech, and understand this vision. Four hundred and ninety years are reckoned from this day over thee, and over thy people, and over the city of Jerusalem; and then shall the old transgression be ended, and sin shall have an end, and unrighteousness shall be rooted out, and everlasting righteousness shall be brought, and vision and prophecies shall be fulfilled, and the Holy of all holies shall be anointed." All these things are fulfilled through Christ's humanity.

After that space and term, which the archangel Gabriel announced to Daniel, Adam's transgression and his sin are ended through Christ; and Christ has rooted out every unrighteousness, and established everlasting righteousness, and he fulfilled all prophecies through himself, and he is the Holy of all holies, for he is the head of all holy men. How is he anointed? A king is anointed with hallowed oil, when he is hallowed for king; and in every ordination, as well in deaconhood as in priesthood and in bishophood, he who is invested therewith is anointed with hallowed oil. But Christ is Bishop of all bishops, and of all kings King. He is not anointed with earthly oil, but with the sevenfold grace of the Holy Ghost; for in Christ dwells bodily all perfection of the Godhead.

Again, David the psalmist sang of Christ's birth, and said, that he heard the voice of Christ thus saying, "God said unto me, Thou art my Son, now to-day have I begotten thee." Again, the voice of the Father cried concerning his

and cwæð, "He sylf clypode to me, þu eart min Fæder." And eft, se Fæder be him cwæð, "Ic beo him Fæder, and he bið me Sunu, and ic gesette hine frumcennedne and healicne toforan eallum eorðlicum cynegum." Isaias eft witegode be Cristes acennednysse, "Us is Cild acenned, and us is Sunu forgifen, and his ealdordom is on his exlum, and he bið gehāten Wundorlic, Rædbora, Strāng God, and Fæder þære toweardan worulde, and sibbe Ealdor; his rice and his anweald bið gemenigfyld, and ne bið nān ende his sibbe."

Be ðam wundrum þe Crist geworhte witegode Hieremias to þære byrig Hierusalem, þus cweðende, "To ðe cymð þin Alysend, and þis bið his tācn, Hē geopenað blindra manna eagan, and deafum hē forgifð heorcununge, and mid his stemne hē arærð þa deadan of heora byrgenum." And be ðam ylcan cwæð Isaias, "Secgað þam wāc-modum, þæt hi beon gehyrte, and nān ðing ofdrædde: her cymð God sylf and gehælð us. þonne beoð geopenode blindra manna eagan, and deaffra manna earan gehyrað; þonne hleapð se healta swa swa heort, and dumbra manna tungan beoð swiðe getinge." Be his ðrowunge cwæð Isaias, "He is gelæd to slege swa swa scēp, and he suwade, and his muð ne ondyde, swa swa lamb deð, þonne hit man scyrð." And eft cwæð Daud, "Hī þurhðydon mine handa and mine fet, and hī dældon min reaf betwux him." Be Cristes deaðe witegode se ylca Daud, and cwæð be Cristes lice, "Min lichama gerest on hihte, forðan þe þu ne forlætst mine sawle on helle, ne ðu ne geðafast þæt min lichama gebrosnige." Ðas word Crist geclypode to his Fæder; and siððan he cwæð be his æriste, "Ic arās of deaðe, and ic eft mid þe eom." Be his upstige cwæð se ylca Daud, "God astihð up to heofonum mid micelre myrhðe." And eft se ylca cwæð, "Singað þam Gode ðe astah ofer hefonas to east-dæle." Be ðam þe Crist sitt æt his Fæder swiðran, cwæð se ylca witega, "God cwæð to mium Drihtne, Site her to minum swiðran." Be ðam ðe

Son, and said, "He himself called to me, Thou art my Father." And again, the Father said of him, "I will be to him a Father, and he shall be to me a Son, and I will set him first-born and exalted before all earthly kings." Isaiah again prophesied of Christ's birth, "To us a Child is born, and to us a Son is given, and his authority shall be on his shoulders, and he shall be called Wonderful, Counsellor, Powerful God, and Father of the world to come, and Prince of peace; his empire and his power shall be multiplied, and of his peace there shall be no end."

Of the wonders which Christ wrought, the prophet Jeremiah prophesied to the city of Jerusalem, thus saying, "To thee cometh thy Redeemer, and this is his token, He shall open the eyes of blind men, and to the deaf he shall give hearing, and with his voice he shall raise the dead from their sepulchres." And of the same said Isaiah, "Say unto the weak-minded, that they be heartened, and nothing fearful: here cometh God himself and healeth us. Then shall be opened the eyes of blind men, and the ears of deaf men shall hear; then shall the halt leap as a hart, and the tongues of dumb men shall be very eloquent." Of his passion Isaiah said, "He is led to slaying as a sheep, and he held silence, and undid not his mouth, as a lamb doeth when it is shorn." And again said David, "They pierced my hands and my feet, and they parted my garment among them." The same David prophesied of Christ's death, and said of Christ's body, "My body rests in hope, for thou wilt not leave my soul in hell, nor wilt thou permit my body to decay." These words Christ cried to his Father; and afterwards he said of his resurrection, "I have arisen from death, and I am again with thee." Of his ascension the same David said, "Sing to God who ascended above the heavens to the east part." Of Christ's sitting on the right of his Father, the same prophet said, "God said to my Lord, Sit here at my right."

Crist ealle ðing gewylt, witegode se ylca Daud, “Ealle cyningas onbugað him, and ealle þeoda him ðeowiað.” Eft, be his to-cyme to ðam micclum dome, cwæð se ylca, “God cymð swutellice, and hē ne suwað; fyr byrnð on his gesihðe, and stiðlic hreohnys bið onbuton him.” Be mancynnes æriste witegode Isaias, “þa deadan sceolon arisan, and þa ðe licgað on byrgenum hī ge-edcuciað.” Be ðam dome Daud cwæð to Gode, “þu, Drihten, forgyltst ælcum be his weorcum.”

Gif we willað areccan ealle ða gewitnyssa þe be Criste awritene sind, þonne gæð þær swiðe micel hwil to; ne þeah-hwæðere we ne magon hī ealle gereccan, forði na þæt ān þæt halige witegan be him witegodon, ac eac swilce hæðene men setton on heora bocum be eallum ðisum ðingum þe we nū beforan eow ræddon. An þæra wæs Sibylla, þe awrāt on leoð-cræftes wison be Cristes acennednyse, and be his ðrowunge, and be his æriste, and be his upstige, and be his to-cyme to ðam micclum dome, swiðe swutellice, and swa-ðeah wæs hæðen. Swa gelice eac se hæðena cyning Nabuchodonosor, he geseah ehsynes þæs Lifigendan Godes Sunu, and hine gecneow. Hit wæs swa þæt se Nabuchodonosor gehergode on Godes folce, and awég gelædde micelne dæl þæs folces to his rice. þa arærde he hæðengyld, and bebead eallum his folce, be heora life, þæt hī sceoldon feallan adune, and hī gebiddan to ðære anlicnyse þe hē arærde: gif hwā hit forsoce, þæt he sceolde beon forbærned on hatum ofne. þa wæron þær ðry cnihtas swiðe gelyfede on þone soðan God: þa wæron gehātene, Annanias, Azarias, Misahel. þa gecwædon þæt hī noldon bugan to nānum deofolgilde fram heora Scyppende. þa cwæð se cyning him to, “Hwæt is se God þe mæge eow ahreddan of minum handum?” Ða cwædon Annanias, Azarias, Misahel to ðam cyninge, “Se Ælmihtiga God, þe we wurðiað, is swa mihtig þæt hē eaðe mæg ūs ahreddan of ðinum byrnendum ofne, and of ðinum handum. And wite þu gewiss, þæt we næfre ne bugað to ðinum hæðen-

Of Christ's ruling over all things, the same David prophesied, "All kings shall bow to him, and all nations shall serve him." Again, of his coming to the great doom, the same said, "God cometh manifestly, and he will not be silent; fire burns in his sight, and a raging storm is about him." Of the resurrection of mankind, Isaiah prophesied, "The dead shall arise, and those who lie in sepulchres shall be requickened." Of the doom David said to God, "Thou, Lord, wilt requite every one according to his works."

If we will recount all the testimonies that are written concerning Christ, a very great time will be passed therein; yet can we not reckon them all, because not only have holy prophets prophesied of him, but heathen men also have set in their books concerning all these things which we have now read before you. One of these was Sibylla, who wrote in song-craft wise of Christ's birth, and of his passion, and of his resurrection, and of his ascension, and of his coming to the great doom, very manifestly, and yet was a heathen. In like manner also the heathen king Nebuchadnezzar, he saw ocularly the Son of the Living God, and knew him. It was when Nebuchadnezzar warred on God's people, and led away a great part of the people to his kingdom. Then raised he an idol, and commanded all his people, on their life, to fall down and worship the image which he had raised: if any one refused, that he should be burned in a hot oven. Then were there three young men who firmly believed in the true God: they were called Hananiah, Azariah, Mishael. They said that they would not incline to any idol from their Creator. Then said the king to them, "Who is the God that may deliver you from my hands?" Then said Hananiah, Azariah, Mishael to the king, "The Almighty God, whom we worship, is so mighty, that he may easily deliver us from thy burning oven, and from thy hands. And know thou for certain, that we will never bow to thy heathenship." He was then filled with

scipe." Hē wearð ða afylled mid gramān, and hēt onǣlan þone ofen swiðe ðearle, and hēt gebindan ða cnihtas handum and fotum, and awurpan into ðam byrnendum ofne. Þa wæs ðæs cyninges hæs þærrihte gefylled, and hī wæron aworpene into ðam byrnendan ofne, and se līg sloh út of ðam ofne feorr up, and forbærnde to deaðe ða ðe hī inn awurpon; and þæt fyr ne derede naht þam ðrim cnihtum ðe on God belyfdon; ac hī wurdon þærrihte unbundene, and eodon orsorghlice on ðam fyre, and herodon God. Ða eode se cyning to ðam ofne, and sceawode geornlice; þa geseah hē ðær feower menn gangende binnon ðam fyre, and he cwæð ða to his cnihtum, "Hūlā, ne wurpe we þry cnihtas into ðam fyre?" Hī cwædon him to, "Soð þu segst, cyning." Þa cwæð se cyning, "Ic geseo ðær feower weras gāngende on middan þam fyre ungewemmede and unforswælede, and se feorða is gelic Godes Bearne." Þa geseah se hæðena cyning þone Lifigendan Godes Sunu, and he hine gecneow ðurh Godes onwrigenysses; and he ða genealæhte ðam ofne, and cwæð to ðam þrim Godes cnihtum, "Ge Godes menn, Annania, Azaria, Misahel, gað út of ðam ofne, and cumað to me." Hī þærrihte út-eodon of ðam byrnendum ofne ætforan eallum ðam folce. Hi sceawodon heora fex and heora lichaman, and swiðe wundrodon þæt hī ealswa gehāle and swa gesunde út-eodon of ðam fyre, swa hi inn aworpene wæron. Þa cwæð se cyning, "Gebletsod sy eower God, seðe eow ahredde swa mihtelice of ðam fyre. Ic sette nu ðis gebann ou eallum minum folce, þæt nān man ne beo swa dystig, þæt hē ænig word oððe ænig tāl cweðe ongean eowerum Gode: gif hit hwā ðonne deð, he sceal ðolian his æhta and his āgenes lifes."

Crist wolde þæt manega witegan, and eac ða hæðenan sceoldon bodian his to-cyme, and cyðan his fær, þæt mancynn wære þæs ðe geleaffulre and ðæs þe gewisre on hwæne hī sceoldon gelyfan, and ealle cweðan, ægðer ge mid muðe ge mid mode, swa se sealm-scop sǣng be Gode, "Þu eart mære and micel ðe wundra wyrcest; þu eart āna God." We

anger, and commanded the oven to be heated very intensely, and commanded the youths to be bound hands and feet, and cast into the burning oven. Then was the king's behest straightways fulfilled, and they were cast into the burning oven, and the flame struck out of the oven far up, and burned to death those who had cast them in; and the fire injured naught the three youths who believed in God; but they were straightways unbound, and went fearlessly in the fire, and praised God. Then went the king to the oven, and looked earnestly; and he saw there four men going within the fire, and he said to his attendants, "How is this, cast we not three youths into the fire?" They said to him, "The sooth thou sayest, king." Then said the king, "I see there four men going amid the fire unhurt and unburned, and the fourth is like unto the Child of God." Then the heathen king saw the Son of the Living God, and he knew him through God's revelation; and he then drew near to the oven, and said to the three servants of God, "Ye men of God, Hananiah, Azariah, Mishael, go out of the oven, and come to me." They straightways went out of the burning oven before all the people. They beheld their hair and their bodies, and greatly wondered that they as whole and as sound went out of the fire as they were when they were cast in. Then said the king, "Blessed be your God, who hath delivered you so powerfully from the fire. I now make this decree among all my people, that no man be so daring that he speak any word or any blasphemy against your God: if any one then so do, he shall forfeit his possessions, and his own life."

Christ would that many prophets, and also the heathen should announce his advent, and make known his course, that mankind might be the more believing, and the more certain in whom they should believe, and all say, both with mouth and with mind, as the psalmist sang of God, "Thou art glorious and great who workest wonders; thou alone art

sceolon ægðer gelyfan Godes wundra, and eac mid micelre lufe geðancian þam Heofonlican Fæder, Gode Ælmihtigum, þæt hē wolde asendan his ancennedan Sunu to ðysum life for ure alysednysse, ðaða we forwyrhte wæron. We sceolon eac Cristes acennednysse and his gebyrd-tide mid gastlicere blisse wurðian, and ús sylfe mid góðum weorcum geglengan, and ús mid Godes lofsangum gebysgian, and ða ðing onscunian ðe Crist forbytt, þæt sind, leaht̃ras and deofles weorc; and ða ðing lufian ðe God bebead, þæt is, eadmōdnys and mild-heortnys, rihtwisnys and soðfæstnys, ælnes-dæda and gemet-fæstnys, geþyld and clænnys. Þas ðing lufað God, and huru ða clænnysse, ðe he sylf ðurh hine and ðurh þæt clæne mæden, his modor, astealde. Swa eac ealle his geferan ðe him filigdon, ealle hī wæron on clænnysse wuniende; and se mæsta dæl þæra manna þe Gode geðeoð, þurh clænnysse hī geðeoð. Warniað eow wið oferfyllre and oferdrence, swa swa Crist cwæð on his godspelle, “Beoð wære, þæt eowere heortan ne beon gehefgode mid oferfyllre, and druncennysse, and mid woruld-carum, and se færlīca deað becume ofer eow.”

Uton beon eac gemyndige hū micelre geðincðe sy þæt halige mæden Maria, Cristes moder: heo is gebletsod ofer eallum wifhādes mannum; heo is seo heofenlice cwēn, and ealra cristenra manna frofer and fultum. Ure ealde moder Eua ús beleac heofenan rices geat, and seo halige Maria hit eft us geopenode, gif we hit sylfe nu mid yfelum weorcum ús ne belucað. Micel mæg heo æt hire Bearne abiddan, gif heo bið geornlice to-gemynegod. Uton forði mid micelre georn-fulnysse hī gebiddan, þæt heo ús ðingige to hire āgenum Bearne, seðe is ægðer ge hire Scyppend ge hire Sunu, soð God and soð mann, ān Crist, seðe leofað and rixað mid Fæder and mid Halgum Gaste, hī ðrý ān God ā on ecnysse. Amen.

God." We should both believe God's wonders, and also with great love thank the Heavenly Father, God Almighty, for having sent his only-begotten Son to this life for our redemption, when we were fordone. We should also honour Christ's nativity and his birth-tide with ghostly joy, and adorn ourselves with good works, and busy ourselves with songs of praise to God, and shun the things which Christ forbids, which are sins and the works of the devil; and love, those things which God has enjoined, that is, lowliness and mercy, righteousness and truth, alms-deeds and temperance, patience and chastity. These things God loves, and especially chastity, which he himself through himself and through the chaste maiden his mother established. So also all his companions who followed him, they were all living in chastity; and the greatest part of those men who thrive to God thrive through chastity. Guard yourselves against excess in eating and drinking, as Christ himself said in his gospel, "Be wary, that your hearts be not oppressed with excess of eating and drinking, and with worldly cares, and sudden death come over you."

Let us also be mindful of how great dignity is the holy maiden Mary, the mother of Christ: she is blessed above all women; she is the heavenly queen, and the comfort and support of all christian men. Our old mother Eve shut to us the gate of heaven's kingdom, and the holy Mary opened it again to us, if we ourselves by evil works shut it not against us. Much may she obtain of her Child, if she be fervently thereof reminded. Let us, therefore, with great fervour, pray to her, that she mediate for us to her own Child, who is both her Creator and her Son, true God and true man, one Christ, who liveth and reigneth with Father and with Holy Ghost, those three one God to all eternity. Amen.

VII. KL. JAN.

NATALE SCĪ STEPHANI PROTOMARTYRIS.

AUGUSTINUS, se wisa biscop, spræc to his folce be ðam wundrum and tǣcnum þe se halga wer STEPHANUS, ðe we to-dæg wurðiað on his neawiste geworhte, and þus cwæð, Mine gebroðra þa leofostan, we truwiað, þonne ge gelomlice gehyrað ða mærlīcan wundra þæs eadigan cyðeres Stephanes, þæt heora forwel fela on eowerum gemynde fæste beoð, and na mid gymeleaste adylegode.

Sum Yponiensis mæden wearð deofol-seoc, þa gesmyrode sum mæsse-preost hī mid ele þæs halgan cyðeres Stephanes, and heo þærrihte wearð gewittig. Sum blind wif com to þære halgan cyrcan, þe wæs on wurðmynte þises eadigan weres gehalgod, and hī gebæd, and þærrihte geseah. Heo ða gewende ongear blissigende, buton latteowe, seoðe ær blind þider gelæd wæs. Eucharis hatte sum mæsse-preost, on þam lande þe is gehāten Hispania, se wæs ðearle geswenct mid langsumum broce. Ða gebrohte se biscop Possidius sum ðing lytles of ðære foresædan cyrcan þæs eadigan Stephanes, and se preost þurh þæt wearð gehæled. Eft syððan him becom oðer untrummys, þæt hē forðferde, and his lic bewunden læg; ac him man lede on-uppan his āgene tunecan, ðe wæs gebroht fram þære cyrcan þæs eadigan cyðeres, and hē of deaðe arās. Martialis hatte sum hæðen wer, on wintrum geripod; hē onscunode micclum cristenra manna eawfæstnysse. Þa wæs his dohtor cristen swiðe gelyfed, and hire wer wæs, on ðam ylcan gear, gefullod. Þa gesawon hī hine adlignen, and mid wope bædon þæt he cristen wurde ær his ende; ac he wiðcwæð þwyrlice, and hī mid gedrefedre æbilignysse him fram adrāf. Þa wearð ðam apumme to ræde geðuht, þæt hē eode to ðære halgan cyrcan þæs foresædan cyðeres, and þæs eadigan Stephanes þingunge bæde to ðan Ælmihtigan, þæt hē forgeafe gōdne willan þam seocan hæðe-

DECEMBER XXVI.

THE NATIVITY OF ST. STEPHEN, PROTOMARTYR.

AUGUSTINE, the wise bishop, spake to his people concerning the wonders and tokens which the holy man STEPHEN, whom we to day honour, wrought in his neighbourhood, and thus said, My dearest brothers, we trust, when ye repeatedly hear the noble wonders of the blessed martyr Stephen, that very many of them will be fast in your minds, and not obliterated by heedlessness.

A maiden of Hippo was possessed of a devil, when a mass-priest anointed her with oil of the holy martyr Stephen, and she forthwith became sane. A blind woman came to the holy church, which had been hallowed in honour of this blessed man, and she prayed, and forthwith saw. She then returned blessing, without a guide, who had before been led thither blind. Eucharius a mass-priest was named, in the land which is called Spain, who was much afflicted with a protracted disease. Then the bishop Possidius brought some little thing from the aforesaid church of the blessed Stephen, and thereby the priest was healed. Again another sickness befell him, so that he died, and his corpse lay inwrap; but they laid upon him his own tunic, which had been brought from the church of the holy martyr, and he arose from death. There was a certain heathen man named Martial, ripe in years; he zealously shunned the religion of christian men. Now his daughter was a christian very believing, and her husband had, in the same year, been baptized. They then saw him sick, and with weeping prayed that he would become a christian ere his end; but he perversely refused, and with troubled anger drove them from him. Then it seemed advisable to the son-in-law to go to the church of the aforesaid martyr, and to pray for the intercession of the blessed Stephen to the Almighty, that he would grant good will to the

nan, þæt hē leng ne elcode to his geleafan. Þa dyde se aðum swa mid ormætre geomerunge and wope, and syferlice mid byrnendre arfæstnysse; and sume blostman of ðam halgan weofode genam, and gelede under þæs hæðenan heafod. He ða, on þære ylcan nihte, æfter his frum-slæpe, neodlice clypode, biddende þæt man ðone biscop to him gefette. Þa andwyrdon his frynd, and cwædon, þæt he on neawiste nære. He ða eft geornlice bæd, þæt him man sumne mæsse-preost gelangode; cwæð þæt hē on God gelyfan wolde, and eadmodlice to fulluhte gebugan. His frynd þæs micclum wundrodon and blissodon, and he ðærrihte wearð gefullod, and hæfde him on muðe, oð his forðsið, þa ylcan word þe se eadiga Stephanus on his ende to Gode gecwæð, “Criste, accipe spiritum meum:” þæt is, “Crist, onfoh minne gast.” And he swa æt nextan mid þam worde gewāt. Nyste hē þeah ær þæt se eadiga wer, Stephanus, on his ðrowunge swa clypode, ac ðurh his ðingunge hē wearð to fulluhte and to ðam wordum onbryrd.

Þær wæron eac gehælede þry fōt-adlige men þurh ðone halgan cyðere, twegen landes menn and ān ælðeodig. Þa landes men wurdon þærrihte gehælede, and ðam ælðeodigan wearð geswutelod hwæt he to his fotum lecgan sceolde; and he swa dyde swa him geswutelod wæs, and seo seocnys þærrihte geswāc. Sum cild plegode gymeleaslice, and bearn under anum yrnendum hweole, and wearð to deaðe tocwysed. Seo moder þa dreorig bær þæs cildes líc to þam foresædum gemynde þæs halgan Stephanes, and hit sona ge-educode, and ansund æteowode. An eawfæst mynecenu læg swiðe geswenct, ōrwene ælcere edwyrpinge. Þa asende man hire tunecan to þære halgan cyrcan, ac heo gewāt ær se ærendraca ongean come. Hire magas ðeah oferbræddon þæt líc mid þære tunecan, and heo sona cucu arās. Sum gelyfed man gebæd æt þære cyrcan for his adligan dehter, and hire reaf þider abær: efne, ðaða he hām gecyrde, þa urnon his hīwan him togeanes, and hire forðsið him gecyddon. He ða

sick heathen, that he might no longer delay his belief. Then the son-in-law did so with infinite groaning and weeping, and purely with burning piety; and took some flowers from the holy altar, and laid them under the heathen's head. He then, on the same night, after his first sleep, anxiously cried, praying that they would fetch the bishop to him. His friends then answered, that he was not in the neighbourhood. He then again eagerly entreated that they would send for a mass-priest; he said that he would believe in God, and humbly submit to baptism. At this his friends greatly wondered and rejoiced, and he was immediately baptized, and had in his mouth, till his departure, the same words which the blessed Stephen at his end said to God, "*Christe, accipe spiritum meum*:" that is, "*Christ, receive my spirit.*" And he so at last with those words departed. Yet knew he not before that the blessed man, Stephen, at his passion so cried, but through his intercession he was stimulated to baptism and to those words.

There were also healed three men lame of foot through the holy martyr, two men of the country and one a stranger. The men of the country were healed forthwith, and it was manifested to the stranger what he should lay on his foot; and he did as was manifested to him, and the disease forthwith ceased. A child was playing heedlessly, and ran under a running wheel, and was crushed to death. The mother then sad bare the child's corpse to the beforesaid memorial of the holy Stephen, and it soon requickened and appeared sound. A pious mynchen lay greatly afflicted, hopeless of any recovery. They then sent her tunic to the holy church, but she had departed before the messenger returned. Her relatives, nevertheless, spread the tunic over the corpse, and she instantly arose alive. A believing man prayed at the church for his sick daughter, and bare her garment thither: behold, when he returned home, his household ran towards him, and announced to him her departure. He then covered

mid þam reafe þæt líc oferwreah, and seo dohtor þærrihte to līfe arás. Eft, sumes oðres mannes sunu þurh untrumnysse gewāt, ac ðaða his frynd þa líc-ðenunge gearcodon, þa tihte heora sum þæt man þæs cnapan líc smyrian sceolde mid ele þæs halgan Stephanes. Hī swa dydon, and hē ge-edcucode. Eft, sum þegen brohte his suna líc to ðam foresædan gemynde þæs halgan cyðeres, and mid micclum wope hine gebæd, and æfter his gebede hē ahōf þæt cild up ge-edcucod and an-sund.

Gif we wyllað ealle ða wundra and hælða awritan, þe we oncneowon gefremode þurh ðone wuldorfullan cyðere Stephanum, ðonne wyrce we manega bēc, ærðan ðe we hī ealle gegaderion; and ðeah hī ne magon beon ealle gegaderode, sind þeah sume þe ic forsuwian ne mæg. An æpelboren wīf wearð micclum geswenct mid langsumere untrumnysse, and hire ne mihte nān læcecræft fremian. Þa lærde hi sum iudeisc man, þæt heo name ænne wernægel of sumes oðan hricge, and becnytte to anum hringe mid hire snōde, and mid þam hī to nacedum līce begyrde. Þa ferde heo swa begyrð to þæs halgan cyðeres cyrcan, þæt heo ðær hire hæle abæde. Þa wicode heo be wege wið þære eā þe is gehāten Bgrade, and on ærne-merien siðode, swa swa heo gemynt hæfde. Ða geseah heo līcgan ðone hring on ðam wege ætforan, mid snōde mid ealle, and þæs micclum wundrode. Þa wende heo þæt se hring toburste, oððe seo snōd toslupe; ac ðaða heo afunde þone hring gehalne, and þa snōde mid eallum cnottum swa fæste gewriðen swa heo ær wæs, ða understōd heo þæt þæt wundor gelāmp þurh ðæs halgan mihte ðe heo to fundode, and micclum truwode hire hæle toweard ðurh his geearnungum, and wearp ðone hring mid þam bendum into ðam flowendum streame. Heo ferde ða mid bliðum mode to ðære halgan cyrcan, and ðær hire hæle gefette, þurh ðæs halgan cyðeres ðingunge.

An wundorlic tācn gelāmp æt þæs halgan gemynde, swa wīdmære, ic wene, þæt feawa wæron on þære neawiste þe

the corpse over with the garment, and the daughter straight-ways arose to life. Again, the son of another man died through sickness, but while his friends were preparing the last offices, one of them induced them to anoint the corpse of the boy with oil of the holy Stephen. They did so, and he requickenened. Again, a thane brought the corpse of his son to the beforesaid memorial of the holy martyr, and with great weeping prayed to him, and after his prayer he raised the child up quickened and sound.

If we will record all the wonders and cures that we know to have been performed by the glorious martyr Stephen, then may we make many books before we gather them all; and though they may not all be gathered, yet are there some which I may not pass in silence. A woman of noble birth was greatly afflicted with long sickness, and no leechcraft availed her aught. Then a jewish man counselled her to take a wart from an ox's back, and tie it to a ring with her fillet, and with that gird her naked body. She then so girded went to the church of the holy martyr, that she might there by prayer obtain her health. On the way she pitched her tent by the river which is called Bagrada, and at early morn journeyed on, as she had intended. There she saw lying before her on the way the ring together with the fillet, and thereat greatly wondered. She imagined that the ring had burst, or that the fillet had become loose; but when she found the ring whole, and the fillet with all its knots as firmly bound as it was before, then understood she that that wonder happened through the holy might to which she was bending her way, and firmly trusted that her health was at hand through his merits, and cast the ring with the bands into the flowing stream. She went then with cheerful mind to the holy church, and there obtained her health, through the intercession of the holy martyr.

One wonderful miracle took place at the memorial of the saint, so celebrated, I ween, that there were few in the

þæt ne gesawe, oððe ne gehyrde. Seofon gebroðru wæron and ðreo geswustra, ānre wydewan cild, on ðære byrig Cappadocia, æpelborenre mægðe. Þa wearð seo modor bitterlice gegremod, æfter hire weres forðsiðe, fram hire ānum cilde, to ðan swiðe þæt heo on Easter-tide eode to cyrcan, and wolde ðone sunu þe hī getīrigde mid wyriungum gebindan. Þa gemette heo ænne deofol on mannes hīwe, se befrān, hwider heo wolde. Þæt earme wif andwyrde, and cwæð, þæt heo wolde to cyrcan gān, and þone sunu ðe hī tīrigde awyrian. Þa andwyrde se deofol on þam menniscum hīwe, “Riht ðu dēst and wel, gif ðu ealle ðine cild tosomne wrygst; forðan ðe hī ealle on andwyrdnysse stodon, ðaða se ān ðe tynde, and noldon þe ealgian wið heora brēðer; ne hī ðinne teonan ne besargodon: wryg hī ealle togædere.” Þæt earme wif gelyfde his wælhreowum geðeahte, and wearð mid mārān wōdnysse astyrod. Eode þa to ðam fantfæte, and tolysyde hire feax, and bedypte on ðam fante, and mid micelre hātheortnysse ealle hire bearn mǣnfullice wirigde. Æfter þisum gecyrde hām, and gemette ealle hire bearn mid ormætre cwymlinge cwacigende eallum limum. Þa we arð heomid micelre sārnysses ðurhslegen, þæt heo swa micel mǣn gefremode; eode ða, and hī sylfe on grine ahēng þæt heo fotum span. Witodlice se ylca deofol ðe hī tihte ær to ðære mǣnfullican wyriunge, se hī eft siððan to hire āgenre hengene gelærde.

Þa earman bearn ne mihton ða lēng for sceame on þære byrig aðolian, for ðære atelican cwacunge, ac ferdon wōrigende geond eallum Romaniscum ymbhwyrfte. Twegen þissera becomon to ūs, brōðer and swuster, Paulus and Palladia, wīdcuðe ðurh heora yrmðe. Hī comon twām wucan ær Eastron, and dæghwomlice geneosodon ða halgan cyrcan, on þære ðe wæs þæs wuldorfullan Stephanes gemynd, biddende þæt he him God gegladode, and him ða ærran hæle forgeafe. Þa on ðam Easter-dæge eodon hī, swa hī gewunode wæron, to þære cyrcan, and se brōðor hine gebæd æt þam halgum reliquium. Þa wearð hē færllice astreht, and slapen-

neighbourhood who saw it or heard of it not. There were seven brothers and three sisters, children of one widow, in the city of Cappadocia, of a noble family. Now the mother was so bitterly irritated, after the death of her husband, by one of her children, that at Easter-tide she went to church, and would bind by curses the son who had provoked her. She then met a devil in man's guise, who inquired whither she was going. The poor woman answered and said, that she would go to church and curse the son who had provoked her. Then answered the devil in human form, "Right thou wilt do and well, if thou cursest all thy children together; for they all stood present, when the one reviled thee, and would not defend thee against their brother; nor lamented they thy injury: curse them altogether." The poor woman followed his barbarous counsel, and was troubled with greater frenzy. She then went to the font-vessel, and loosened her hair, and dipt it into the font, and with great fury sinfully cursed all her children. After this she returned home, and found all her children quaking with immense torments in every limb. Then was she penetrated with great sorrow for having perpetrated so great a crime; and went and hung herself in the halter, that she had spun with her feet. Verily the same devil who had ere instigated her to the wicked cursing, afterwards seduced her to her own hanging.

The poor children then for shame could no longer remain in the city, on account of the horrible quaking, but went wandering over all the Roman dominion. Two of these came to us, brother and sister, Paul and Palladia, noted for their misery. They came two weeks before Easter, and daily visited the holy church, in which was the memorial of the glorious Stephen, praying that he would reconcile God to them, and give them their former health. Then on the Easter-day they went, as they were wont, to the church, and the brother prayed at the holy relics. He there became suddenly pro-

dum gelicost læg, na swa-ðeah cwacigende, swa swa him on slæpe gewunelic wæs. Efne, ða hē arās, and nateshwon ne cwacode, forðan ðe hē wæs gehæled and stōd gesūnd, sceawigende þa þe hine sceawodon. Eornostlice hwā mihte ða forsuwian Godes herunge? Soðlice seo cyrce wearð gefylled mid clypungum ðæs blissigendan folces, and hī urnon to me, ān æfter ānum, ðær ic inne sæt ða gearo to gāne; ælc æfter oðrum cydde me þæt wundorlice Godes tācn, and ic ðæs micclum Gode ðancode. Þa æt nextan stōp inn se gehæleda cniht, and hine to minum cneowum gebīgde, and ic hine to minum cosse arærde. Ic eode ða to Godes ðenunge, and þæt folc gebletsode, and him Godes gerihtu dyde. Ic gelaðode þone gehæledan cniht to urum gereorde, and he us rehte ealle his broðerlicere and moderlicere yrmðe racu. On ðam ðridan Easterlicum dæge ic hēt standan þone gehæledan broðer ætforau ðam folce, and his swuster samod, and ic him rehte ða race be endebyrdnysse. Þæt folc beheold þone broðer standan buton ātelicere cwācunge, and seo swuster eallum limum egeslice cwacode. Þa ðe hine ær ne gesawon, and nyston fram hwilcere yrmðe Godes mildheortnys hine gehælde, hī mihton tocnawan on ðære swuster bifunge.

Þa het ic æfter ðære gereccednysse hī hwæthwega ufor gān; and ic ongann be ðam cuðan intingan hwæthwega geornlicor smeagan. Efne ða færlice wurdon gehyrede oðre clypunga nīwre blisse of þæs martyres gemynde, and þæt folc beah ðyderweard. Seo cwacigende swuster eode of ðam stæpum, þe heo on astōd, to ðam halgan cyðere, wolde hī gebiddan, and heo ðærrihte, swa heo þæt gesceot hrēpode, læg swilce heo mid slæpe fornumen wære, and arās siððan hāl. Þæt folc ða mid micelre fægnunge, and singalre herunge, hī gelæddon to ðære stowe þær heo lytle ær cwacigende stōd, and micclum fægnodon þæt heo wæs þam breðer gelíc, ðam ðe heo hwene ær ðurh ða egeslican bifunge ungelíc wæs.

strated, and lay most like to one sleeping, yet not quaking, as was usual with him in sleep. Lo, he then arose, and quaked not at all, for he was healed and stood sound, looking on those who looked on him. Who could then refrain from uttering the praise of God? Verily the church was filled with the exclamations of the rejoicing people, and they ran in to me, one after another, where I was sitting, ready to go; each after other declared to me the wonderful miracle of God, and I greatly thanked God for it. At last in stepped the healed youth, and bowed himself to my knees, and I raised him to my kiss. I went then to God's ministry, and blessed the people, and celebrated God's rites before them. I invited the healed youth to our refectory, and he related to us all the history of his fraternal and maternal misery. On the third Easter-day, I desired the healed brother to stand before the people, and his sister with him, and I recounted to them the story from beginning to end. The people beheld the brother standing without the horrible quaking, and the sister, in all her limbs, quaked dreadfully. Those who had not seen him before, and knew not from what misery God's mercy had healed him, they might know it by the trembling of the sister.

After the narrative, I bade them go a little higher, and I began to inquire somewhat more diligently concerning this notable matter. Behold then suddenly other exclamations of new joy were heard from the martyr's memorial, and the people bent their course thitherwards. The quaking sister had gone from the steps on which she had stood to the holy martyr, she wished to pray, and straightways, as she touched the railing, she lay as if she had been seized with sleep, and afterwards rose up hale. The people then, with great rejoicing and incessant praise, led her to the place where a little before she had stood quaking, and greatly rejoiced that she was like to her brother, to whom a short time previously, through that dreadful trembling, she was unlike. All then together re-

Hwæt ða, ealle samod blissodon on Godes herungum swa micclum, þæt ure earan earfoðlice mihton heora stemne aræfnian. Hwæt wæs on ðæra blissigendra heortan buton Godes geleafa, for ðan þe Stephanes blōd agoten wæs? Hwæne mærsiað þas wundra mid heora seðunge buton Crist, þe on soðre menniscnysse geboren wæs, and mid flæsce of deaðe arás, and mid flæsce to heofonum astah? Witodlice ðes halga cyðere and his æftergengan wæron gewitan þyses geleafan, and ðisum geleafan hī cyddon gecyðnysse, ofer-swiðende þisne feondlican middaneard, na ongean feohtende, ac sweltende.

Þes eadiga wer, Stephanus, þe we ymbe sprecað, and mid cyrclicum ðenungum wurðiað, is se forma cyðere, þe ærest æfter Cristes upstige to heofenan rice wuldorful becóm. Hē filigde Cristes fōtswaðum swiðe nean, and his gebysnunge arfæstlice geefenlæhte. Crist mildheortlice his cwellerum to ðam Ælmihtigum Fæder geðingode, þa ða hē on rode-hengene ahafen wæs, þus cweðende, “Min Drihten, niiltsa him: nyton hī hwæt hī doð.” Eft, se halga Stephanus under þam heardum stānum his cneowa gebigde, and for his stānendan slagan þus bæd, “Drihten min, ne sete þu him ðas dæda to synne.” He is fyrmest on martyrdome, and fyrmest on lāreowdome, forðan þe hē eallum cyðerum Cristes bysne æteowode, betwux ðam he hylt ealdordom ā buton ende.

Nis nānum men alyfed þæt hē oðerne wyrige, forðan þe se apostol Paulus cwyð, þæt ða wyrigendan Godes rice ne geāgniað. Ne wyrige nān man oðerne, ne yfeles ne wisce, þy-læs ðe hē ðurh ða wyriunge his sawle swilce mid deofficum rāpum gewriðe, and ða wrace ðrowige on his gaste þe þæt wif on lichaman ðrowade, þe be deofles ræde hire āgenne team mid wyriunge geyrme, and hī sylfe mid grine acwealde. Gýman ealle fæderas and modдру þæt hī heora cild mid gramlicum wyriungum deofle ne betæcon; and warnian ða bearn þæt hī naðer ne fæder ne moder mid teonan ne getyrion to heora wyriungum; forðan hit is awriten on Godes

joiced with praises to God so greatly, that our ears might hardly endure their voices. What was in the heart of those rejoicing but the praise of God, for whom the blood of Stephen had been shed? Whom do these miracles with their confirmation magnify, but Christ, who was born in true humanity, and with flesh arose from death, and with flesh ascended to heaven? Verily the holy martyr and his successors were witnesses of this belief, and to this belief they bore testimony, overcoming this hostile world, not by fighting against it, but by dying.

This blessed man, Stephen, concerning whom we speak, and with church services honour, is the earliest martyr, who first, after Christ's ascension, came glorious to the kingdom of heaven. He followed the footsteps of Christ very near, and piously imitated his example. Christ mercifully interceded for his murderers to the Almighty Father, when he was raised on the cross, thus saying, "My Lord, have mercy on them: they know not what they do." Afterwards the holy Stephen under the hard stones bowed his knees, and for his stoning slayers thus prayed, "My Lord, lay not these deeds to them as sin." He is first in martyrdom, and first in teachership, for he manifested Christ's example to all martyrs, among whom he holds precedence ever without end.

It is permitted to no man to curse another, for the apostle Paul says, that the cursers shall not possess the kingdom of God. Let no man curse nor wish evil to another, lest through that cursing he bind his soul, as it were, with devilish ropes, and suffer in his spirit that penalty which the woman suffered in body, who, through the counsel of the devil, afflicted her own family with cursing, and destroyed herself with a halter. Let all fathers and mothers take heed that they with cruel curses deliver not their children to the devil; and let the children be careful not by contumely to provoke either father or mother to curse them; for in God's law it is written,

æ, “Arwurða ðinne fæder and þine moder, þæt þu lāng lif ofer eorðan wunie.” Ne mæg nān man oðerne wyrian, and him sylfum gebeorgan; ac hē forðeð his āgene sawle mid þære mǣnfullan wyriunge, getimige ðam oðrum swa him getimige. Ure tunge is gesceapen to Godes herungum, and to gesceadwisum spræcum, na to deofollicum wyriungum. Ne magon we mid ānum muðe bletsian and wyrian.

Mine gebroðra, understandað þis: ne slihð se dēma þone forscyldgodan sceaðan, ac hē hæt his underðeoddan hine belifian. Witodlice se ðe oðerne wyrigð, he sēt hine sylfne to dēman, and God to slāgan. Þonne he bitt þæt God þone oðerne fordōn sceole, hwæt deð hē ðonne buton swilce hē dēme, and God slea? Uton beon gemyndige hwæt Drihten be ðysum tæhte: hē cwæð, “Lufiað eowre fynd, doð þam tela ðe eow hātiað, and gebiddað for eowerum ehterum and tynendum, þæt ge beon eowres Fæder bearn seðe on heofonum is.” Sy him wuldor and lōf ā on ecnysse. Amen.

VIII. IDUS IAN̄.

SERMO IN AEPIPHANIA DOMINI.

ÐES dæg is gehāten on bōcum SWUTELUNG-DÆG, forðan þe on ðisum dæge wearð Crist mancynne geswutelod, ærest ðam þrym cynegum, þe him lāc brohton, and eft gewislicor ðaða hē on ðyssum dæge gefullod wæs.

Se Ælmihtiga Godes Sunu, þaða hē mann beon wolde, ða sende hē his bydel toforan him, Iohannem þone Fulluhtere, þæt hē sceolde Cristes to-cyme mannum cyðan, þæt hī, ðurh ðone bydel, gelyfdon on ðone godcundan Cyning. Se Iohannes wæs acenned swa swa oðre menn beoð, of fæder and of meder, and wæs ānfeald man, mære and geðungen, swa swa Crist be him cwæð, “þæt on wifa bearnum næs nān mærra

“Honour thy father and thy mother, that thou mayest live a long life on earth.” No man can curse another and secure himself; for he fordoes his own soul with that wicked cursing, betide to the other whatever may betide. Our tongue is shapen for praises of God, and to rational speeches, not for devilish cursings. With one mouth we may not bless and curse.

My brothers, understand this: the judge slays not the condemned robber, but he commands his subordinates to deprive him of life. But he who curses another sets himself up as judge, and God as the slayer. When he prays that God shall fordo the other, what does he then but as though he judges and God slays? Let us be mindful of what the Lord taught concerning this: he said, “Love your foes, do good to those who hate you, and pray for your persecutors and calumniators, that ye be children of your Father who is in heaven.” Be to him glory and praise ever to eternity. Amen.

JANUARY VI.

SERMON ON THE LORD'S EPIPHANY.

THIS day is called in books **MANIFESTATION-DAY**, because on this day Christ was manifested to mankind, first to the three kings, who brought him gifts, and again, more especially, when he on this day was baptized.

The Almighty Son of God, when he would be man, sent his proclaimer before him, John the Baptist, to announce the advent of Christ to men, that they, through that proclaimer, might believe in the divine King. John was born as other men are, of father and of mother, and was a simple man, great and illustrious, as Christ himself said of him, “That among the children of women there was no greater man than

mann þonne Iohannes se Fulluhtere." Crist næs na of wífe acenned, ac wæs of mædene, forði næs hē geteald to ðyssere wiðmetennyse. Iohannes, ðaða hē gestiðod wæs, ða wolde hē forbugan ða unðeawas þe menn begað, and ferde ða to westene, and ðær wunode, oðþæt hē fullweaxen wæs, and ðær swiðe stiðlice leofode : ne drānc hē naðor ne wín, ne beor, ne ealu, ne nān ðæra wætan ðe menn of druncniad ; ac æt him ofet, and þæt þæt hē on wuda findan mihte. Eall his reaf wæs geworht of oluendes hære. Þaða hē geðogen wæs, þa com him to Godes bebod, þæt he sceolde faran to mannun, and bodian fulluht on synna forgifenyse, and sceolde fullian þæt folc ðe him to cōme mid his āgenum fulluhte, on ðam fulluhte næs nān synne forgifenyss ; and hē sceolde eac cyðan ymbe Cristes fulluht, þe toward wæs, on ðam ðe beoð ealle synna forgyfene.

Iohannes com ða, swa swa him beboden wæs, to ðære ēā þe is gehāten Iordanis, and clypode to eallum folce, and ðus cwæð, "Behreowsiað eowre synna, and wyrcað dædbote, forðan þe Godes rice genealæhð : " et reliqua. Þas word he clypode be Criste, forði þe Cristes fulluht ðwehð þone man ægðer ge utan ge innan : þæt wæter wiðutan, and se Halga Gast wiðinnan. Iohannes fulluht ðwoh þone mannan wiðutan, and nān ðing wiðinnan, forði ðe hē ne sealde nāne synne forgifenyse, swa swa Crist dyde þurh ðone Halgan Gast.

Þaða Crist wæs þritig wintra, þa com he on ðisum dæge to Iohannes fulluhte, æt ðære ēā þe is gehāten Iordanis, and wolde beon gefullod æt his handum. Ðaða Iohannes hine geseah cumende to him, þa cwæð he be him, "Hér gæð Godes Lamb, seðe ætbryt and adylegað middaneardes synna. Be ðysum ic sæde eow ær, ' Se ðe æfter me cymð, hē is beforan me, forðan ðe hē wæs ær ic gewurde.' " He cwæð þa to Criste, " La leof, ic sceal beon gefullod æt ðinum handum, and þu cymst to minum fulluhte." Crist ða him geandwyrde, " Læt nu ðus, and geðafa ðis ; swa unc gedafenað, þæt wit gefyllon ealle rihtwisnyse." Iohannes ða geðafode þæt hē

John the Baptist.” Christ was not of woman born, but was of a maiden, therefore was he not reckoned in this comparison. John, when he was grown up, would eschew the vices which men commit, and went to the wilderness, and there dwelt until he was full-grown, and there lived very rigidly : he drank neither wine, nor beer, nor ale, nor any of those liquors from which men become drunk ; but ate fruit, and what he could find in the wood. All his raiment was wrought of camels’ hair. When he was grown to maturity, God’s commandment came to him, that he should go to men, and preach baptism in forgiveness of sins, and should baptize the people who came to him with his own baptism, in which baptism there was no forgiveness of sin ; and he should also declare concerning Christ’s baptism, which was to come, in which all sins are forgiven.

John came then, as he had been commanded, to the river which is called Jordan, and cried to all the people, and thus said, “ Repent your sins, and do penance, for the kingdom of God draweth near,” etc. These words he cried of Christ, because Christ’s baptism washes the man both without and within : the water without, and the Holy Ghost within. John’s baptism washed the man without, and not within, for he gave no forgiveness of sin, as Christ did through the Holy Ghost.

When Christ was thirty years old, he came on this day to John’s baptism, at the river which is called Jordan, and would be baptized at his hands. When John saw him coming to him, he said of him, “ Here cometh the Lamb of God, who taketh away and extirpateth the sins of the world. Of this one I said to you before, ‘ He who cometh after me is before me, for he was before I was.’” He then said to Christ, “ O beloved, I should be baptized at thy hands, and thou comest to my baptism.” Christ then answered him, “ Suffer it now thus, and consent to this ; so it befitteth us to fulfil all righteousness.” John then consented to baptize Christ.

Crist gefullode. Þaða hē gefullod wæs, þa wearð seo heofon geopenod bufon his heafde, and Godes Gast com on anre culfran hīwe, and gesæt bufon Criste ; and þæs Fæder steinn clypode of heofonum, and þus cwæð, “ þes is min leofa Sunu, and hē me wel licað.”

Her sind hræðlice gesæde micele Godes wundra, and we behōfiað þæt we wīsa lāreowa trahtnunga be ðisum ðingum understandan. Iohannes cwæð be Criste, þæt he wære Godes Lāmb, seðe ætbrude middaneardes synna. God sette on ðære ealdan æ, and het niman ānes geares lāmb æt ælcum hiwisce, and sniðan on Easter-tide, and wyrcean mid þæs lambes blode rode-tācn on heora gedyrum, and on oferslegum, and brædan þæt lāmb, and hit swa ðicgan ; gif ðær hwæt læfde, forbænnan : and hī wæron ða þurh þæt gebletsode and gescylde wið deofol. Þis nis nu alyfed nānum men to dōnne, forðan ðe þæs lambes slege getācnode Cristes slege. He ne wiðerode ongean, ne ne feaht þe swiðor þe lāmb deð, ac ge-ðafode swiðe geðyldelice þæt hē wære geoffrod for ealles middaneardes synnum ; forði buton hē ðrowode for ūs, ne mihte ure nān cuman to Godes rice.

Criste wolde beon gefullod, na forði ðe him neod wære æniges fulluhtes, forði ðe hē næfre nāne synne ne geworhte, ac hē wolde mid his eadmodnysse astellan ða bysne, þæt nān cyning ne nān rice man ne sceolde þincan to huxlic þæt he gebuge to Cristes fulluhte, þaða hē sylf gemedemode þæt hē wolde gehīgan his halige heafod to his ðeowan handum. Ða-ða hē into ðam wætere eode, ða wæs þæt wæter and ealle wyll-springas gehalgode þurh Cristes lichaman to urum fulluhte. Micel wæs Cristes eadmodnys, ðaða he com sylf to ðam Fulluhtere ; and micel wæs Iohannes eadmodnys, ðaða hē ne dorste Crist gefullian, ærðan ðe hē gehāten wæs ; ac forði þe nān eadmodnys nis fulfremed, buton hire gefera beo gehyrsumnys, þa gefylde hē eadmodlice þæt þæt he ær wiðsōc forhtigende. Se Hælend cwæð, “ Geðafa þæt ic beo gefullod

When he had been baptized, the heaven was opened above his head, and the Spirit of God came in the form of a dove, and sat above Christ ; and the voice of the Father cried from heaven, and thus said, "This is my beloved Son, and he well pleaseth me."

Here great wonders of God are quickly said, and it behoves us to understand the commentaries of wise instructors concerning these things. John said of Christ that he was the Lamb of God, who should take away the sins of the world. God appointed in the old law and commanded a lamb of one year to be taken of every family, and slain on Easter-tide, and to make with the blood of the lamb the sign of the cross on their door-posts and on the lintels, and roast the lamb, and so eat it ; if there were any left, to burn it : and they were then blessed through that, and shielded against the devil. This is not allowed now to any man to do, because the slaying of the lamb betokened the slaying of Christ. He resisted not, nor fought more than a lamb does, but consented very patiently to be sacrificed for the sins of all the world : because, unless he had suffered for us, none of us could come to the kingdom of God.

Christ would be baptized, not because he needed any baptism, for he had never wrought any sin, but he would by his humility set the example, that no king nor powerful man should think it too degrading to submit to Christ's baptism, when he himself vouchsafed to bow his holy head to the hands of his servant. When he went into the water, then was that water and all well-springs hallowed by Christ's body to our baptism. Great was Christ's humility, when he himself came to the Baptist ; and great was the humility of John, when he durst not baptize Christ, ere he was commanded ; but because no humility is perfect, unless its companion be obedience, he then performed humbly that which he had before refused from fear. Jesus said, "Consent that I be baptized at thy hands

æt ðinum handum on wætere, and ðu siððan, swa swa ðu gewilnast, beo æt minum handum gefulod þurh ðone Halga Gast : swa wit sceolon gefyllan ealle rihtwisnysse ; ” þæt is ða soðan eadmodnysse.

Heofonas wæron geopenode bufon Criste, ðaða hē gefulod wæs, and him to com se Halga Gast. Æfre him wæron heofonas geopenode, and æfre him wæs se Halga Gast midwunigende : ac þæt getācnað þæt us bið geopenod heofonan rīce æfter urum fulluhte, and se Halga Gast, þurh his gife, onbryrt ure mōd to ælcere gōdnysse, gif we hine ne drifað fram ús mid yfelum weorcum.

Þær com ða stemn þæs Fæder of heofonum, ðus cweðende, “ Ðes is min leofa Sunu, ðe me wel licað.” Soð is þæt se sealm-wyrhta to Gode gecwæð, “ Drihten, ðine gecyðnyssa sindon swiðe geleaflice.” Hu mihte beon māre gecyðnys be Criste þonne ðær gedōn wæs ? Þær stōd se Sunu on ðære menniscnysse, and se Fæder clypode of heofonum, and se Halga Gast niðer astah to Criste. Þær wæs ða eal seo Halige Drynnys, seoðe is ān God untodæledlic. Se Fæder nis of nānum oðrum gecumen, ac hē wæs æfre God. Se Sunu is of ðam Fæder eall þæt hē is, na geworht ne gesceapen, ac acenned æfre of ðam Fæder, forþan ðe hē is ðæs Fæder Wisdom, þurh ðone he geworhte ealle gesceafta. Se Halga Gast is Lufu and Willa þæs Fæder and þæs Suna ; and hi sindon ealle gelice mihtige, and æfre hī ðry ān God untodæledlic : þry on hādum, and ān on Godcundnysse, and on gecynde, and on eallum weorcum. Ne trucað heora nān āna ðurh ūnmihte, ac ðurh gecynde ānre Godcundnysse hī wyrcað ealle æfre ān weorc. Nis na se Fæder mid þære menniscnysse befangen, ne se Halga Gast, ac se Sunu āna ; ðeah-hwæðere hī ealle ðry þæt geræddon and gefremodon, þæt se Sunu āna þa menniscnysse underfeng.

Lytel wæs se Halga Gast geðuht, ðaða hē wæs gesewen on ānre culfran anlicnysse, ac hwæðere hē is swa micel þæt hē is Ælmihtig God, and hē gefylð þurh hine sylfne ealle ðas

in water, and be thou afterwards, as thou desirest, baptized at my hands through the Holy Ghost : so we shall fulfil all righteousness ;" that is the true humility.

The heavens were opened above Christ, when he was baptized, and the Holy Ghost came to him. Ever were the heavens opened to him, and ever was he co-existing with the Holy Ghost : but that betokens to us that the kingdom of heaven will be opened to us after our baptism, and the Holy Ghost, through his grace, will stimulate our minds to every goodness, if we drive him not from us with evil works.

There came then the Father's voice from heaven, thus saying, " This is my beloved Son, who well pleaseth me." True is that which the psalmist said to God, " Lord, thy testimonies are very faithful." How could there be a greater testimony of Christ than was there given ? There stood the Son in human nature, and the Father cried from heaven, and the Holy Ghost descended to Christ. There was then all the Holy Trinity, which is one God indivisible. The Father is not come of any other, for he was ever God. The Son is of the Father all that he is, neither made nor created, but ever born of the Father ; for he is the Wisdom of the Father, through whom he made all creatures. The Holy Ghost is the Love and Will of the Father and of the Son ; and they are all alike mighty, and those three ever one God indivisible : three in persons, and one in Godhead, and in nature, and in all works. Not one of them fails alone through weakness, but through the nature of one Godhead they all work ever one work. The Father is not invested with humanity, nor the Holy Ghost, but the Son only ; nevertheless they all counselled and effected, that the Son alone should assume humanity.

Little did the Holy Ghost seem, when he appeared in the likeness of a dove, but yet he is so great that he is Almighty God, and he fills of himself all this world, as it is written of

woruld, swa swa be him awriten is, “Godes Gast gefylð ealre eorðan ymbhwyrft.” Æfter Cristes ðrowunge and his upstige, com se Halga Gast bufan ðam apostolum on fyres hīwe, and þæt hūs eall gefylde mid fyre, ðær ðær hī inne sæton, swilce hit eal burne; and se Halga Gast ða heora ealra mōd, þe ðær-inne wæron, þæt sindon, ān hund manna and twentig manna, swa onbryrde and onælde, þæt hī cuðon ælc gereord þe on middanearde is, and hī ðurh ðone Halgan Gast ealle ða bēc and ðone wisdom awriton and asetton ðe Godes þeowas rædað geond ealle ðas woruld; and hī wæron swa gehyrte, þæt hi him ne ondredon naðor ne hæðenra cyninga þeowracan, ne nānes cynnes pinunga, ac æfre hī bodedon þam folce rihtne geleafan, and Godes mærdā, and his mildheortnysse, oð heora lifes geendunge.

Hwī com se Halga Gast ða on fyres hīwe ofer ðam apostolon, and ofer Criste on his fulluhte on culfran gelicnysse? Nis ðæs Halgan Gastes gecynd oþþe micelnysse on ðam hīwe wunigende ðe he ða on gesewen wæs, ac hē com ofer Criste on culfran hīwe, forði þæt he wolde getācnian mid þam þæt Crist wæs on ðære menniscnysse swiðe liðe and unhearmgeorn. Hē ne cidde, ne hē ne hrymde betwux mannum, ne hē sace ne astyrede, ne hē biterwyrde næs; ac mid ealre liðnysse and soðre lufe hē drohtnode on ðisum life. We rædað on bōcum be ðære culfran gecynde, þæt heo is swiðe gesibsum fugel, and unscæððig, and buton geallan, and unrede on hire clawum; ne heo ne leofað be wýrmum, ac be eorðlicum wæstmum. For ðære ūnscæððignysse wæs se Halga Gast æteowed bufon Criste on þæs fugeles hīwe. Þa apostoli wæron gecorene and gesette lāreowas eallum mancynne; þa com se Halga Gast ofer him on fyres hīwe, to ði þæt hī sceoldon beon byrnende and caue to Godes willan, and forniman ælcne unðeaw mid heora lāre, swa swa fyr fornimð swa hwæt swa him to cymð.

On twam hīwum wæs se Halga Gast æteowed, on culfran and on fyres, for þam getācnungum ðe ælc cristen man hab-

him, "The Spirit of God filleth the circumference of all the earth." After Christ's passion and his ascension, the Holy Ghost came over the apostles in form of fire, and filled all the house with fire, where they sat within, so that it all burned; and the Holy Ghost then so stimulated and fired the minds of all those who sat therein, that is, one hundred and twenty men, that they knew every tongue which is in the world, and, through the Holy Ghost, they wrote and established all the books and the wisdom which God's servants read throughout all this world; and they were so animated that they dreaded neither the threats of heathen kings, nor torments of any kind, but they ever preached to the people right belief, and the glories of God, and his mercy, to their life's end.

Why came the Holy Ghost then in form of fire over the apostles, and over Christ at his baptism in likeness of a dove? The nature and greatness of the Holy Ghost are not dwelling in the form in which he was then seen, but he came over Christ in the form of a dove, because he would thereby betoken that Christ in his humanity was very meek and harmless. He chided not, nor cried he among men, nor stirred he up strife, nor was he inclined to bitterness; but with all meekness and true love he lived in this life. We read in books on the nature of the dove, that it is a very peaceful and innocent bird, and without gall, and not fierce with its claws; nor lives it on worms, but on earthly fruits. For its innocence the Holy Ghost appeared above Christ in the form of that bird. The apostles were chosen and appointed teachers to all mankind; therefore came the Holy Ghost over them in form of fire, to the end that they might be ardent and prompt for God's will, and consume every vice with their lore, as fire consumes whatsoever comes to it.

In two forms the Holy Ghost appeared, in a dove's and in that of fire, for the qualities that every christian man shall

ban sceal, þæt is, þæt hē hæbbe bilewitnysse ðære culfran, and hæbbe soðe sibbe to cristenum mannum, and beo butan biternysse, swa swa seo culfre is buton geallan, and ne begange nān reafiac, ne nānes mannes ne ehte, ðe ma þe seo culfre deð. Beo hē eac onbryrd and byrnende on Godes lufe swa swa fyr, þæt hē ælc yfel on him sylfum adwæsce, and eac on oðrum, þær ðær hē mæg; and gemetegie þæt fyr ða bilewitnysse, þæt heo to sleac ne sy; and eft getemprie seo bilewitnys þæt fyr, þæt hit to reðe ne sy.

Sume men sind geðuhte bilewite, ac hī sind sleace: hī sind gesewene mid liðnysse, ac heora liðnys is soðlice asolcennys and nytennys; ac se man ðe næfð Godes Gast on him, he nis na Godes. Se ðe facn lufað, and smeað hū he mage him sylfum gestrynan and na Gode, næfð he na culfran ðeawas, ac hæfð þæs blacan hremmes. Se ðe reafiac lufað, he bið glida, and na culfre. Oðre lytle fugelas sind læssan þonne heo sy, and hwæðere hī ofsleað sum ðing, huru ðas fleogan; ne deð seo culfre na swā, ne leofað heo be nānum deaðe. Māre we mihton spreca be ðære culfran gecynde, gif hit to langsum nære. Uton habban ægðer ge ðære culfran unsceað-ðignysse and ðæs fyres bryne, þæt we beon æfre scinende on bilewitnysse, and weallende on Godes lāre.

Iu wæron sume gedwolmen þe cwædon þæt Iohannes fulluht wære māre and betere ðonne ðis fulluht sy þe nu stent on Godes cyrcan, forði þæt Crist wæs gefullod on Iohannes fulluhte; ac hī dwelodon mid þære spræce. Næs nān synne forgifenys on Iohannes fulluhte; on urum fulluhte beoð ealle synna adylegode. Hwī ðonne fullode Iohannes? Forði þæt hē sceolde Crist fullian, seðe ne behōfode nānre synne forgifenysse. Hwī fullode hē ā mā manna þonne Crist ænne? Forði þæt we ne sceoldon wenan þæt his fulluht wære swa gōd, þæt nān man ne moste beon on ðam gefullod buton Crist āna. Hwanon com Iohanne þæt fulluht? Fram Criste. Ealle ðing sind þurh Crist geworhte. Soðlice swa swa he gesceop his āgene moder Marian, and siððan wæs geboren of

have ; that is, that he have the meekness of the dove, and have true peace towards christian men, and be without bitterness, as the dove is without gall, and commit no rapine, nor persecute any man, any more than the dove does. Be he also stimulated and burning for love of God as fire, that he may extinguish every evil in himself and also in others, wheresoever he may ; and let the fire regulate the meekness, that it be not too slack ; and again let the meekness temper the fire, that it be not too fierce.

Some men are thought meek, but they are slack : they appear with mildness, but their mildness is in sooth sloth and ignorance ; but the man who has not the Spirit of God in him is not of God. He who loves guile, and devises how he may gain for himself and not for God, has not the qualities of the dove, but has those of the black raven. He who loves rapine is a kite, and not a dove. There are other little birds less than it, and yet they slay something, flies at least ; the dove does not so, it lives by no death. More could we say of the dove's nature, if it were not too longsome. Let us have both the innocence of the dove and the heat of the fire, that we may be ever shining in meekness, and burning with the lore of God.

Formerly there were some heretics who said, that John's baptism was greater and better than this baptism is which now stands in God's church, because Christ was baptized with John's baptism ; but they erred with that speech. There was no forgiveness of sin in John's baptism : in our baptism all sins are extirpated. Why then did John baptize ? Because he should baptize Christ, who needed no forgiveness of sin. Why did he ever baptize more men than Christ only ? Because we might not imagine that his baptism was so good, that no man might be baptized by it save Christ only. Whence came baptism to John ? From Christ. All things are wrought through Christ. Verily as he created his own mother Mary, and was afterwards born of her, so

hire, swa eac he forgeaf þæt fulluht Iohanne, and wæs eft gefullod æt Iohanne. Næs nānum men forgifen þæt he moste habban oððe gecweðan his āgen fulluht buton Iohanne ānum, and forði hē is gehāten Iohannes se Fulluhtere. Hwilt fulluht sealde he? His āgen fulluht, on nānre synne forgifenyssse, ac to behreowsunge, and gearcunge to Cristes fulluhte. Þa men þe Iohannes fullode, þa wæron eft gefullode on Cristes fulluhte, forðan ðe hī ne mihton beon gehealdene þurh Iohannes fulluhte. Hwilt is ure fulluht þe we beoð on gefullode? Ic cweðe, Cristes fulluht. Feawa manna Crist sylf gefullode, ac he forgeaf ðone anweald his apostolon, and eallum gehādedum mannum, þæt hī sceoldon fullian mid Godes fulluhte, on naman ðære Halgan Ðrynnysse; and swa gefullod manū ne beo na eft oðre siðe gefullod, þæt ne sy forsewen þære Halgan Ðrynnysse to-clyping.

Sume lāreowas sindon beteran ðonne sume, swa swa wæron þa apostoli; sume sind wāccran, swa swa we beoð; nis hwæðere forði þæt fulluht, ðe we nu mid fulliað, mislic, þæt is, naðor ne betere ne wyrse þurh urum gearnungum, forðan ðe þæt fulluht nis nānes mannes, ac is Cristes, seðe æfre is gōd, þeah ðe we wāce sindon. Þeah ðe hwā wiðsace Crist æfter his fulluhte, oððe heafod-leahtras gewyrce, ne ðearf he beon eft gefullod, ac hē sceal his synna bewēpan, and mid soðre behreowsunge gebētan, æfter wīsa lāreowa tæcunge; and he hæfð þonne Godes rice.

Preo healice ðing gesette God mannum to clænsunge: ān is fulluht, oðer is husel-halgung, þridde is dædbot, mid gewicennysse yfelra dæda, and mid bigencge gōdra weorca. Þæt fulluht ūs aþwehð fram eallum synnum, se husel-gang ūs gehalgað, seo soðe dædbot gehælð ure misdæda. Godes ðeow, seðe hād underfehð, sceal beon on ða wison gelogod þe God tæhte, and swa swa ða wæron ðe Godes gelaðunge ærest gestaðelodon. Doð swa swa Crist tæhte. Gif se lāreow riht tæce, do gehwā swa swa he tæcð; and gif hē yfel bysnige, ne dō ge na be his gebysnungum, ac dōð swa swa

also he gave baptism to John, and was afterwards baptized by John. To no man was it granted to have or announce his own baptism, save to John only, and therefore he is called John the Baptist. What baptism did he give? His own baptism, with no forgiveness of sin, but for repentance and a preparation to the baptism of Christ. Those men whom John baptized were baptized again in Christ's baptism, because they could not be saved through the baptism of John. Which is our baptism in which we are baptized? I say, Christ's baptism. Christ himself baptized few men, but he gave the power to his apostles and to all ordained men to baptize with God's baptism, in the name of the Holy Trinity; and let not a man so baptized be afterwards a second time baptized, that the invocation of the Holy Ghost be not contemned.

Some teachers are better than others, as were the apostles; some are weaker, as we are; yet the baptism with which we baptize is not on that account different, that is, neither better nor worse, through our merits, because baptism is of no man, but is of Christ, who is ever good, though we are weak. Though any one deny Christ after his baptism, or perpetrate deadly sins, he need not be again baptized; but he shall bewail his sins, and with true repentance atone for them, according to the teaching of wise doctors; and he shall then have God's kingdom.

Three principal things God has appointed to men for purification: one is baptism, the second is housel, the third is penance, with cessation from evil deeds and practice of good works. Baptism washes us from all sins, housel hallows us, true penance heals our misdeeds. The servant of God who assumes orders should be disposed in the way taught by God, and as those were who first established God's church. Do as Christ taught. If the teacher teach right, let every one do as he teaches; and if he give evil example, do ye not by his examples, but do as he teaches. Every teacher shall

hē tæcð. Ælc lāreow sceal agyldan gescead Gode ealra ðæra manna sawla ðe him betæhte syndon, to-eacan his āgenre sawle: þonne gif ða lāreowas wel tæcað and wel bysniað, þonne beoð hī gehealdene. Gif hī mistæcað, oððe misbysniað, hī forpærað hī sylfe.

Be ðæs folces gehyrsumnysse, cwæð Crist to his lāreowum, “Se ðe eow gehyrsumað, hē gehyrsumað me; and se ðe eow forsihð, hē forsihð me.” Uton beon gemyndige hwæt we Gode beheton on urum fulluhte. Nu cweþst ðu, ‘Hwæt behet ic ðaða ic cild wæs, and spreca ne mihte?’ We rædað on ðam ealdum gesetnyssum, þæt ða halgan lāreowas tæhton þone soðan geleafan þam mannum þe to cristendome gebugon, and axodon hī, hwæðer hī woldon wiðsacan deofle, and on God gelyfan. Hī beheton þæt hī woldon swa dōn, and wurdon ða gefullode on halgum fante, mid þam behate. Þa unsprecendan cild hī fullodon ðurh geleafan þæs fæder and ðære meder, and se godfæder wæs þæs cildes forspreca and borh wið God, þæt hit heolde þone cristendom be Godes tæcunge; forðan ðe se cwyde is swiðe egeslic þe Crist cwæð, þæt nān ungefullod mann ne becymð to ðam ecan life. Nu stent ðeos gesetnys on Godes gelaðunge, þæt man ða unsprecendan cild fullige, and hi beoð gehealdene þurh oðra manna geleafan, swa swa hī wæron þurh oðra manna synna geniðerade; forðan ðe hit bið twylic, hwæðer hit on life aðolige oðþæt hit þam lāreowe mid geleafan andwyrðan mage.

We habbað full swutele bysne þises ðinges. Sum wif wæs ðe com to Criste, and bæd for hire dehter, þe læg on wōdum dreame. Þa cwæð Crist to hire, þæt “hit nāre na rihtlic þæt man name his cildra hlāf, and wurpe hundum. Heo ða andwyrde, Gea, leof Drihten, and þeah-hwæðere oft ða hwelpas gelæccað þa cruman þe feallað of þæs hlafordes beode. Ða andwyrde se Hælend, and cwæð, Eala ðu wif, micel is ðin geleafa: getimige ðe swa swa ðu wilt. Hire dohtor wearð þærrihte gewittig.” Þa wæs seo dohtor gehæled þurh geleafan ðære meder; swa beoð eac ða ungewittigan cild

render an account to God of the souls of all those men which are committed to him, in addition to his own soul : then, if the teachers teach well and give good example, they shall be saved. If they misteach, or give evil example, they destroy themselves.

Concerning the people's obedience, Christ said to his teachers, "He who obeyeth you, obeyeth me; and he who contemneth you, contemneth me." Let us be mindful of what we promised to God at our baptism. Now wilt thou say, 'What did I promise when I was a child, and could not speak?' We read in the old institutes, that holy teachers taught the true belief to those men who turned to christianity, and asked them, whether they would renounce the devil, and believe in God. They promised that they would do so, and were then baptized in the holy font, with that promise. Unspeaking children they baptized through the belief of the father and of the mother, and the godfather was the child's sponsor and surety to God, that it should hold christianity according to God's teaching; for the sentence is very awful that Christ spake, That no unbaptized man shall come to eternal life. Now this law stands in God's church, that unspeaking children be baptized, and they shall be saved through the belief of other men, as through other men's sins they had been condemned; for it is doubtful whether it continue in life until it can answer the teacher with belief.

We have a very manifest example of this thing. There was a woman who came to Christ, and prayed for her daughter who lay in a fit of frenzy. Then said Christ to her, that "it were not right that one should take his children's bread and cast it to the dogs. She answered, Yes, dear Lord, and, nevertheless, the whelps often lick the crumbs that fall from the master's table. Then answered Jesus, and said, O thou woman, great is thy belief: betide thee as thou wilt. Her daughter straightways became sane." Then was the daughter healed through the belief of the mother; so are

gehealdene on ðam fulluhte þurh geleafan ðæs fæder and ðære meder, and ðurh forespræce þæs godfæder. Se mæsse-preost axað þæt cild, and cweð, “Wiðsæcst ðu deofle?” Ðonne andwyr̃t se godfæder þæs cildes wordum, and cweð, “Ic wiðsace deofle.” Þonne axað hē eft, “Wiðsæcst ðu eallum his weorcum?” Hē cweð, “Ic wiðsace.” Hē axað þriddan siðe, “Wiðsæcst ðu eallum his getotum?” Hē cwyð, “Ic wiðsace.” Þonne hæfð hē wiðsacen, on ðisum ðrym wordum, deofle and eallum leahtrum. Ðonne axað hē gyt, “Gelyfst ðu on ðære Halgan Ðrynnysse and soðre Annysse?” He andwyr̃t, “Ic gelyfe.” Se Godes ðen befrinð þonne gyt, “Gelyfst ðu þæt we sceolon ealle arisan min urum lichaman on domes dæge, togeanes Criste, and þæt ðær gehwā onfō edlean ealra his weorca, swa swa hē ær on life gearnode?” He andwyr̃t, “Ic gelyfe.” And se preost gefullað þæt cild mid þisum geleafan. Hit wexð, and gæð forð, and ne cann þyses geleafan nān ðing. Is nu forði micel neod gehwām þæt hē leornige æt his lāreowe hū hē his cristendom healdan sceule mid þam soðan geleafan; and hū hē mage deofol forbugan and helle-wite, and gearnian þæt ece līf and ða ecan myrhðe mid Gode; forðan ðe se apostol Paulus spræc swiðe egeslice be ūngelyfedum mannum: hē cwæð, “þa ðe Godes æ ne cunnon, and buton Godes æ syngiað, hī eac buton Godes æ losiað.” And eft, “Se mann þe God forgyt, God forgyt eac hine.” Uton dōn forði swa swa se ylca apostol tæhte, “Genealæcað to Gode, and God genealæhð to eow.” And se sealm-scōp ūs mynegað eft, ðus cweðende, “Eadig bið se wer seðe hine ondræt God, and awēnt his willan to his bebodum.”

To ðyssere eadignysse, and to ðære ecan eadignysse gebringe ūs se Ælmihtiga God, seðe leofað and rixað ā buton ende. Amen.

also the witless children saved in baptism through the belief of the father and of the mother, and through the sponson of the godfather. The mass-priest asks the child, and says, "Dost thou renounce the devil?" Thep answers the godfather in the words of the child, and says, "I renounce the devil." Then again he asks, "Dost thou renounce all his works?" He says, "I renounce." He asks a third time, "Dost thou renounce all his vanities?" He says, "I renounce." Then will he have renounced, in these three sentences, the devil and all sins. Then he yet asks, "Believest thou in the Holy Trinity and true Unity?" He answers, "I believe." The minister of God inquires yet further, "Believest thou that we shall all arise with our bodies on doom's day before Christ, and that there every one will receive the reward of all his works, as he has merited in life?" He answers, "I believe." And the priest baptizes the child with this belief. It waxes, and goes forth, and knows nothing of this belief. It is now, therefore, very needful to every one to learn of his teacher, how he shall hold his christianity with the true belief; and how he may eschew the devil and hell-punishment, and merit eternal life and eternal joy with God; for the apostle Paul spake very awfully concerning unbelieving men: he said, "Those who know not God's law, and sin without God's law, they shall also without God's law perish." And again, "The man who forgets God, God will also forget him." Let us do, therefore, as the same apostle taught, "Draw near unto God, and God will draw near unto you." And again, the psalmist reminds us, thus saying, "Blessed is the man who feareth God, and turneth his will to God's commandments."

To this blessedness, and to the everlasting blessedness may the Almighty God bring us, who liveth and reigneth ever without end. Amen.

DOMINICA II. POST AEPIPHANIA DOMINI.

NUPTIE facte sunt in Chana Galileae : et reliqua.

Iohannes se Godspellere cwæð on þære godspellican race, þæt “gifta wæron gewordene on anum tune ðe is geciged Chana, on ðam Galileiscan earde, and ðær wæs María, þæs Hælendes moder ; se Hælend wæs eac gelaðod to þam giftum :” et reliqua.

Se lāreow Beda cwæð, þæt Drihten hine sylfne gemedemode þæt hē to woruldlicum giftum gelaðod com, and hī mid þam forman tātne his wundra gehalgode, to ði þæt he wolde geswutelian þæt ða giftu beoð herigendlice, ðe for bearn-teame beoð gefremode swiðor þonne for galnysse. After gastlicum andgite Drihten com to giftum on ðisum middan-earde, forðan ðe he ða halgan gelaðunge him to bryde geceas, swa swa se apostol to geleaffullum folce cwæð, “Ic beweddode eow ānum were, þæt ge gearcian Criste ān clæne mæden.” Crist is se clæna brydguma, and his gelaðung, þæt is seo geleaffulle menigu, is his bryd, seo ðe acenð dæghwomlice ða gastlican cild þurh geleafan and fulluht, and swa-ðeah ðurhwunað on clænum mægðhāde.

Þa giftu wæron gegearcode on ðam tune þe is geciged Chāna Galileiscre scire. Chāna is gereht, ‘ānda,’ and Galileā, ‘oferfæreld.’ Anda is twyfeald, þæt is, yfel and gōd. Yfel bið se ānda þe āndað ongearn gōdnysse, and se ānda is gōd ðe mid lufe āndað ongearn yfelnyse, to ði þæt hē yfel onscunige, and gōd lufige. Þa ðe þus āndiað ongearn unriht, and farað fram leahtrum to mæignum, hi belinpað to ðam gastlicum giftum, þæt is, to Cristes gelaðunge, seo ðe is ure gastlice moder.

Wīn ateorode æt ðam giftum to ði þæt Drihten mid selran wīne þa gebeoras gegladode, and his godcundnyse mihta mid þam tātne geopenode. Drihten cwæð to his meder, “Fæmne, hwæt is me and ðe to ðan ?” Swilce he cwæde, ‘Ne wyrceð

THE SECOND SUNDAY AFTER THE LORD'S EPIPHANY.

NUPTIÆ factæ sunt in Chana Galileæ : et reliqua.

John the Evangelist says in this evangelical narrative, that "nuptials took place in a town which is called Cana, in the Galilean country, and there was Mary, the mother of Jesus ; Jesus was also invited to the nuptials," etc.

The doctor Beda said, that the Lord vouchsafed to come invited to a worldly marriage, and hallowed it with the first token of his miracles, because he would manifest that that marriage is praiseworthy which is made rather for the sake of a family of children than for lust. According to its ghostly signification, the Lord came to a marriage in this world because he had chosen the holy church for his bride, as the apostle said to the believing people, "I have wedded you to a man, that ye may prepare for Christ a pure maiden." Christ is the pure bridegroom, and his church, that is, the believing multitude, is his bride, who bears daily ghostly children through belief and baptism, and yet continues in pure maidenhood.

The marriage was prepared in the town which is called Cana of the Galilean province. Cana is interpreted *jealousy*, and Galilea, *passing over*. Jealousy is twofold, that is, evil and good. Evil is the jealousy which is jealous against goodness, and the jealousy is good which with love is jealous against evil, so that it may shun evil and love good. Those who are thus jealous against unrighteousness, and go from vices to virtues, belong to the ghostly marriage, that is, to Christ's church, which is our ghostly mother.

Wine was wanting at the marriage, that the Lord might gladden the guests with better wine, and open the powers of his divinity with that miracle. The Lord said to his mother, "Woman, what is with me and with thee in this ?" As if

seo menniscnyss ðe ic of ðe genām þæt tǣcn þe ðu bitst, ac seo godcundnys þe ic ðe mid geworhte. þonne min ðrowung-tima cymð, þonne geswutelað seo menniscnys hire untrumnyssse.'

Hydriæ sind gehātene wæter-fatu, forðan ðe on Greciscum gereorde is wæter geciged 'ydor.' Eornostlice wæter getācnað ingehyd haligra gewrita, þæt aðweahð his hlysteras fram synna horewum. þa stænenan wæter-fatu sind estfulle heortan haligra lāreowa, þa aheardiað on stānes gecynde ongean deoffellicum costnungum. Æt ðam giftum ascortode wīn, forðan ðe seo ealde gecyðnys ateorode on Cristes andwerdnysse fram flæsclicum weorcum, and wearð awend to gastlicum ðeawum. Swa micclum swa wīn is deorwurðre þonne wæter, swa micclum is Cristes lār, þe hē þurh his andwerdnysse his apostolum tæhte, deorwurðre ðonne wære seo ealde gesetnys, ðe he þurh Moysen gedihte; forðan ðe Moyses æ wæs flæsclic, and Cristes gesetnys is gastlic. Seo ealde æ wæs swilce scadu and getācnung; Cristes bodung is soðfæstnys, and gefylð gastlice swa hwæt swa seo ealde gecyðnys mid mislicum gesetnyssum getācnode.

"Æt þam giftum wæron gesette six stænene wæter-fatu, æfter ðæra Iudeiscra clænsunge, healdende ænlipige twyfealde gemetu, oððe þryfealde." Nis gecweden on ðam godspelle, þæt ða wæter-fatu, sume heoldon twyfealde gemetu, sume þryfealde, ac ænlipige hī heoldon twyfealde gemetu, oððe ðryfealde; forðan ðe ða halgan lāreowas hwīlon sprecað be ðam Ælmihtigan Fæder and his Sunu, hwīlon swutollice embe ðære Halgan ðrynnyssse; and þeah ðe se Halga Gast ne beo swutollice genemned to ðam Fæder and to ðam Suna, swa-ðeah he bið symle ðærto undergyten, forðan ðe hē is heora begra Lufu and Willa, æfre mid him bām. þa Iudeiscan wæron swa geðeawode þæt hī setton wæter-fatu on flora æt heora gebeorscipum; and sceolde ælc ðe inn come his handa aðwean, ærðan ðe hē gesæte, gif he buton tale beon wolde. þa wæron gesette for ðam ðeawe six stænene

he had said, 'The humanity which I have taken of thee worketh not the miracle which thou askest, but the divinity by which I have created thee. When my hour of suffering cometh, then will the humanity manifest its weakness.'

Water-vessels are called *hydriæ*, because in the Greek tongue water is called *ὕδωρ*. Now water betokens knowledge of the holy writings, which washes its hearers from the foulness of sins. The stone water-vessels are the devout hearts of holy teachers, which harden in the nature of stone against diabolical temptations. At the marriage the wine ran short, because the old law ceased in Christ's presence from fleshly works, and was turned to ghostly morals. By as much as wine is more precious than water, by so much is Christ's doctrine, which by his presence he taught to his apostles, more precious than was the old law, which he dictated through Moses; because the law of Moses was fleshly, and Christ's institute is ghostly. The old law was, as it were, a shadow and a sign; the preaching of Christ is truth, and fulfils spiritually whatsoever the old law by various precepts betokened.

"At the marriage were placed six stone water-vessels, according to the purification of the Jews, holding singly two or three measures." It is not said in the gospel that the water-vessels held some two measures, some three, but that they held singly two or three measures; because the holy doctors speak sometimes of the Almighty Father and his Son, sometimes manifestly of the Holy Trinity; and though the Holy Ghost be not manifestly named with the Father and the Son, he is, nevertheless, always understood therewith, because he is of both the Love and Will, and ever with them both. The Jews were so accustomed that they set water-vessels on the floor at their entertainments; and every one who came in must wash his hands before he sat, if he would be without reprehension. There were set for that custom six stone

wæter-fatu æt ðisum giftum. Ða six wæter-fatu getācnodon six ylda ðyssere worulde. Seo forme yld wæs fram Adāme oð Noe. Seo oðer yld wæs fram Noe oð Abraham. Seo þridde yld wæs fram Abrahame oð Daud. Seo feorðe fram Dauide oðþæt Nabochodonosor hergode on Iudeiscre leode, and hī hæftlingas to Babilone gelædde. Seo fife yld wæs fram Babiloniscre heregunge oð Cristes acennednyse æfter ðære menniscnyse. Seo sixte yld stent nu fram Cristes acennednyse, mid ungewisre geendunge astreht oð Antecristes to-cyme.

Mine gebroðra, uton sceawian nu hū ðas six wæter-fatu wæron afyllede mid halwendum wætere bōclicra gewrita. Uton eac understandan hū þæt ylce wæter wearð awend on wynsumum wīnes swæcce. Witodlice mihte Drihten æmtige fatu mid wīne afyllan, seðe ealle ðing of nahte geaceop, ac hē wolde swiðor þæt wanne wæter to mærlicum wīne awendan, and mid þam geswutelian þæt hē ne com to ðy þæt hē wolde towurpan ða ealdan æ oððe wītegan, ac wolde hī æfter gastlicum andgite gefyllan.

On anginne middanearde wæs Adām. Ða slēp Adām, þæt Eua wurde of his sidan gesceapen, him to gemacan. Crist gewāt on ðære rode, and his side wearð mid spere geopenad, and of ðære fleowon þa gerynu þe his gelaðung wearð mid gesceapen him to clænre bryde. On ðære ylcan ylde wæs Abel, Adames sunu, rihtwis and Gode andfenge, þone ofsloh Cain his broðor unscyldigne þurh āndan. Seðe nu æfter gastlicum andgite understent be Adame, swa swa we cwædon, and þæt se mægslaga Cain getācnode þæra Iudeiscra geleaf-leaste, ðe Crist mid niðe acwealdon, and þæt Abeles slege getācnode Drihtnes ðrowunge, buton twyn hē gemet þæt wæter to wīnlicum swæcce awend.

On ðære oðre ylde þissere worulde wearð eal middanearde mid flōdes yðum adylegod, for synna micelnysse, buton ðam rihtwisan Noe ānum, and his seofan hīwon, þe on ðam arce belocene wæron to ānes geares fyrste; and hī siððan eal

water-vessels at this marriage. These six water-vessels betokened six ages of this world. The first age was from Adam to Noah. The second age was from Noah to Abraham. The third age was from Abraham to David. The fourth from David until Nebuchadnezzar warred on the Jewish nation, and led them captives to Babylon. The fifth age was from the Babylonian war to the birth of Christ, according to humanity. The sixth age stands now from the birth of Christ, extended with uncertain ending to the coming of Antichrist.

My brothers, let us now see how the six water-vessels were filled with the salutary water of bookly writings. Let us also understand how the same water was turned to the pleasant taste of wine. Verily the Lord, who created all things from naught, could have filled empty vessels with wine, but he would rather change the pale water to noble wine, and thereby manifest that he came not to overthrow the old law or the prophets, but in a ghostly sense would fulfil them.

In the beginning of the world was Adam. Then Adam slept, that Eve might be created from his side as a mate for him. Christ died on the cross, and his side was opened with a spear, and from it flowed the mysteries with which his church was created as his pure bride. In the same age was Abel, Adam's son, righteous and acceptable to God, whom innocent his brother Cain slew through envy. He who now understands concerning Adam according to a ghostly sense, as we have said, and that the manslayer Cain betokened the unbelief of the Jews, who slew Christ through envy; and that the slaying of Abel betokened the Lord's passion, he, without doubt, will find the water turned to a pleasant taste.

In the second age of this world all the earth was destroyed by the waves of the flood, for the greatness of sins, except the righteous Noah alone and his seven inmates, who were shut in the ark for the space of a year; and they afterwards begat

mancyn gestryndon. Gif we gleawlice, æfter gastlicum andgite, tocnawað þæt se swymmenda arc getācnode Godes gelaðunge, and þæt se rihtwisa Noe getācnode Crist, and þæt yðigende flōd, þe ða synfullan adylegode, gebicnode þæt halige wæter ures fulluhtes, þe ure synna adilegað, þonne gewisslice bið ús awend þæt oðer wæter-fæt to wunderlicum wīne; forðan ðe we geseoð ure clænsunge, and halgunge, and rihtwisnysse gewitegode on ðære ealdan gereccednysse. Witodlice ða eahta menn, þe se arc on his bosme abær, wurdon ahredde wið þam yðigendum flode, and ealle oðre eorðlice gesceafta þæt brade wæter adydde: swa eac nū, ða ðe on Godes gelaðunge geleaffulle ðurhwuniað, beoð gehealdene wið woruldlicum yðum and dwollicere deopnysse. Ða ungeleaffullan, þe buton Godes gelaðunge dwollice drohtniað, untwylice forwurðað on ecnysse.

Precor humiliter quosque peritos, ne nos uituperent, eo quod historiam propter ignorantes tam aperte hic ponimus.

On ðære þridan ylde afāndode God Abrahāmes gehyrsumnysse, and het þæt hē nāne his leofan sunu Isāac, and hine on ānre dune him geoffrode, and ofsloge. Þa wæs Abraham buton elcunge gearo to Godes hære, and siðode arodlice to ðære dune ðe him God gewissode, and his sunu samod. Efne, ðaða hē ðære dune genealæhte, þa cwæð hē to his cnihtum, “Andbidiað hēr: ic and þis cild willað ús gebiddan æt þære stowe þe ús God geswutelode.” Isāac þa bær wudu to forbærnenne ða offrunge, and Abraham hæfde him on handa fyr and swurd. Isāac ða befrān ðone fæder, and cwæð, “Efne hēr is fyr and wudu, min fæder, hwær is seo offrung?” Abraham andwyrde, “Min bearn, God foresceawað him sylfum þære onsægednysse offrunge.” Hwæt ða, Abraham, ðaða hī to ðære stowe comon, gebānd his leofan sunu, and his swurd ateah, þæt hē hine Gode geoffrode. Efne ða Godes engel clypode of heofonum, and mid hluddre stemne cwæð, “Abraham, ne astrece ðu ðine hand bufon ðam cilde, ne him nāne dare ne gedō. Nu ic oncneow þæt ðu God on-

all mankind. If we wisely, according to the ghostly sense, perceive that the swimming ark betokened God's church, and that the righteous Noah betokened Christ, and that the billowing flood, which extirpated the sinful, signified the holy water of our baptism, which extirpates our sins, then certainly for us will be changed the second water-vessel to wonderful wine; for we see our purification, and hallowing, and righteousness prophesied in the old narrative. Verily the eight persons, whom the ark bare in its bosom, were saved from the billowing flood, and the broad water destroyed all other earthly creatures: so also now, those who continue faithful in God's church will be saved from worldly billows and the abyss of error. The unbelieving, who live in error without the church of God, will undoubtedly perish to eternity.

Precor humiliter quosque peritos, ne nos vituperent, eo quod historiam propter ignorantes tam aperte hic ponimus.

In the third age God proved Abraham's obedience, and commanded him to take his beloved son Isaac, and offer him on a mountain, and slay him. Then was Abraham without delay ready at God's command, and journeyed quickly to the mountain that God had pointed out, and his son with him. Lo, when he drew near to the mountain, he said to his servants, "Abide here: I and this child will pray at the place which God hath manifested to us." Isaac then bare wood to burn the offering, and Abraham had in his hand fire and a sword. Isaac then asked his father, and said, "Behold here are fire and wood, my father, where is the offering?" Abraham answered, "My child, God will provide for himself an offering for sacrifice." Lo then, when they came to the place, Abraham bound his beloved son, and drew his sword, that he might offer him to God. Behold then the angel of God called from heaven, and with loud voice said, "Abraham, stretch thou not thine hand above thy child, nor do him any harm. Now

drædst, and þu ne árodest þinum áncennedan suna for his hæse." Þa beseah Abraham underbæc, and ðær stōd an ramm betwux þam bremelum, getiged be ðam hornum. He ða genām ðone ramm, and Gode geoffrode for ðam cilde. Æfter ðisum clypode eft Godes engel of heofonum to Abrahame, þus cweðende, "God cwæð, Ic swōr þurh me sylfne, forðan ðe þu þas dæde dydest, and ðinum áncennedan bearne ne árodest, ic gebletsige ðe, and þinne ofspring ic gemenigfylde swa swa steorran on heofenan, and swa swa sandceosol on sælicum strande. Þin sæd soðlice geāgnað his feonda gatu, and on ðinum sæde beoð gebletsode ealle eorðlice mægða; forðan ðe ðu gehyrsumedest minre stemne." Abraham ða hām gecyrde, mid ánsundan bearne and mid ecere bletsunge.

We sceolon understandan on Abrahāme þone Ælmihtigan Fæder, and on Isaace his leofan Sunu, urne Hælend Crist, be ðam cwæð se Heofonlica Fæder, "Þes is min leofa Sunu, ðe me wel licað." And we sceolon tocnawan on Isaaces offrunge Drihtnes ðrowunge, be ðam cwæð se apostol Paulus, þæt "God Fæder ne sparode his āgenum Bearne, ac for ūs eallum hine to deaðe sealde." Isāac bær ðone wuda to his āgenum bærnete, and his fæder bendum ne wiðcwæð; swa eac Crist wæs gehyrsum his Fæder oð deað, and him sylf his rode abær. Næs ðeah Isāac ofslegen, ac se ramm hine spelode, forðan ðe Crist wæs unðrowigendlic on þære Godcundnysse, and seo menniscnys āna deað and sār for us ðrowade; swilce se sunu wære geoffrod, and se ramm ofsniden. Ge sceolon eac gelyfan þæt seo bletsung ðe God behet Abrahame gæð ofer ūs, and we sind Abrahāmes sæd, swa swa Paulus, þeoda lāreow, cwæð, "Eornostlice gif ge Cristes sind, þonne sind ge Abrahāmes sæd, and æfter behāte yrfenuman." Þurh ðis deope andgit ūs bið awend þæt ðridde wæter-fæt to halwendum wīne, mid þam we magon ure mōd gastlice gegladian.

On ðære feorðan ylde geceas Israhela folc him sylfum

I know that thou fearest God, and that thou didst not spare thine only-begotten son at his behest." Then Abraham looked back, and there stood a ram among the brambles, tied by the horns. He then took the ram, and offered it to God for the child. After this the angel of God again called from heaven to Abraham, thus saying, "God hath said, I have sworn by myself, for that thou hast done this deed, and hast not spared thine only-begotten son, I will bless thee, and thine offspring I will multiply as the stars in heaven, and as the sand-grains on the sea strand. Verily thy seed shall possess the gate of his foes, and in thy seed shall all earthly tribes be blessed; because thou hast obeyed my voice." Abraham then returned home with his child sound, and with everlasting blessing.

By Abraham we are to understand the Almighty Father, and by Isaac his beloved Son, our Saviour Christ, of whom said the Heavenly Father, "This is my beloved Son, who well pleaseth me." And in the offering of Isaac we are to perceive the Lord's passion, of which the apostle Paul said, that "God the Father spared not his own Child, but gave him to death for us all." Isaac bare the wood for his own burning, and refused not his father's bonds; so also was Christ obedient to his Father unto death, and himself bare his rood. Yet Isaac was not slain, but the ram took his place, because Christ was impassible in the Godhead, and the humanity alone suffered death and pain for us; as if the son had been offered, and the ram slain. Ye are also to believe that the blessing which God promised to Abraham goes over us, and that we are Abraham's seed, as Paul, the teacher of the gentiles, said, "Verily if ye are of Christ, then are ye Abraham's seed, and heirs according to the promise." Through this deep signification, the third water-vessel will be turned for us to salutary wine, with which we may spiritually gladden our minds.

In the fourth age the people of Israel chose for themselves

Saul to cyninge, on gearweard Godes willan, þeah ðe hē hit geðyl-
delice forbære : and he wearð Gode ungehyrsum, and nolde
faran be his dihte. Ða spræc God to his witegan Samuhel
ðisum wordum, “ Hū lange wilt ðu bewēpan Saules sið,
þonne ic hine awearp, þæt he lēng ofer Israhela ðeode ne
rixige ? Afyll ðin elefæt, and far to ðære byrig Bethleem, to
Isai : ic foresceawode of his sunum me gecorenne cyning.
Far, and gelaða Isai mid his sunum to ðinre onsægednysse,
and ic geswutelige ðe hwilcne ðu to cyninge gehalgian scealt.”
Samuhel ða ferde, be Godes hæse, to Bethleem, and God
geceas Daid of his seofon gebroðrum him to cyninge ofer
his folce. Hwæt ða, Samuhel gehalgode Daid to cyninge on
middan his gebroðrum, and Godes Gast him wæs on wuni-
gende æfre of ðam dæge. Witodlice Godes Gast gewāt fram
Saule, and hine astyrote se awyrigeda gast fram Gode. Sið-
ðan æfter ðan genam Saul micelne nið to ðam gecorenan
Daide, and ofthrædlice hine acwellan wolde. Daid wearð
þa of his earde aflymed, and Saul his symle ehte, oðþæt hē
on ðære dune Gelboe hine sylfne acwealde, and Daid feng
to his rice, and on ðam Gode gecwemlice feowertig geara
rixode.

Æfter gastlicum andgite we magon undergytan on Daide
Cristes getācnunge : on Saules ehtnysse, þæra ungeleaffulra
Iudeiscra ehtnysse on gearweard Crist and his gelaðunge ; and heora
eorðlice rice wearð toworpen for heora mǣndædum, æfter
Saules gelicnysse. Cristes rice and his gelaðunge stent on
ecnysse ofer eallum ðeodum. Gif we ðus understandað þa
ealdan gereccednysse, þonne bið þæt wæter ūs awend to
wīnlicum swæcce, forðan ðe we tocnāwað urne Cyning Crist,
and his rice and ure rice ðær awritene, þær we ær swilce be
oðrum mannum gereccednysse ræddon.

On ðære fiftan ylde middaneardes wearð þæt Israhela folc
forscyldegod wið heora Scyppend, and beah se cyning Sede-
chias to hæþengylde, and Israhela folc samod, and on mis-
licum forgægednyssum þone Ælmihtigan getyrigdon. Ða

sende God þone Chaldeiscan cyning, Nabochodonosor, mid ormætre fyrdinge to Hierusalem, and hī tobræcon þa burh grundlinga, and þæt mære Salomones templ forbærndon, and þone mæstan dæl þæs folces ofslogon, and ðone ofer-eacan hæftlingas aweg gelæddon to Chaldea rice. Þæs cyninges sunu hī ofslogon ætforan his gesihðe, and hine siððan ablendne to Babilone gelæddon, and ða madm-fatu þæs temples ungerime, gyldene and sylfrene, mid oðrum goldhordum forð samod ferodon. Israhela folc ða þeowde þam cyninge Nabochodonosor and his æftergengum hund-seofontig geara, oðþæt Cyrus feng to rice, se asende þæt folc ongearon mid wurðmynte to heora earde, and hēt hī ge-edstaðelian ða burh Hierusalem, and þæt templ eft aræran mid his fultume. Hwæt ða Iesus, Godes sacerð, be ðæs cyninges hæse Cyres and fultume, þæt Israhela folc to earde gelædde, and þa burh-weallas samod mid þam temple ge-edstaðelode, and Godes biggengas ge-edniwode.

Se Babilonisca cyning, Nabochodonosor, þe þæt synfulle Godes folc sum acwealde and sum gehæft to his rice gelædde, getācnode þone deofol, þe ða synfullan mislice fordēð, and to his byrig, þæt is hell, gehæfte gelæt, to gescyndnysse. Babilonia, seo Chaldeisca burh, is gereht 'gescyndnys.' Seo getācnað helle, on þære beoð symle gescynde þa ðe hire to cumað. Hierusalem is gecweden 'visio pacis,' þæt is, 'sibbe gesihð.' Þeos Hierusalem hæfde getācnunge ðære heofonlican Hierusalem, on ðære is fulfremed sibb, to ðære we sind gelaðode, and we ðider cumað untwylice, gif we hit on andweardan life geearniað. Ðas twā burh wiðriað betwux him symle swa lange swa þes middaneard stent. Hierusalem winð for rihtwisnysse, and Babilonia winð ongearon for unrihtwisnysse : seo oðer for soðfæstnysse, oðer for ydelnysse. Ðære heofonlican Hierusalem Cyning is Crist ; þære scandlican Babilonian cyning is deofol, se geheregað þa synfullan, and gehæfte to þære hellican byrig gelæt, to deoflicum ðeowte. Seo gōde burh, Hierusalem, hæfð gōde ceaster-gewaran, and

Chaldean king Nebuchadnezzar with an immense army to Jerusalem, and they destroyed the city to the ground, and burnt the great temple of Solomon, and slew the greater part of the people, and the overplus they led away captives to the realm of Chaldea. The king's son they slew in his sight, and himself blinded they afterwards led to Babylon, and the innumerable costly vessels of the temple, of gold and silver, with other treasures they at the same time carried away. The people of Israel then served the king Nebuchadnezzar and his successor seventy years, until Cyrus obtained the kingdom, who sent the people back with honour to their country, and commanded them to re-establish the city of Jerusalem, and raise up the temple again with his aid. Then Jesus, the priest of God, at the behest of the king Cyrus, and with his aid, led the people to their country, and re-established the high walls together with the temple, and renewed the service of God.

The Babylonian king, Nebuchadnezzar, who of the sinful people slew some and led others captive to his kingdom, betokened the devil, who in divers ways fordoes the sinful, and leads them captive to his city, that is, to hell, to confusion. Babylon, the Chaldean city, is interpreted *confusion*. It betokens hell, in which those are always confounded who go to it. Jerusalem is interpreted *visio pacis*, that is, *sight of peace*. This Jerusalem was a type of the heavenly Jerusalem, in which is perfect peace, to which we are called, and we shall undoubtedly go thither, if we merit it in the present life. These two cities are ever at strife, each with other, as long as this world stands. Jerusalem fights for righteousness, and Babylon fights against her for unrighteousness: the one for truth, the other for vanity. The king of the heavenly Jerusalem is Christ; of the infamous Babylon the devil is king, who wars on the sinful, and leads them captives to the hellish city, in devilish thralldom. The good city, Jerusalem, has

seo yfele Babilonia hæfð yfele ceaster-gewaran. Sindon þeah sume menn þe belimpað to ðære heofonlican Hierusalem, and swa-ðeah mid sumere ðenunge þeniað Babilonian; swa swa wæron ða ðry gelyfedan cnihtas, Sidrác, Misac, Abdenago, þe Nabochodonosor gesette him to weorc-gerefan. Eft, Crist behead þæt gehwá sceolde agildan ðam casere þæt him gebyreð, and Gode þæt him gebyreð. Petrus se apostol bead eác on his pistole ðeowum mannum þæt hī wæron heora hlaforde getreowe and holde, wære se hlaford goðd, wære hē yfel. Sind eac sume Babilonisce ceaster-gewaran, þe sume ðenunga doð þære heofonlican Hierusalem; swilce swa wæron Iudei þe Crist acwealdon ūs to alysednysse, and him sylfum to forwyrde; and swilce swa sind unrihtwise lāreowas on Godes gelaðunge, be ðam ðe Crist cwæð on his godspelle, "Doð swa swa hī tæcað, and ne dō ge swa swa hī doð." Þus sind gemengde þa gōðan ceaster-gewaran and ða yfelan, swa swa corn and ceaf, oðþæt se Dēma cymð, ðe gegaderað þæt clæne corn into his berne, þæt sind þa rihtwisan into heofonan rice. Þæt ceaf hē forbærnð on unadwæscendlicum fyre, forðan ðe ðæra mǣnfulra smíc astihð on ecnysse.

Hiesus, se mǣra Godes sacerð, lædde þæs folces lafe æfter hund-seofontig geara fram Babilonia to heora earde, and Hierusalem ge-edstaðelode; forðan ðe ure Drihten Iesus Christus, se ðe is soð Sacerð, gelæt þa dædbetendan, æfter soðre dædbote, to ðære uplican Hierusalem, þe hē sylf getimbrode and gearcode eallum ðam þe hine lufiað. Untwylice on ðisum andgite ūs bið awend þæt fife wæter-fæt to wynsumum wīne, gif we cunniað hū we þa deofollican Babilonian forfleon magon, and becuman to ðære heofonlican Hierusalem.

On ðære sixtan ylde wearð ure Drihten geflæschamod and to menniscum men geboren, and on ðam eahteodan dæge his acennednysse hē wæs ymsnyden æfter Moyses æ, and on ðam feowerteogeðan dæge hē wæs mid ælicum lācum to Godes temple geferod, and mid bletsunge underfangen. Cristes ymsnydennys hæfð mænigfealde getācninga, and swa-ðeah

good citizens, and the evil Babylon has evil citizens. Yet are there some men who belong to the heavenly Jerusalem and, nevertheless, with some service serve Babylon; as were the three believing youths, Shadrâch, Meshach and Abed-nego, whom Nebuchadnezzar appointed as his work-reeves. Again, Christ commanded that every one should pay to Cæsar what was due to him, and to God what was due to him. Peter the apostle also, in his epistle, commanded serving-men to be true and faithful to their lord, whether the lord were good, whether he were evil. There are also some Babylonian citizens who perform some services to the heavenly Jerusalem; such were the Jews who slew Christ, for our redemption, and for destruction to themselves; and such also are unwise teachers in God's church, of whom Christ said in his gospel, "Do as they teach, and do ye not as they do." Thus are mingled the good citizens and the bad, as corn and chaff, until the Judge comes, who shall gather the clean corn into his barn, that is, the righteous into the kingdom of heaven. The chaff he will burn in unquenchable fire, for the smoke of the wicked ascends for ever.

Jesus, the great priest of God, led the remnant of the people, after seventy years, from Babylon to their country, and re-established Jerusalem; because our Lord Jesus Christ, who is a true priest, leads the penitent, after true penitence, to the Jerusalem on high, which he himself constructed and prepared for all those who love him. Undoubtedly in this sense the fifth water-vessel will be turned for us to pleasant wine, if we endeavour how we may flee from the devilish Babylon, and come to the heavenly Jerusalem.

In the sixth age our Lord was incarnated and born as a human being, and on the eighth day from his birth he was circumcised, according to the law of Moses, and on the fortieth day he was with the lawful gifts borne to God's temple, and received with blessing. The circumcision of Christ has manifold significations, and yet chiefly points to

swiðost belimpð to ðam gemænelicum æriste on ðissere worulde geendunge, on ðære bið seo galnys forwyrht, and on ðære ablinð ælc hæmed, and bið ure deadlica lichama awend to undeaðlicnyse, and we beoð, æfter ðam gemænelicum dōme, geferode to gesihðe þæs godcundlican Mægenðrymes mid urum lācum, þæt is, mid gōdum weorcum, and we symle syððan on ðam heofonlicum temple þurhwuniað. Witodlice mid þyssere getācnunge us bið awend þæt sixte wæter-fæt to deorwurðum wīne, and we magon clypian soðlice to Criste, þæt hē sparode þæt gōde wīn oð his āgenum to-cyme, þæt hē scencð nu geond his gelaðunge oð ende þises middaneardes.

Þises godspelles traht sprecð gyt menigfealdlicor ymbe ðas wæter-fatu and heora getācnungum, ac we ondrædað us þæt ge ðas foresædan getācnunga to gymeleaste doð, gif we eow swiðor be ðam gereccað. Se trahtnere cwið, þæt þæt gyftlice hūs wæs ðrȳ-flere, forðan ðe on Godes gelaðunge sind þrȳ stēpas gecorenra manna. Se nyðemysta stēpe is on geleafullum læwedum mannum, þe on rihtum sinscipe wuniað, swiðor for bearn-teame þonne for galnysse. Se oðer stēpe is on wydewan-hāde, þe æfter rihtre æwe on clānnysse wuniað, for begeate þæs upplican lifes. Se hēhsta stēpe is on mægðhādes mannum, þa ðe fram cildhāde clænlice Gode þeowigende, ealle middaneardlice gælsan forhōgiað.

“Se driht-ealdor cwæð to ðam brydguman, Ælc man sylð on-foran dæge his gōde wīn, and þæt wāccre þonne ða ge-beoras druncniað; þu soðlice heolde þæt gōde wīn oð ðiss.”

Se driht-ealdor getācnað þa lāreowas on Godes gelaðunge: hī tocnawað þone swæcc Cristes lāre, hū micel tostent seo godspellice soðfæstnyss fram sceade ðære ealdan æ. Soðlice eal seo Ealde Gecyðnys wæs witegung and getācnung fram Adame oð Iohannem Baptistam, and witegode oððe mid wordum oððe mid weorcum Cristes menniscnyse and cris-

the common resurrection on the ending of this world, at which lust will be extinguished, and at which all cohabitation will cease, and our mortal body will be turned to immortality, and we shall be, after the universal doom, borne to the sight of the divine Majesty with our gifts, that is, with good works, and we shall ever after continue in the heavenly temple. Verily with this signification the sixth water-vessel will be turned for us to precious wine, and we may truly cry to Christ that he has spared the good wine till his own advent, which he now pours out throughout his church till the end of this world.

The exposition of this gospel speaks yet more manifoldly concerning these water-vessels and their significations, but we fear that ye will treat with heedlessness these before-said significations, if we relate to you further about them. The expositor says that the marriage-house was three-floored, because in God's church are three degrees of chosen men. The lowest degree is of believing laymen, who live in lawful marriage, more for the sake of a family of children than of lust. The second degree is of widows, who after lawful matrimony live in purity for the attainment of the heavenly life. The highest degree is of persons of the virgin state, who from childhood purely serving God, despise earthly lusts.

"The lord of the feast said to the bridegroom, Every man giveth early in the day his good wine, and the weaker when the guests are drunken; but thou hast holden the good wine until now."

The lord of the feast betokens the teachers in God's church: they know the taste of Christ's doctrine, how greatly evangelic truth differs from the shadow of the old law. But the Old Testament was prophecy and betokening from Adam to John the Baptist, and prophesied either by words or by works the humanity of Christ, and life of christian men. But

tenra manna líf. Ac ure mæð nis þæt wē ealle Godes gecorenan on ðam syx yldum þyssere worulde eow namcuðlice gereccan ; gōd we tellað, gif we ðyssera gemyndige beoð, þe ge nū gehyred habbað.

“Þis tǣcn worhte se Hælend on angynne his wundra, on ðam Galileiscan Chāna, and geswutelode his wuldor, and his leorning-cnihtas on hine gelyfdon.” Hē geswutelode mid þam tǣcne þæt hē is Wuldres Cyning, and Brydguma ðære halgan gelaðunge, seðe cōm swa mann to gyftum gelaðod ; ac hē awende þæt gesceaft, swa swa Ælmihtig Scyppend. And swa getrymde his leorning-cnihta geleafan Hælend Crist, seðe leofað and rixað mid Fæder and Halgum Gaste ā on ecnysse. Amen.

DOMINICA SEPTUAGESIMA.

DRIHTEN sæde þis bigspel his leorning-cnihtum, ðus cweðende, *Simile est regnum cœlorum homini patrifamilias, qui exiit primo mane conducere operarios : et reliqua.* Se Hælend cwæð þæt heofenan rice wære gelíc sumum hīredes ealdre, seðe ferde on ērne-merigen, and wolde hyrian wyrhtan into his wīngearde : et reliqua.

Gregorius se trahtnere cwæð, þæt þis godspel hæfð lāngne tige on his trahtnunge, ða hē wile mid sceortre race befōn, þæt hit to hefigtyme ne ðince þam heorcniendum.

Mine gebroðra, gelome ic eow sæde þæt heofenan rice ge-tǣcnað þas andwerdan gelaðunge, forðan þe rihtwisra manna gegaderung is gecweden heofenan rice. Se hīredes ealdor is ure Scyppend, seðe gewylt ða ðe hē gesceop, and his gecorenan on þisum middanearde geāgnað, swa swa hlaford his hīred on his healle. He hæfð þone wīngeward gewislice ealle ða geleaffullan gelaðunge, swa swa se witega cwæð Isaias, “Soðlice Godes wīngeward is Israhela hīwræden.” Mid þam

it is not within our capacity to recount to you by name all God's chosen in the six ages of this world ; good we account it, if we are mindful of these of whom ye now have heard.

“This miracle Jesus wrought in the beginning of his wonders, in the Galilean Cana, and manifested his glory, and his disciples believed in him.” He manifested by that miracle that he is the King of Glory, and Bridegroom of the holy church, who came as a man invited to the marriage ; but he turned the creature as Almighty Creator. And so confirmed the belief of his disciples Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost to all eternity. Amen.

SEPTUAGESIMA SUNDAY.

THE LORD spake this parable to his disciples, thus saying, *Simile est regnum cœlorum homini patrifamilias, qui exiit primo mane conducere operarios : et reliqua.* Jesus said that the kingdom of heaven was like unto a chief of a household, who went out at early morn, and would hire workmen into his vineyard, etc.

Gregory the expositor said that this gospel has a long series for its exposition, which he will comprise in a short discourse, that it may not seem too tedious to the hearers.

My brothers, often have I said to you that the kingdom of heaven betokens this present church, because a gathering of righteous men is called the kingdom of heaven. The chief of a household is our Creator, who rules those whom he has created, and owns his chosen in this world, as a lord his household in his hall. He has certainly for a vineyard all the believing church, as the prophet Isaiah said, “Verily God's vineyard is the house of Israel.” By that name is

naman is geswutelod eal Godes folc. Be ðam wíngearde cwæð Drihten to Iudeiscre ðeode, "Ic secge eow, þæt Godes rice bið eow ætbroden, and bið forgyfen ðære ðeode þe his wæstmas wyrcað." Þes wíngeard sprytte Godes gecorenan, fram ðam rihtwisan Abel oð ðam endenextan halgan ðe on ende þyssere worulde acenned bið, swilce hē swa fela wín-bōga getyddrode. Witodlice ðæs hīredes ealdor gehyrde wyrhtan into his wíngearde on ærne-merigen, eft on undern, and on midne dæg, on nōn-tide, and on ðære endlyftan tide; forðan þe he fram frymðe middaneardes oð his geendunge ne ablinð to asendenne bydelas and lāreowas to lārenne his folc, þæt hī symle þa misweaxendan bōgas of-ascreādian, þæt ða towearðan ðeonde beon. Witodlice gif se wíngeard næfð þone ymbhwyrft, and ne bið onriht gescreadod, ne bið hē wæstmbære, ac for hrāðe awildað. Swa eac Godes folc, buton ða lāreowas screadian symle ða leahtras þurh heora lāre aweg, ne bið þæt læwede folc wæstmbære on gōdum weorcum. Eornostlice se ær-merigen wæs fram Adam oð Noe, se undern fram Noe oð Abrahām, se middæg fram Abrahām oð Moysen, se nōn fram Moyse oð Drihtnes to-cyme, seo endlyfte tíð fram Drihtnes acennednysse oð ende þises middaneardes. Drihten sende his wyrhtan on eallum þisum foresædum tidum to begānne his wíngearð; forðan ðe hē asende ærest heah-fæderas to lārenne his folc, and siððan, ælice lāreowas and witegan, and æt nextan his apostolas, and ðurh ða his folces ðeawas beode, swilce hē ðurh wyrhtan on wíngearðes biggencge swunce.

Ælc ðæra manna þe mid rihtum geleafan gōd weorc beode wæs untwylice ðises wíngearðes wyrhta. Se merigenlica tilia, and þære ðriddan tíde, and þære sixtan, and ðære nigoðan, getācniað þæt ealde Ebreisce folc, þe fram frymðe middaneardes mid rihtum geleafan God wurðode, swilce hī swuncon on wíngearðes biggencge mid gecneōrdlicere teolunge. To ðære endlyftan tíde soðlice wurdon þa hæðenan geclypode, and þam wæs gesæd, "To hwī stande ge her ealne

declared all God's people. Of the vineyard the Lord said to the Jewish nation, "I say unto you, that the kingdom of God shall be withdrawn from you, and given to the people who cultivate his fruits." This vineyard produced God's chosen, from the righteous Abel to the last saint which shall be born at the end of this world, as if it sent forth so many vine-boughs. Verily the chief of the household hired workmen into his vineyard, at early morn, again at the third hour, and at mid-day, at noontide, and at the eleventh hour; because from the beginning of the world till its ending, he ceases not to send messengers and teachers to teach his people, that they may constantly prune off the misgrowing boughs, that the future ones may be thriving. Verily if the vineyard have not compass, and be not rightly pruned, it will not be fruit-bearing, but will very soon become wild. In like manner the people of God, unless teachers constantly prune away sins by their teaching, the lay-people will not be fruit-bearing in good works. Verily the early morn was from Adam till Noah, the third hour from Noah till Abraham, the mid-day from Abraham till Moses, the noon from Moses till the Lord's advent, the eleventh hour from the birth of the Lord till the end of this world. The Lord sent his workmen at all these aforesaid times to cultivate his vineyard; for he sent first patriarchs to teach his people, and afterwards teachers of the law and prophets, and at last his apostles, and through these cultivated the morals of his people, as if by workmen he had laboured in the cultivation of a vineyard.

Each of those men, who with right belief cultivated good works, was undoubtedly a workman of this vineyard. The morning husbandman, and those of the third hour, and of the sixth, and of the ninth, betoken the old Hebrew people, who from the beginning of the world have worshiped God with right belief, as if they had laboured on the cultivation of the vineyard with diligent tilling. At the eleventh hour verily the heathen were called, and to them was said, "Why stand

dæg ydele?" þa hæðenan stodon ealne dæg ydele, forðan ðe hī forgymleasodon þæs ecan lifes teolunge on swa lāngsumere tīde middaneardes. Ac understandað hū hī andwyrðan þæs wīngearðes hlaforde: hī cwædon, "Forðan þe nān man ūs ne hyrde." Witodlice næs nān heahfæder, ne nān witega asend to hæðenum folce, þe heora gedwyld belōge, ær Drihtnes to-cyme þurh his menniscnysses. Hwæt is to cweðenne, þæt nān man ūs to ðam wīngearde ne gehyrde, buton þæt nān man ūs ne bodade lifes weig?

Mine gebroðra, hwylce beladunge mage we habban, gif we gōdra weorca geswicað, we ðe fram cild-cradole to Godes geleafan comon? We magon eac ðas ylcan mislicnyssa ðæra foresædra tīda to ānum gehwylcum menn þurh his ylða tidum todælan. Witodlice ures andgites merigen is ure cildhād, ure cnihthād swylce undern-tīd, on þam astihð ure geogoð, swa swa seo sunne deð ymbe þære ðriddan tīde; ure fulfremeda wæstm swa swa middæg, forðan ðe on midne dæg bið seo sunne on ðam ufemestum ryne stigende, swa swa se fulfremeda wæstm bið on fulre strence ðe ðe. Seo nōn-tīd bið ure yld, forðan ðe on nōn-tīde asihð seo sunne, and ðæs ealdigendan mannes mægen bið wānigende. Seo endlyfte tīd bið seo forwerode ealdnyss, þam deaðe genealæcende, swa swa seo sunne setlunge genealæhð on þæs dæges geendunge. Eornostlice þonne sume beoð gelædde on cildhāde to gōdum ðeawum and rihtum life, sume on cnihthāde, sume on gedun-genum wæstm, sume on ylde, sume on forwerodre ealdnyss; þonne bið hit swylce hī beon on mislicum tidum to ðam wīngearde gelaðode.

Mine gebroðra, behealdað eowere ðeawas, and gif ge gyt Godes wyrhtan sind, sceawiað. Smeage gehwile hwæt hē deð, and behealde hwæðer hē on Godes wīngearde swince. Se ðe on andwerdum life him sylfum teolað, and na Gode, ne com se na gyt binnon Godes wīngearde. þa tyliað soðlice Gode, þa ðe ne secað heora āgen gestreon ðurh gytsunge, ac smeagað ymbe Godes teolunge, hū hī magon unriht alec-

ye here all day idle?" The heathen stood all day idle, because they had neglected the cultivation of eternal life during so long a time of the world. But understand how they answered the lord of the vineyard: they said, "Because no man hath hired us." For there was no patriarch, nor prophet sent to the heathen people, who might refute their error, before the Lord's advent through his humanity. What is it to say, that no man hath hired us into the vineyard, except that no man hath preached to us the way of life?

My brothers, what justification can we have, if we abstain from good works, we who from the child-cradle came to God's belief? We may also divide the same unlikenesses of the before-said times according to the periods of every man's age. The morning of our understanding is evidently our childhood; our boyhood is, as it were, the third hour, on which rises our youth, as the sun does about that time; our complete growth as mid-day, for at mid-day the sun is rising in his highest course, even as complete growth is flourishing in full strength. The noon-tide is our age, for at noon-tide the sun sinks, and the senescent man's power is waning. The eleventh hour is worn-out age, approaching to death, as the sun approaches its setting at the day's ending. Verily some are led in childhood to good courses and righteous life, some in youth, some in mature growth, some in age, some in worn-out agedness; then is it as though they had at divers times been called to the vineyard.

My brothers, behold your conduct, and see if ye yet are God's workmen. Let every one consider what he does, and behold whether he labours in God's vineyard. He who in the present life toils for himself, and not for God, is not yet come within God's vineyard. They truly toil for God who seek not their own gain through covetousness, but meditate on God's tillage, how they may suppress unrighteousness

gan, and rihtwisnyse fyrðrian, oðrum menn fremigan mid gecneordnyse ðære soðan lufe, and ða ðe cariað mid wacelum mōde hū hī oðra manna sawla Gode gestrynan, and mid him to ðam ecan life gelædan. Se ðe him sylfum leofað, and se ðe on his flæsclicum lustum lið, rihtlice hē is ydel geðread; forðan ðe hē ne teolað nānes wæstmes þæs godcundlican weorces.

þa ðe mid gymeleaste heora dagas aspendað, and nellað Gode lybban oð heora endenextan ylde, hī standað ydele oð ða endenextan tide. To swilcum sleacum cweð se hīredes ealdor, "To hwī stande ge hēr ealne dæg ydele?" Swilce hē swutellice cwæde, 'Gif ge noldon Gode lybban on cildhāde, ne on geogoðe, gecyrrað nū huru-ðinga on ylde to lifes wege, nu ge habbað hwōnlice to swincenne.' And swa-ðeah ðyllice gelaðað se hīredes hlaford, and forwel oft hī onfoð heora edlean hraðor, forðan ðe hī gewitað to heofenan rice hrædlicor þonne ða ðe fram cildhāde Gode þeowodon. Witodlice se sceaða þe mid Criste þrowade, and on hine gelyfende his synna geandette, com on ðære endlyftan tide, na ðurh ylde, ac ðurh yfelnyse. Scyldig hē wæs to hellicere susle for his mândædum, ac hē geandette his synna Drihtne sylfum on ðære rode-hengene mid fullum geleafan, and Cristes mildsunge þisum wordum abæd, "Drihten, beo min gemyndig þonne ðu cymst to ðinum rice." Drihten him andwyrde, "Soð ic ðe secge, nu to-dæg þu bist mid me on neorxena wange."

Witodlice fram ðam endenextan ongann se hīredes ealdor to agyldenne þone pening, ðaða hē gelædde þone sceaðan into heofenan rice, ærðon ðe hē lædde Petrum oððe his oðre apostolas, and rihtlice swa, forðan ðe se sceaða gelyfde on ðam timan on Crist, þaða his apostolas on mycelre twyngung wæron. Eala hū fela heahfæderas ær Moyses æ rihtlice leofodon, and hū fela witegan under þære æ Gode gecwemlice drohtnodon, and hī swa-ðeah næron gelædde to heofonan rice ærðan ðe Drihten niðer-astāh, seðe neorxena wanges

and further righteousness, and benefit other men with the diligence of true love, and they who care with watchful mind how they may gain the souls of other men to God, and lead them with them to everlasting life. He who lives for himself, and he who lies in his fleshly lusts, is rightly accused of idleness ; for he cultivates no fruit of divine work.

They who with heedlessness waste their days, and will not live to God till their last age, stand idle till the last hour. To such slack ones the chief of the household says, "Why stand ye here all day idle?" As if he had manifestly said, 'If ye would not live to God in childhood, nor in youth, turn now at least in age to the way of life, now ye have but little to labour.' And, nevertheless, the lord of the household calls such ones, and very often they receive their reward sooner, for they pass to the kingdom of heaven more speedily than those who have served God from childhood. Verily the thief who suffered with Christ, and, believing in him, confessed his sins, came at the eleventh hour, not through age, but through evil. Obnoxious he was to hellish torment for his deeds of wickedness, but he confessed his sins to the Lord himself on the cross with full belief, and in these words prayed for Christ's mercy, "Lord, be mindful of me when thou comest to thy kingdom." The Lord answered him, "Verily I say unto thee, now to-day thou shalt be with me in paradise."

Verily from the eleventh hour the chief of the household began to pay the penny, when he led the thief into the kingdom of heaven, before he led Peter or his other apostles, and rightly so, for the thief believed in Christ at a time when his apostles were in great doubt. Alas, how many patriarchs before the law of Moses rightly lived, and how many prophets under the old law passed their days acceptably to God, and yet were not led to the kingdom of heaven before the Lord descended, who by his own death opened the fastness

fæsten mid his ágeum deaðe geopenode, and hī ða mid langsumere elcunge heora mede underfengon, þa ðe we buton elcunge, þærrihte swa we of urum lichaman gewitað, underfoð. Soðlice ða ealdan heahfæderas and geðungene witegan bæron ða byrðene and ðæs dæges hētan, forðan ðe hī fram anginne middaneardes oð Cristes to-cyme on hellicere clysunge andbidodon, þeah ðe hī on Abrahāmes wununge buton pinungum for heora gōdnysse wunedon, and swilce æfter ceorunge þone pening underfengon, ðaða hī æfter langsumere tide to heofonan becomon. Witodlice ne underfehð nān ceorigende sawul Godes rice, ne nān ceorian ne mæg, seðe to ðam becymð. Ac þæra ealdfædera ceorung is to understandenne heora gnōrnung, þæt hī rihtlice for heofonan rice leofodon, and swa-ðeah mid langsumere elcunge hit underfengon. We soðlice, þe to ðære endlyftan tide comon, æfter urum geswince, nateshwōn ne ceoriað, and we underfoð þone pening, forðan we ðe cumað æfter þæs Hælendes menniscnysse, we beoð gelædde to his rice þærrihte æfter urum forðsiðe, gif we ær on life rihtlice leofodon; and we ðonne buton yldinge underfoð þæt þæt ða ealdfæderas æfter langsumere elcunge underfengon: be ðam cwæð se hīredes ealdor, “ Ic wille syllan ðisum endenextum eal swa micel swa ðe.”

And forðan þe seo onfangenes þæs rices is of Godes gōdnysse, rihtlice is her bæftan gecweden on endebyrdnysse þæs godspelles, “ La hū, ne mōt ic dōn þæt ic wille?” Dyslic bið mannes ceas ongean Godes gōdnysse. Sum ceorung mihte beon, gif hē his behāt ne gelæste, and nān, ðeah ðe hē mære ne sealde. Be ðam is gyt gelimplice gecweden, “ Oððe ðin eāge is yfel, forðan þe ic eom gōd?” Ne onhebbe hine nān man on his weorcum, ne on lāngsumum ðeowdome, þonne seo Soðfæstnys clypað, “ þus beoð þa endenextan fyrmeste, and þa fyrmestan endenexte.” Efne nu, ðeah we witon hū fela gōd, oððe hū micele we gefremodon, nyte we ðeah gyt mid hwylcere smeaðancelnysse se upplica Dēma ða afān-

of paradise, and they then, after a longsome delay, received their reward, which we without delay, straightways as we depart from our bodies, receive. Verily the old patriarchs and venerable prophets bare the burthen and heat of the day, for they from the beginning of the world till the advent of Christ waited in the enclosure of hell, though, for their goodness, they dwelt in Abraham's dwelling without torments, and, as it were, after murmuring received the penny, when after a longsome time they went to heaven. Verily no murmuring soul receives God's kingdom, nor may any one murmur who comes to it. But by the murmuring of the old fathers is to be understood their mourning, because they had rightly lived for the kingdom of heaven, and yet received it after a long delay. But we, who come at the eleventh hour, after our labour, murmur not at all, and we receive the penny, because we who come after the humanity of Jesus will be led to his kingdom immediately after our death, if we have previously lived rightly in life; and we then without delay shall receive that which the old fathers received after long expectation: of these the chief of the household says, "I will give to these last as much as to thee."

And because the reception of the kingdom is of God's goodness, it is here afterwards rightly said in the course of the gospel, "What, may I not do what I will?" Foolish is man's contention against the goodness of God. Some murmuring there might be, if he performed not his promise, but none though he gave not more. Of this it is yet justly said, "Or is thine eye evil because I am good?" Let no man exalt himself on his works, nor on long service, when the Truth exclaims, "Thus shall the last be first, and the first last." Lo now, though we may know how much or how great good we have performed, we know not yet with what scrutiny the Judge on high will try it; and surely it is for

ðað ; and witodlice gehwīlcum men is ðearle to blissigenne, þeah ðe hē endenext on Godes rice sy geendebyrð.

Þis godspelles geendung is swiðe ondrædendlic : “ Fela sind gelaðode, and feawa gecorene.” Drihten cwæð on oðre stowe, þæt “ fela cumað fram east-dæle and fram west-dæle, and gerestað mid þam heahfæderum, Abrahāme, and Isaāce, and Iacobe, on heofenan rice.” Hwæt eac þes ylca trahtnere, Gregorius, on sumes oðres godspelles trahtnunge, cwæð, þæt swa micel werod menniscra manna sceal astigan þæt heofonlice rice, swa fela swa ðæra gecorenra engla on heofonum belifon æfter ðæra mōdigra gasta hryre. Þeah ða gecorenan Godes cempa sind feawa geðuhte on andwerdum life betwux flæsclicum mannum, ðe heora lustum gehyrsumiað, ac hī ne beoð feawa ðonne hī gegaderode beoð. Ne gedafenað þam gastlicum þæt hī ðam flæsclicum geefenlæcon, ne hī huxlice forseon, forðan ðe we geseoð hwæt nū to-dæg is, ac we nyton hwæt to-merigen bið toweard. Forwel oft cymð se bæftan ūs, þe ūs mid swyftnyse gōdre drohtnunge forestæpð ; and we earfoðlice him filiað to-merigen, seðe nū to-dæg is ure folgere geðuht. Witodlice ðaða se forma cyðere, Stephanus, for Godes geleafan gestæned wæs, Saulus heold ealra ðæra stæ-nendra hācelan, and swa-ðeah Paulus siððan forestōp Stephanum on Godes gelaðunge mid menigfealdum geswincum, þone ðe hē ær ehtende martyr gemacode.

Twā ðing sind þe we sceolon carfullice scrutnian : ærest, þæt ure nān be him sylfum to dystelice ne truwige ; syððan, þæt ure nān be his nextan ne geortruwige, ðeah ðe hē on leahtrum befeallen sy ; forðan þe ūs sind uncuðe þa micclan welan Godes mildheortnyse. Þyssere mildheortnyse welan besceawode se sealm-sceop, ðaða hē to Gode þus clypode, “ Min Gefylsta, ðe ic singe, forðan ðe ðu, God, eart min Andfenga, min God, and min Mildheortnyss.” Efn se psalm-wyrhta understōd on hwīlcum gedeorfum þis mennisce līf is gelogod, and forði clypode God his Gefylsta. He gecīgde Drihten his Andfenga, forðan ðe hē underfehð ūs into ecere

every man greatly to rejoice, though he be placed last in order in the kingdom of God.

The ending of this gospel is very awful : “ Many are called, and few chosen.” The Lord has said in another place, that “ many shall come from the east part and from the west part, and shall rest with the patriarchs, Abraham, and Isaac, and Jacob, in the kingdom of heaven.” And the same expounder also, Gregory, in the exposition of another gospel, said, that as great a number of human beings shall ascend to the heavenly kingdom as there was of chosen angels remaining in heaven after the fall of the proud spirits. Though the chosen champions of God seem few in the present life among fleshly men who obey their lusts, yet are they not few when they are gathered. It befits not the ghostly to imitate the fleshly, nor contumeliously to despise them, for we see what is now to-day, but we know not what is to come to-morrow. Very often he comes after us, who had preceded us in swiftness of good conduct ; and we with difficulty follow him to-morrow who to-day seems to be our follower. For when the first martyr, Stephen, was stoned for God’s faith, Saul held the garments of all the stoners, and, nevertheless, Paul afterwards preceded Stephen in God’s church with many labours, whom he had before persecuting made a martyr.

There are two things that we should carefully attend to : first, that none of us be too boldly confident in himself ; next, that none of us despair of his neighbour, though he have fallen into sins ; for the great abundance of God’s mercy is unknown to us. The psalmist contemplated this abundance of mercy, when he thus cried to God, “ My Helper, thee I sing, for thou, God, art my Receiver, my God, and my Mercy.” Verily the psalmist understood in what tribulations this human life is placed, and, therefore, called God his Helper. He called God his Receiver, because he receives us

reste, fram ðisum andweardum geswince. Hē beheold þæt God gesihð ure yfelnyssa, and ure gyltas forðyldgað; and swa-ðeah hē sparað ús arfæstlice, and ðurh behreowsunge to ðære ecan mede gehylt. Ða nolde hē gecigan God mildheortne, ac hēt hine his Mildheortnyss, þus cweðende, “Mín God and mín Mildheortnyss.” Uton gemunan ure ærran synna, and uton besceawian ða micclan Godes arfæstnysses, hū hē urum gyltum miltsað, and ðær-to-eacan þæt heofenlice rice behæt soðlice dædbetendum æfter gyltum. Uton forði ealle clypian mid inweardre heortan, swa swa se sealm-sceop clypode, “þu eart mín God and mín Mildheortnys.” Godes mildheortnys ús forestæpð, and his mildheortnys ús fyligð. Þaða we wel noldon, ða forhradode Godes mildheortnys ús þæt we wel woldon. Nu we wel willað, ús fyligð Godes mildheortnys þæt ure willa ydel ne sy. Hē gearcað urne gōðan willan to fultumigenne, and hē fylst ðam willan gegearcodne, seðe leofað and rixað nū and symle on worulde. Amen.

We willað eow secgan be ðyssere andweardan tide, hwī seo halige gelaðung forlæt on Godes cyrcan ‘Alleluian’ and ‘Gloria in excelsis Deo,’ fram ðisum andwerdum dæge oð þa halgan Easter-tíde. Sum wīs lāreow hatte Amalarius, se awrāt ane bōc be cyrclicum ðeawum, hwæt ða gesetnyssa Godes þenunga of gearlicum ymbryne getācniað, and cwæð be ðyssere andwerdan tide, þe is gecweden Septuagesima, þæt heo gefylð ða getācnunge þæra hund-seofontig geara þe Israhela folc on hæftneðe Babiloniscum cýninge þeowde. Septuagesima is hund-seofontigfeald getel. Seo tíð onginð on ðisum Sunnan-dæge, nigon wucon ær Eastron, and geendað on ðam Saternes-dæge þære Easterlican wucan : to ðam dæge sind heonon getealde hund-seofontig daga; and þæt Israhela folc, for heora mǣndædum and forgægednyssum, wurdon gehérgode, and hund-seofontig geara on Babiloniscum þeow-

into everlasting rest from this present labour. He beheld that God sees our evilnesses, and patiently bears with our sins; and yet he kindly spares us, and through penitence preserves us for the eternal reward. He would not then call God merciful, but called him his Mercy, thus saying, "My God and my Mercy." Let us remember our former sins, and let us contemplate the great kindness of God, how he pities our sins, and, moreover, promises the heavenly kingdom to the truly penitent after sins. Let us, therefore, all cry with inward heart, as the psalmist cried, "Thou art my God and my Mercy." God's mercy goes before us, and his mercy follows us. When we desired not well, God's mercy has prevented us, so that we have desired well. Now we will well, God's mercy follows us that our will be not vain. He will be ready to support our good will, and he will aid the ready will, who liveth and reigneth now and for ever. Amen.

We will say to you at this present tide, why the holy congregation omits in God's church 'Hallelujah' and 'Gloria in excelsis Deo,' from this present day until the holy Easter-tide. There was a wise doctor called Amalarius, who wrote a book on ecclesiastical customs, what the ceremonies of God's services of yearly recurrence betoken, and said of this present tide, which is called Septuagesima, that it fulfils the betokening of the seventy years that the people of Israel served the king of Babylon in captivity. Septuagesima is a seventyfold number. The tide begins on this Sunday, nine weeks before Easter, and ends on the Saturday of the Easter-week: hence to that day are reckoned seventy days, and the Israelitish folk, for their wicked deeds and transgressions, were harrowed, and for seventy years continued in Baby-

dome, buton blisse and myrhðe, wunodon. Nu hylt Godes gelaðung þis hund-seofontigfealde getel sylfwilles for hire gyltum, swa swa se ealda Israhel neadunge heold on hæft-nunge, oðþæt se mildheorta God eft, æfter heora gedrefed-nyssum, hī ahredde, and to heora earde gelædde.

Se witega Hieremias witegode be ðære Israhela ðeode, þæt hī sceoldon, on ðam hund-seofontig geara fæce, geswican blisse stemne and fægnunge, brydguman stemne and bryde. Nu on ðære gelicnysse forlætað Godes ðeowas ða heofonlican lōfsangas, 'Alleluian' and 'Gloria in excelsis Deo,' on ðis-sere Septuagesima, forðan þe ūs gedafenað þæt we sylfwilles fram ðisum andwerdan dæge mid sumere stiðnysse to ðam gastlicum gefeohte us sylfe gegearcian, swa swa seo cyrclice þenung ūs mānað to heofunge and to ure synna bereowsunge.

Ærest on ðære mæssan officio we singað 'Circumdederunt me gemitus mortis': 'Deapen geomerunga me beeodon, and helle sārnyssa me beeodon, and ic on minre gedrefednysse Drihten clypode, and hē of his halgan temple mine stemne gehyrde.' Eft, on ðære mæssan collectan we cweðað, 'Qui juste pro peccatis nostris affligimur,' þæt is, 'We ðe rihtlice for urum synnum sind geswencte.' Eac se apostol on ðam pistole cwæð, "Ælc ðæra þe on gecāmpe winð, forhæfð hine sylfne fram eallum ðingum."

Witodlice ðas dægðerlican ðenunga cyðað þæt fram ðisum dæge oð Eastron is ure heofung-tīd and bereowsung-tīd ure synna mid sumere stiðnysse. 'Alleluia' is Ebreisc wōrd, þæt is on Leden 'Laudate Dominum,' and nān gereord nis swa heālic swa Ebreisc. Nu forlæte we þæt healice gereord on ure Septuagesima, and cweðað on Leden, 'Laus tibi, Domine, Rex aeternae gloriae'; þæt is, 'Sy ðe, Drihten, lōf, ēces wuldres Cyning.' We geswutelīað mid þære eadmodan Leden spræce, þæt we sceolon us sylfe to eadmodran drohtnunge on ðyssere tīde gebīgan. 'Alleluia' is, swa we cwædon, heofon-lic sang, swa swa Iohannes se apostol cwæð, þæt he gehyrde mīcele stemne on heofonum, swylce bymena dream, and hī

Ionian servitude, without bliss and mirth. Now God's church holds this seventyfold number voluntarily for its sins, as the old Israel held it by compulsion in captivity, until the merciful God again, after their tribulations, delivered them, and led them to their country.

The prophet Jeremiah prophesied of the nation of Israel, that in that space of seventy years they should cease from the voice of bliss and rejoicing, from the voice of the bridegroom and the bride. Now in imitation of that, God's servants omit the heavenly hymns, 'Hallelujah' and 'Gloria in excelsis Deo,' in this Septuagesima, because it is fitting that we voluntarily from this present day prepare ourselves with some strictness for the ghostly fight, as the church service exhorts us to lamentation and to repentance of our sins.

First in the office of the mass we sing 'Circumdederunt me gemitus mortis,' 'The moanings of death surrounded me, and the pains of hell encompassed me, and in my affliction I cried to the Lord, and he from his holy temple heard my voice.' Again, in the collect of the mass we say, 'Qui juste pro peccatis nostris affligimur,' that is, 'We who are justly afflicted for our sins.' The apostle also said in the epistle, "Each of those who strive in warfare, abstains from all things."

Verily these daily services show that from this day till Easter is our mourning tide, and tide of repentance of our sins, with some strictness. 'Hallelujah' is a Hebrew word, which in Latin is 'Laudate Dominum,' and no tongue is so sublime as Hebrew. We now leave that sublime tongue in our Septuagesima, and say in Latin, 'Laus tibi, Domine, Rex æternæ gloriæ,' that is, 'Praise be to thee, O Lord, King of eternal glory.' By the humble Latin speech we show, that we should incline ourselves to a humbler life at this tide. 'Hallelujah' is, as we said, a heavenly song, as John the apostle said, that he heard a great voice in heaven, as it were the

sungon 'Alleluian.' 'Gloria in excelsis Deo' sungon englas, þaþa Crist on middanearde lichamlice acenned wæs. Nu forlēte we ðas heofonlican lōfsangas on ure bereowsung-tīde, and we biddað mid soðre eadmodnysse ðone Ælmihtigan, þæt we moton geseon his heofenlican Easter-tīde, æfter þam gemænelicum æriste, on ðam we him singað ecelice Alleluian butan geswince. Amen.

DOMINICA IN SEXAGESIMA.

CUM turba plurima conueniret ad Iesum : et reliqua.

"On sumere tide, ðaða micel menigu samod cōm to ðam Hælende, and fram gehwīlcum burgum to him genealæhton, þa sæde he him þis bīgspel : Sum sædere ferde to sāwenne his sæd :'' et reliqua.

Gregorius se trahtnere cwæð, þæt forði wolde Drihten getrahtnian þurh hine sylfne þæt bīgspel ðe hē sæde, þæt we cuðon secan oðra ðinga getācnunge on ðam, ðe hē nolde þurh hine sylfne geswutelian, and þæt ge beon gewisse, ðonne ure tyddernys his wōrda getācnunga eow geopenað. Hwā wolde me æfre gelyfan, gif ic wolde gereccan þæt ðornas getācnodon welan, ðonne ðornas priciað, and ða welan gelustfulliað ? Ac swa-ðeah hī sind untwylice ðornas, ðonne hī ða sawla toterað mid pricungum mislicra geðohta, and bið, ðonne hī ða sawla to synne geteoð, swilce hī mid on-beslagenre wunde hī geblodigian. Rihtlice se oðer godspellere, Matheus, het hī lease welan, forðan ðe hī ne magon lange mid ūs wunian. Lease welan hī sind, forðan ðe hī ne adræfað ure saule hafenleaste. Ac se welega nāt þæt hē is wædla, forðan ðe hē næfð rihtwisnysse speda and þæs heofenlican wisdomes goldhordas, þe sind soðe welan, and heora lufigendne gemaciað weligne ecelice. Gif ge wilniað þæt ge rīce beon, lufiað þa soðan welan, þæt sind halige mægnu. Gif ge geðincðe soðes wurðmyntes secað, efstað þonne to ðam heofenlican rice, on

sound of trumpets, and they sung ‘Hallelujah.’ Angels sung ‘Gloria in excelsis Deo,’ when Christ was born bodily in the world. Now we leave the heavenly hymns at our penitence tide, and with true humility pray the Almighty that we may see his heavenly Easter-tide, after the universal resurrection, in which we will sing to him eternally Hallelujah without weariness. Amen.

 SEXAGESIMA SUNDAY.

CUM turba plurima conveniret ad Jesum : et reliqua.

“On a time when a great multitude came together to Jesus, and drew near to him from several burghs, he said to them this parable: A sower went to sow his seed,” etc.

Gregory the expositor said, that the Lord would himself expound that parable which he had said, because we might seek the betokening of other things in it, which he through himself would not manifest, and that ye may be certain, when our infirmity opens to you the significations of his words. Who would ever believe me, if I would explain that thorns betokened riches, when thorns prick and riches afford pleasure? But, nevertheless, they are undoubtedly thorns, when they tear souls with the prickings of divers thoughts, and are, when they draw souls to sin, as if they cause them to bleed with an inflicted wound. Rightly the other evangelist, Matthew, calls them false riches, for they cannot long remain with us. False riches they are, for they drive not away the indigence of our souls. But the wealthy knows not that he is poor, because he has not riches of righteousness and treasures of heavenly wisdom, which are true riches, and make him who loves them wealthy to eternity. If ye desire to be rich, love true riches, that is, holy virtues. If ye seek honour of true dignity, hasten then to the heavenly kingdom, in which

ðam ge beoð engla geferan on wulderfullum wurðscipe ende-leaslice.

Mine gebroðru, ùs gedafenað þæt we mid arfæstum geleafan underfōn Drihtnes trahtnunge, and ða ðing þe hē læfde ùs to trahtnigenne we sceolon mid scotre race ða befōn. Drihten sylf geopenað us þæt þæt sæd is Godes word, and þæt mislice lānd getācnað mislice heortan þæra heorcniendra manna. þone sædere hē belæfde us to sēcenne. Ac we ne magon nænne sædere Godes lāre rihtlicor undergytan ðonne hīne sylfne, Godes Sunu, se ðe ferde to sāwenne his sæd, ða ða hē of his Fæder bosme forðstæppende, becōm to þisum middanearde, to ði þæt hē gewitnysse soðfæstnysse cydde, and mid his halgan lāre middaneardlic gedwyld adwæacte.

þæt sæd þe feoll be ðam wege mid twyfealdre dare losode, ða ða wegferende hit fortrædon, and fugelas tobæron. Se weg is seo fortredene heorte fram yflum geðohtum, þe ne genihtsumiað to underfonne Godes word, ne nænne wæstm to spryttanne; and forði swa hwæt swa ðæs gōdan sædes on swylcum wege befylð, bið mid yfelum geðohtum oftreden, and ðurh deoflum gelæht. Deoflu sind fugelas gecīgede, forðan ðe hī fleoð geond þas lyft ungesewenlice, swa swa fugelas doð gesewenlice. Matheus awrāt þus be ðisum, and sæde, “Ælc ðæra ðe gehyrð þæt heofenlice word, and hē hit ne understent, ðonne cymð se yfela and gelæhð hit.” Mid þam is geswutelod þæt ða sind wið þone weig gesawene, ðe Godes word gehyrað, and hit nellað mid geleafan ne mid nānum andgite onfōn; þonne ætbret se fleogenda sceocca ðærrihte þæt halige sæd of swilcera gedwolena heortan.

þæt sæd þe bufon ðam stānigum lānde feol sprytte hwæthwega, ac ða ða seo hæte com, ða forscrānc hit, forðan ðe hit næfde nænne wætan. Swa doð sume menn; þonne hī gehyrað Godes word, þonne beoð hī onbryrde to sumum fyrste, and þonne seo hæte cymð, þæt is, seo costnung and earfoðnyss, þonne abreoðað hī, forðan þe se wæta ne gefæstnode heora wyrtruman. Hwæt is seo stānige eorðe buton heard-heort-

ye will be companions of angels in glorious worship without end.

My brothers, it is befitting us that with pious belief we receive the Lord's exposition, and that the things which he left for us to expound we should then comprise in a short discourse. The Lord himself discloses to us, that the seed is God's word, and the unlike lands betoken the unlike hearts of hearkening men. The sower he left us to seek. But we cannot more rightly understand any sower of God's precepts than himself, the Son of God, who went out to sow his seed, when, proceeding from the bosom of his Father, he came to this world that he might bear witness of the truth, and extinguish worldly error by his holy doctrine.

The seed that fell by the way perished by a double injury, when the wayfaring trod it down, and the birds bare it away. The way is the heart corrupted by evil thoughts, which are incapable of receiving God's word, or of sending forth any fruit; and, therefore, whatsoever good seed falls on such a way, is trodden down by evil thoughts, and snatched away by devils. Devils are called birds because they fly invisibly through this air, as birds do visibly. Of these Matthew wrote thus, and said, "Every of those who hear the heavenly word, and understand it not, then cometh the evil one and seizeth it." By this is shown that those are sown by the way who hear God's word, and will not receive it with belief nor with any understanding; then the flying devil straightways takes away the holy seed from the hearts of such heretics.

The seed that fell on the stony land sent forth a little, but when the heat came it shrank, because it had no moisture. So do some men; when they hear the word of God they are stimulated for a time, and when the heat comes, that is, temptation and difficulty, then they perish because no moisture had fastened their roots. What is the stony earth but hard-

nyss? Hwæt is se wæta buton lufu and ân-rædnys? Hæbbe se mann heard-heortnysse and ungewyldelic mōd, and næbbe ða soðan lufe and ân-rædnysse, þonne forsearað swiðe hraðe þæt halige sæd on his heortan.

Hwene ær we spræcon be ðam sæde þe betwux þam ðor-num sprāng, and mid heora wæstm forðrysmode wearð. Drihten sylf trahtnode be ðisum: þæt ða sind þe Godes wōrd gehyrað, ac hī sind gebysgode mid heora welum, and mid heora lifes lustum forsmorode, and ne berað nænne wæstm. Woruld-cara, and welan, and flæsclice lustas forsmoriað ðæs modes ðrotan, and ne geðafiað gōdne willau infaran to his heortan, swilce hī ðone liflican blæd forðræstne acwellon. Twā wiðerræde ðing geðeodde Drihten on ðisum cwyde, þæt sind ymhīdignyssa and lustas. Ymhīdignyssa ofðriccað þæt mōd, and únlustas tolysað. Þwyrlice ðing, ðe heora hlafordas doð geswencte fram carum, and slipere þurh unstæððignysse. Witodlice on oðrum timan hī geswencað heora hlaford þurh ymhīdignysse heordrædene, and on oðrum timan, þurh oferflowednysse, to unlustum gehnexiað; forðan ðe ðam luste and geswencednysse naht eaðe on ānum timan ne gewyrð.

Se dæl þæs sædes ðe on gōdre eorðan befeol, þæt sind ða ðe Godes word on gōdre heortan healdað, and bringað wæstm on geðylde. Soðlice geðyld is micel mægen on haligre drohtnunge, swa swa Drihten cwæð to his leorning-cnihtum, “On eowrum geðylde ge habbað eowere sawla.” Seo gōde eorðe agifð hire wæstmas þurh geðyld, ðonne seo estfulle heorte, þe Godes wōrd underfehð, ne bið tobryt for nānum ungelimpum, ne eft on nānum gesundfulnyssum ne bið bepæht, ac bið gebyld on Gode betwux ungelimpum, and ead-mōd betwux gesundfulnyssum.

Se oðer godspellere awrāt, þæt sum dæl þæs sædes þe on ðam gōdan lande asprang ageaf ðritigfealdne wæstm, sum sixtigfealdne, sum hundfealdne. Agustinus Magnus sic docet: Geleaffulle læwede menn, þe on rihtum sinscipe lybbað, agifað

heartedness? What is the moisture but love and steadfastness? If a man have hard-heartedness and an ungovernable mind, and have not true love and steadfastness, then the holy seed is very soon seared up in his heart.

A little before we spake of the seed which sprang among thorns, and was choked up by their growth. The Lord himself expounded this: That they are those who hear God's word, but are busied with their riches, and choked with the pleasures of their life, and bear no fruit. Worldly cares, and riches, and fleshly lusts choke the throat of the mind, and suffer not good will to enter the heart, as if they killed by crushing the living fruit. The Lord associated two contrary things in this sentence, which are solitudes and lusts. Solitudes choke the mind, and evil desires relax it. Perverse things, which make their possessors troubled with cares, and slippery through unsteadiness. Verily at one time they trouble their possessor through solicitude of guarding, and at another time, through superfluity, seduce to evil desires; for desire and trouble do not easily agree together at one time.

The part of the seed that fell on good earth is those who hold the word of God in a good heart, and bring fruit in patience. Verily patience is a great virtue in holy life, as the Lord said to his disciples, "In your patience ye have your souls." The good earth yields its fruits through patience, when the pious heart, which receives God's word, is not broken by any calamities, nor, on the other hand, is seduced by any prosperity, but is bold in God amid calamities, and humble amid prosperity.

The other evangelist wrote, that some part of the seed which sprang up on the good land yielded fruit thirtyfold, some sixtyfold, some an hundredfold. Augustinus Magnus sic docet: Believing laymen, who live in lawful wedlock,

þritigfealdne wæstm gōdra weorca, gif hī heora ēwe æfter bōclicum gesetnyssum healdað, þæt is, þæt hī for bearnes gestreone, on alyfedum timan, hæmed began, and bearn-eacnigende wif and monað-seoc forbugan; and ðonne heo lēng tyman ne mæg, geswican hī hæmedes. Sind swa-ðeah miccle mā ðæra þe be heora āgenum lustum lybban willað, þonne ðæra þe ðysre deopnysses cepan. Þis is lēwedra manna regol, æfter bōclicere gesetnysses; se ðe þis tobrece, bēte swa him his scrift tæce. Ða ðe clænlice on wydewan hāde for Godes lufon þurhwunian, hī agyfað sixtigfealdne wæstm. Hit is swiðe ungedafenlic and scandlic, þæt forwerode menn and untymende gifta wilnian, ðonne gifta ne sind gesette for nānum ðinge buton for bearn-teame. Þa ðe on clānum mægðhāde ðurhwunian, for gefeān ðæs ecan līfes, hī bringað forð hundfealdne wæstm. Þes stāpe belimpð swiðost to Godes ðeowum and ðinenum, þa ðe fram cildhāde clænlice on Godes ðeowdome singallice drohtniað.

Ælcum menn gedafenað clāennyss, and swiðost gehādodum Godes ðeowum. Þæt is þæs lēwedan mannes clāennyss, þæt he his ēwe healde, and alyfedlice, for folces eacan, bearn gestreone. Þæt is ðæs gehādodan mannes clāennyss, þæra ðe Gode þeniað, þæt hī eallunge fram flæsclicum lustum hī forhabbon, and him gedafenað þæt hī Gode gestrynon ða cild, þe ða lēwedan menn to ðyssere worulde gestryndon. Gemānes hādes preostum is alyfed, æfter ðæs halgan Gregorius tæcinge, þæt hī syferlice sinscipes brucon. Witodlice ðam oðrum þe æt Godes weofode þeniað, þæt is mæssepreostum and diaconum, is eallunge forboden ælc hæmed. Preo hund biscopa and eahtatene gesetton ðone canon, þæt nān mæssepreost oððe diacon on his wununge wifhādes mann næbbe, buton hit sy his moder, oððe sweoster, oððe faðu, oððe moddrie; and gif hē dearnunge oððe eawunge wifes bruce, þæt hē his hādes ðolige. Ne heora nān gerēfscipe oððe mangunge ne drife, forðan ðe hī sind gecorene of

yield thirtyfold fruit of good works, if they keep their marriage according to the written institutes, that is, that they cohabit for the procreation of children at permitted times, and abstain from a pregnant and month-sick woman ; and when they can no longer procreate, cease from cohabitation. There are, nevertheless, many more of those who will live according to their own lusts, than of those who keep this precept. This is the rule for laymen, according to the written institute ; let him who breaks it make atonement as his confessor shall teach him. They who chastly, for love of God, continue in widowhood, yield fruit sixtyfold. It is very unfitting and shameful that worn-out and impotent men desire marriage, while marriage is ordained for nothing but the procreation of children. They who continue in pure virginity, for the joy of everlasting life, bring forth fruit an hundredfold. This degree belongs chiefly to God's servants, male and female, those who from childhood ever chastly live in the service of God.

Chastity is befitting to every man, and above all to the ordained servants of God. The chastity of a layman is, that he hold to his marriage, and lawfully, for the increase of people, beget children. The chastity of a man in orders, of those who serve God, is, that they wholly abstain from fleshly lusts, and it is befitting them that they beget to God the children which laymen have begotten to this world. To priests of common order it is allowed, according to the teaching of St. Gregory, that they may chastly enjoy wedlock. But to the others who serve at God's altar, that is, to mass-priests and deacons, all sexual intercourse is wholly forbidden. Three hundred and eighteen bishops established the canon, that no mass-priest nor deacon should have any female in his dwelling, unless it be his mother, or sister, or father's sister, or mother's sister ; and if he secretly or publicly have intercourse with woman, that he forfeit his order. Let none of them undertake any reeveship or mongering, for they are

woruld-mannum to Godes teolungum, þæt hi ðurh hyra lāre and cristendome þæt lāwede folc Gode gestrynan. We sceolon eallum Godes folce samod þa bōclican lāre secgan, þæt ðam gōdum þe hit gehealdan willað, ne sy oftogen seo gastlice deopnyss; and þa ðwyran beon geðreade, þæt hī æt sumum sæle to Godes rihte gebugan. Se apostol Petrus hæfde wif and cild, and eac sume ða oðre apostolas, ær hī to Cristes lāreowdome gecyrdon; ac hī geswicon flæsclicera lusta and dæda siððan he hī to ðam apostolican hāde geceas: swa swa Petrus to Drihtne gecwæð, “Efn̄e we forleton ealle ðing, and ðe folgiað.”

Hwæt wille we furðor ymbe ðis smeagan, buton þæt se hæfð þa mede ðe hē gecearnað, seðe tobrecð þa canonican gesetnyss: him is bōt alȳfed and geswicenys; se ðe on for-gægednyss þurhwunað, hē gemet swiðe stiðne dōm on ðam toweardan life.

Gregorius rehte sume bysne be ðam worde ðe Drihten cwæð, þæt seo gōde eorðe hire wæstmas forðbrincð on ge-ðylde. Hē cwæð þæt hē cuðe sumne man on Romebyrig, his nama wæs Seruulus, ðearfa on æhtum, and welig on ge-earnungum. Se læg bedryda fram cildhāde oð his geendunge. He læg singallice, and næfre sittan ne mihte, ne hine on oðre sidan bewendan, ne his handa to his muðe geræcan. Him ðenode his moder and broðer, and swa hwæt swa him Godes frynd on ælmessan forgeafon, þæt hē dælde forð oðrum ðearfum. Ne cuðe hē bōclice stafas, ac begeat him halige bēc, and gelaðode him to gelærede menn, and him olæhte, þæt hī ðæra bōca andgit singallice him trahtnodon; and hē swa becōm to ðæra bōca andgite, þeah ðe hē sylf nænne stæf ne cuðe. He symle on his legere Gode ðancode, and dægēs and nihtes mid lōfsangum hine wurðode. Þaða se tima becom þæt his miccle geðyld wurde gewuldrod fram Gode, ða awende seo sārnyss ealra his lima to ðære heortan. Efn̄e ðaða he ongeat þæt se deað him genealæhte, þa bæd he ða ælðeodigan was, ðe on cuman hīwe him mid wunodon, þæt hī astodon,

chosen from worldly men to God's labours, that through their doctrine and christianity they may gain the lay people to God. We should declare the written doctrine to all God's people together, that its ghostly deepness be not withheld from those who are desirous of observing it; and that the perverse may be reprov'd, so that they at some time turn to God's right. The apostle Peter had a wife and children, and also some of the other apostles, before they turned to Christ's doctrine; but they ceased from fleshly lusts and deeds after they had chosen the apostolic state: as Peter said to the Lord, "Behold we have forsaken all things, and follow thee."

What shall we further consider concerning this, but that he will have the meed which he merits, who breaks the canonical institute? atonement is permitted, and cessation; he who persists in transgression will find a very stern doom in the life to come.

Gregory has related an example relative to the words which the Lord spake, that good earth brings forth its fruits in patience. He said that he knew a man at Rome, whose name was Servulus, poor in possessions, and rich in deserts. He lay bedridden from childhood to his end. He lay constantly, and could never sit, nor turn himself on the other side, nor reach his hand to his mouth. His mother and brother ministered to him, and whatsoever the friends of God gave him in alms, he distributed to other indigent ones. He knew no book-characters, but got him holy books, and invited to him learned men, and prevailed on them constantly to expound to him the sense of those books, and he so arrived at the sense of those books, though he himself knew not a letter. On his bed he incessantly thanked God, and day and night honoured him with hymns. When the time came that his great patience should be glorified by God, the disease of all his limbs turned to the heart. When he was sensible that death was approaching him, he prayed those strangers, who dwelt with him as guests, that they would stand by, and

and on his forðsiðe heora sealmas sungon. Hwæt ða, færlice, ða ða he sylf mid þam ælðeodigum preostum sâng, ða clypode hē mid micclum ôgan, and heora sang gestilde, and cwæð, “Suwiað: hwæt lā; ne gehyre ge hū myrige lōfsangas swēgað on heofonum?” Efne ða, mid þam þe hē hlyste ðæs heofonlican sanges, ða gewāt his sawul of ðam geswenctan lichaman to ecere reste. Þa wearð þæt hūs afylled mid wonderlicum bræðe, swa þæt ealle ða līcmenn wurdon afyllede mid ðam wynsumum stence, and se bræð on heora nosðyrlum ne ateorode, oðþæt se halga lichama bebyriged wæs. Swa ageaf þes gōða mann his wæstm Gode þurh geðyld, forðan þe hē forbær Godes swingele swiðe emlice, and siððan to edleanes æcre becom.

Mine gebroðra, understandað be ðisum hwilce beladunge hæbbe we æt Godes dōme, gif we asleaciað fram gōdum weorcum, we ðe habbað ure hæle and æhta, nu þes lama wæðla buton handcræfte Godes beboda gefylde. Ic bidde eow, gebroðra, tihtað eower mōd to gecnyrdnysse gōdra weorca, þæt ge mid geðylde gōdne wæstm to Godes handa gebringon, þæt ge mid him and his halgum þæt ēce līf habban moton on ealra worulda woruld. Amen.

DOMINICA I. IN QUADRAGESIMA.

MEN þa leofostan, eow eallum is cuð þæt ðes gearlica ymryne ūs gebrincð efne nu þa clænan tīd LENCTENLICES FÆSTENES, on ðam we sceolon ure gymeleaste and forgægednysse urum gastlicum scrifte geandettan, and ūs mid fæstene, and wæccum, and gebedum, and ælmes-dædum fram synnum aðwean, þæt we bealdlice, mid gastlicere blisse, ða Easterlican mærsunge Cristes æristes wurðian moton, and þæs halgan husles þigene mid geleafan underfōn, us to synne forgifennysse, and to gescyldnysse deofellicera costnunga.

sing their psalms at his departure. Lo then, suddenly, while he himself was singing with the stranger priests, he cried with great awe, and stilled their song, and said, "Be silent: what is that? hear ye not how merrily the hymns sound in heaven?" Lo then, while he was listening to the heavenly song, his soul departed from the afflicted body to everlasting rest. Then was the house filled with a wondrous odour, so that all the corpse-bearers were filled with the winsome fragrance, and the odour ceased not in their nostrils until the holy body was buried. Thus did this good man yield his fruit to God by patience, for he bare God's scourging very calmly, and afterwards went to the field of reward.

My brothers, understand by this what justification we can have at God's doom, if we slacken from good works, we who have our health and possessions, while this lame pauper without handicraft fulfilled God's commandments. I pray you, brothers, stimulate your minds to the cultivation of good works, that with patience ye may bring good fruit to God's hand, that with him and his saints ye may have everlasting life to all eternity. Amen.

THE FIRST SUNDAY IN LENT.

MEN most beloved, it is known to you all that this yearly course just now brings us the pure time of the **LENTEN FAST**, during which we should confess our heedlessness and transgressions to our ghostly confessor, and wash ourselves from sins with fasting, and watchings, and prayers, and alms-deeds, that we may boldly, with ghostly joy, honour the Easter celebration of Christ's ascension, and with faith partake of the holy housel, for the forgiveness of our sins, and protection against devilish temptations.

Witodlice þis feowertigfealde fæsten wæs asteald on ðære Ealdan Gecyðnyssse, ðaða se hēretoga Moyses fæste feowertig daga and feowertig nihta tosamne, to ði þæt hē moste Godes æ underfōn. Eft siððan se mæra witega Elías eal-swa lāng fæsten, þurh Godes mihte, swa swa se oðer gefylde, and siððan hē wearð geferod lichamlice on heofenlicum cræte to ðam upplican life, and cymð eft, hē and Enōch, togeanes Antecriste, to ði þæt hī þæs deofles leasunge mid Godes soð-fæstnysse oferstælan. Drihten eac on ðære Niwan Gecyðnyssse fæste þurh his godcundan mihte feowertig daga and nihta fram eallum eorðlicum bigleofum. Þus wæs ure lenctenlice fæsten asteald; ac we ne magon for ure tyddernysse ðillic fæsten þurhteon. Nu is us alyfed, þurh lāreowa ealdor-dōm, þæt we dæghwomlice, on þyssere lenctenlican tide, ure lichaman gereordigan mid forhæfednysse, and syfernysse, and clænnysse. Stūntlice fæst sē lenctenlic fæsten seðe on ðisum clænum timan hine sylfne mid gālnysse befylð. Unrihtlic bið þæt se cristena mann flæsclice lustas gefremme on ðam timan þe hē flæsc-mettas forgān sceal. Witodlice on eallum tidum gedafenað cristenum mannum, þæt hi gōde weorc begān, and ælmes-dæda, and swa-ðeah swiðost on þisum gemænelicum fæstene. Se ðe on oðrum dagum sleac wære to gōdnysse, hē sceal huru-ðinga on ðisum dagum acūcian on gōdum biggengum. Se ðe ær glædlice mid gōdum weorcum hine sylfne geglengde, him gedafenað þæt hē nū on ðisum dagum geornlicor mid weallendre lufe his gōdnysse gecyðe. Ne bið nān fæsten Gode gecweme, buton se mann hine sylfne fram leahtrum forhæbbe. Beoð gemyndige ðæra twēgra worda þe Drihten cwæð on his godspelle: hē cwæð, “Forgyfað, and eow bið forgyfen. Syllað, and eow bið geseald.” Þas twā ællessena cynn ūs sind to begānne mid micelre gecnyrdnysse: þæt we oðrum mannum mid inweardre heortan forgifon, gif hī awar ūs geæbiligdon, to ði þæt God ūs forgyfennysse dō ure synna. And uton dōn þearfum and wannspedigum sume hiððe ure gōða, þam Ælmihtigum Gode

Manifestly this fortyfold fast was established in the Old Testament, when the leader Moses fasted forty days and forty nights together, in order that he might receive God's law. Again afterwards the great prophet Elijah accomplished, through God's might, a fast as long as the other, and he was afterwards borne bodily in a heavenly car to the life above, and will come again, he and Enoch, against Antichrist, that they may confute the devil's leasing with God's truth. In the New Testament also the Lord, through his divine might, fasted forty days and nights, without all earthly food. Thus was our lenten fast established, but we cannot, by reason of our weakness, accomplish such a fast. Now it is allowed us, by the authority of teachers, daily at this lenten tide to nourish our bodies with abstemiousness, and soberness, and chastity. Foolishly he fasts the lenten fast, who at this pure time defiles himself with libidinousness. Unlawful it is for a christian man to indulge in fleshly lusts at the time when he shall forgo flesh meats. Verily it is at all times befitting christian men to perform good works and alms-deeds, and yet most of all at this general fast. He who on other days may be remiss in goodness, should at least on these days be active in good practices. To him who previously had gladly adorned himself with good works, it is fitting that he on these days more earnestly with ardent love show his goodness. No fast will be acceptable to God, unless a man abstain from sins. Be mindful of the two sentences which the Lord spake in his gospel: he said, "Forgive, and ye shall be forgiven. Give, and to you shall be given." These two kinds of alms are to be practised by us with great diligence: that with inward heart we forgive other men, if in aught they have offended us, to the end that God may grant us forgiveness of our sins. And let us bestow some advantage of our goods on the poor and needy, for the honour of Almighty God,

to wurðmynte, þe hit ðs alēnde, þæt he ðs mære on ðam to-
weardan forgife.

Mildheortnys is synna læcedóm ; heo alyst fram ðam ecan
deaðe, and ne geðafað ðs þæt we to forwyrde becumon.
Mildheortnys ðna gemundað ðs on ðam micclum dome, gif
we on andwærdum life hī oðrum mannum cyðað. Witodlice
ðam bið dóm buton mildheortnyse, seðe nu oðrum dēmd
buton mildheortnyse. Of rihtwisum gestreonum man sceal
ælmessan dælan, swa swa hit awriten is, “ Arwurða ðinne
Drihten mid þinum æhtum, and of ðinum frum-wæstmum
syle ðearfum.” Þa ælmessan þe of reaflice beoð gesealde
sind Gode swa gecwēme, swilce hwā acwelle oðres mannes
cild, and bringe ðam fæder þæt heafod to lāce. God bebyt
þæt man ælmessan wyrce, and hē forbead fācn and reaflic.
Se unwrihtwisa berypð oðre and blissað : eft, gif se ðearfa
hine bitt ælmessan, þonne gefunrotsað hē, and awent his neb
aweg, and forgyt þæs witegan cwyde, þe cwæð, “ Se ðe awent
his neb fram clypigendum ðearfan, he sylf clypað eft to Gode,
and his stemne ne bið gehyred. Ahylde ðin eare to ðæs
wædlan bene, þæt God eft ðine stemne gehyre. Dæl of ðam
ðe ðe God forgeaf, and þin gōd beoð gemenigfylde. Gif ðu
forgymeleasast to dælenne ælmessan, God þe benæmð þinra
gōda, and þu belifst siððan wædla.”

God forgyfð ricum welan genihtsumlice, and ðam þearfum
oftihð. Hwī swā ? Þæt hē afāndige ða rican þurh his ðear-
fena hafencaste. God geworhte welegan and ðearfan, and
wolde þæt se wædla wære afēdd þurh ðone rican. God ge-
sette ðone welegan dælere on his gōdum : hwī sceal he ðonne
him anum geāgnian þæt him bām is forgifen ? Gif ðu talast
to ðinum geswince þæt þæt ðu hæfst, oððe gif ðu wēnst þæt
ðære eorðan wæstmas ðine sind, ðonne cweð se Ælmihtiga
Wealdend to ðe, ‘ Efne nu ic ðe ofteo minne fultum, and
hafa ðe þin geswinc. Ic ofteo mine rēn-scuras, and ic wyrce
ðin lānd unwæstmbære. Gif þæt lānd ðin is, se rēn is min.

who has lent them to us, that he may give us more in the future.

Mercy is the medicine of sins; it redeems from eternal death, and allows us not to come to perdition. Mercy alone will be our guardian at the great doom, if in the present life we show it to other men. But to those shall be doom without mercy, who now without mercy judge others. From righteous gains one should distribute alms, as it is written, "Honour thy Lord with thy possessions, and of thy first fruits give unto the poor." The alms that are given from rapine are as acceptable to God as if any one, having killed another man's child, should bring to the father its head as a gift. God commanded alms to be given, and he forbade fraud and rapine. The unrighteous robs others and rejoices: then, if the needy ask alms of him, he is offended, and turns his face away, and forgets the saying of the prophet, who said, "He who turns his face from the crying poor, shall afterwards himself cry unto God, and his voice shall not be heard. Incline thine ear to the prayer of the needy, that God may afterwards hear thy voice. Deal from that which God hath given thee, and thy goods shall be multiplied. If thou neglectest to deal alms, God will take from thee thy goods, and thou shalt afterwards remain poor."

God gives to the rich wealth in abundance, and takes it away from the poor. Why so? That he may try the rich through the indigence of his poor. God made the wealthy and the needy, and would that the poor should be fed by the rich. God appointed the wealthy a distributor of his goods: why then should he appropriate to himself alone that which is given to both? If thou ascribe to thy labour that which thou hast, or if thou ween that the fruits of the earth are thine, then will the Almighty Ruler say unto thee, 'Behold now I will withdraw from thee my support, and have thou thy labour. I will withdraw my rain-showers, and I will make thy land barren. If the land is thine, the rain is mine.

Teoh ðu forð rēn-scuras, gif ðu niht, and gewætera ðine æceras. Gif ðu mage, dō þæt sunne scīne, þæt ðine æceras ripion.' Witodlice þæt sylfe lānð þe ðu ðe geāgnast nis ðin, ac is ðæs Ælmihtigan, swa swa se witega cwæð, "Seo eorðe and hire gefyllednys is Godes." God cwyð eft to ðe, 'Mine ðearfan lybbað buton ðe; leofa, gif ðu mage, buton me. Mine ðearfan habbað ealle ðing, gif hī me ænne habbað. Hwæt hæfst ðu, gif ðu me næfst?' Þu hīwast swilce þu ðinum cildum hit sparige, and nast hwām hit gescyt, swa swa se witega cwæð, "On idel swincð se ðe goldhōrdað, and nāt hwam he hit gegaderað." Þeah ðe þin feoh ne ateorige, ðeah geendað þin lif þonne ðu læst wēnst; swa swa Crist sylf cwæð be sumon rīcan menn on his godspelle: hē cwæð, "Sum welig mann wæs on worulde, and his wæstmas genihtsumlice þugon. Þa smeade se rīca, and cwæð, Hwæt dō ic lā, nu ic næbbe hwær ic mæge ealle mine wæstmas gegaderian? Eft he cwæð, Ic wille ryman minne bērtūn, and mine bernu geeacnian, and ðider gegadrian ealle mine wæstmas, and cweðan to minre sawle, Min sawul, ðu hæfst fela gōd to manegra geara brice: gerest ðe nū, and ēt, and drinc, and gewistfulla. Þa cwæð God to ðam rīcan, Ðu stūnta, nu to-niht ðu scealt ðin lif alætan. Hwæs beoð þonne þine teolunga? Swa bið se ðe him sylfum goldhordað, and nis on Gode welig." Efne ðu ondrætst ðe on þam gedale: ne ondræt ðu ðe to dælenne, þu ðe nāst hwæðer ðu merigenes gebide. Cyð mildheortnysse earmum mannum mid þinum begeate; ne forlæt se Ælmihtiga God ðe, se ðe ðe to dælere gesette. Be ðisum cwæð Drihten on his godspelle, "Ne behyde ge eowerne goldhord on eorðan þær ðær ōmm and moððan hit awestað, and ðeofas adelfað and forstelað; ac hōrdiað eowerne goldhord on heofenum, þær ne cymð to ne ōm ne moððe, ne þeofas ne delfað ne ne ætbredað. Soðlice ðær ðær þin goldhord is, þær bið þin heorte." Hū mage we urne goldhord on heofonum behydan buton ðurh ælmes-

Draw thou forth rain-showers, if thou canst, and water thy fields. If thou canst, cause the sun to shine, that thy fields may ripen.' Verily the very land which thou ownest is not thine, but is the Almighty's, as the prophet said, "The earth and her fullness are God's." God will again say unto thee, 'My poor will live without thee ; live, if thou canst, without me. My poor will have all things, if they have me only. What hast thou, if thou hast not me?' Thou pretendest that thou sparest it for thy children, and knowest not to whom it may fall, as the prophet said, "In vain he laboureth who hoardeth gold, and knoweth not for whom he gathereth it." Though thy money fail not, yet thy life ends when thou least imaginest, as Christ himself said in his gospel of a rich man : he said, "There was a rich man in the world, and his fruits throve abundantly. Then the rich man meditated, and said, What shall I do, now I have not where I can gather all my fruits? Again he said, I will clear my barton, and enlarge my barns, and thither gather all my fruits, and say to my soul, My soul, thou hast much good for many years' use : rest thee now, and eat, and drink, and be merry. Then said God to the rich man, Thou fool, now to-night thou shalt yield up thy life. Whose then will be what thou hast provided? So is he who hoardeth for himself, and is not rich in God." Lo thou fearest to distribute : fear not to distribute, thou who knowest not whether thou wilt abide the morrow. Show mercy to poor men with thy gain ; the Almighty God will not forsake thee, who has appointed thee as a distributer. Of this the Lord said in his gospel, "Hide not your treasure in the earth, where rust and moths destroy it, and thieves delve and steal ; but hoard your treasure in heaven, where neither rust nor moth comes, nor thieves delve nor take it away. For where thy treasure is, there will be thy heart." How can we hide our treasure in heaven but through alms?

san ? Swa hwæt swa we be ānfealdan Godes þearfum for his lufan syllað, hē hit ūs forgylt be hundfealdum on ðam to-weardan life.

Gif ealle menn on worulde rice wæron, þonne næfde seo mildheortnyss nænne stede, þæt seo ælmyssse ure synna līg adwæscte, swa swa hit awriten is, “Swa swa wæter adwæscð fyr, swa adwæscð seo ælmyssse synna.” Nis nān ðearfa fram ælmes-dædum ascyred. Witodlice sum earm wydewe næfde ealra æhta buton ænne feorðling, þone heo brohte to Godes weofode on Cristes andwerdnyssse, and hē hī ðærrihte mid his halgan muðe geherode, and cwæð, “Soð ic eow secge, þæt ðeos earme wydewe brohte mārān lāc ðonne ænig oðer mann on ðisum dæge; forðan ðe heo brohte eal þæt heo hæfde mid estfullum mode.” Eft on oðre stowe cwæð Drihten on his godspelle, “Swa hwā swa sylð ānum ðurstigum menn ceald wæter on minum naman, ne forlyst hē his mede þære dæde.” Soðlice ne bið ūs to ælnessan geteald, gif we ðam mannum syllað þe heora neode sylfe habbað, forðan ðe God ne het ūs gewelgian ða hæbbendan, ac þæt we ða wædligendan gefultumedon.

We willað gyt ænne cwyde þære godspellican gereccednyssse eow gereccan on þisum ylcum andgite: Drihten spræc ymbe his to-cyme to ðam micclan dōme, and þus cwæð, “Witodlice mannes Bearn cymð on his mægenðrymme, and ealle englas samod mid him to ðam micclum dōme; þonne sitt he on ðam setle his mægenðrymnysse, and beoð gegaderode ætforan him ealle ðeoda, and he toscæt hī on twā, swa swa scēphyrde toscæt scēp fram gātum. Þonne gelōgað hē ða scēp on his swiðran hand, and ða gæt on his wynstran.” We willað eow geswutelian nu ærest, gif eower hwilc nyte hwæt mannes Bearn sy, þæt Crist sylf is mannes Bearn, se ðe is ānes mannes Sunu, þære eadigan Mārīan, on ðære menniscnyssse, and seo menniscnys bið gesewen on ðam dōme, þonne hē sylf sitt on his dōm-setle, and ða rihtwisan on his swiðran hand gesett, and ða synfullan on his wynstran.

Whatsoever we give single to God's poor, for love of him, he will requite us an hundredfold in the life to come.

If all men in the world were rich, then would mercy have no place, that alms might extinguish the flame of our sins, as it is written, "As water extinguisheth fire, so do alms extinguish sins." No needy person is exempted from alms-deeds. Verily a poor widow had for her whole property but one farthing, which she brought to God's altar, in Christ's presence, and he straightways with his holy mouth praised her, and said, "Verily I say unto you, that this poor widow hath brought a greater gift than any other person on this day; for she hath brought all that she had with a devout mind." Again, in another place, the Lord said in his gospel, "Who-soever giveth to one thirsty man cold water in my name, shall not lose his meed for that deed." But it will not be accounted as alms, if we give to those men who themselves have for their need; for God commands us not to enrich those who have, but to aid the indigent.

We will yet recount to you one sentence of the evangelical narrative in this same sense: the Lord spake of his advent to the great doom, and thus said, "Verily the Son of man will come in his majesty, and all the angels together with him, to the great doom; then will he sit on the seat of his majesty, and all nations shall be gathered before him, and he will part them into two, as a shepherd parts the sheep from the goats. Then will he place the sheep on his right hand, and the goats on his left." We will now first manifest to you, if any of you know not who the Son of man is, that Christ himself is the Son of man, who is the Son of one person, the blessed Mary, in humanity, and his humanity will be visible in the doom, when he himself will sit on his doom-seat, and the righteous be placed on his right hand, and the

“ Þonne cwyð se Cyning Crist to ðam þe on his swiðran hand standað, Cumað ge bletsode mines Fæder, and geāgniað þæt rice ðe eow gegearcod wæs fram frimðe mid-daneardes. Me hingrode, and ge me gereordodon; me ðyrste, and ge me scencton; ic wæs cuma, and ge me underfengon on eowerum gest-husum; ic wæs nacod, and ge me scryddon; ic wæs geuntrumod, and ge me geneosodon; ic wæs on cwearterne, and ge comon to me and me gefrefrodon. Ðonne andswariað þa rihtwisan Criste, and cweðað, Drihten, hwænne gesawe we ðe hūngrine, and we ðe gereordodon? oððe þurstigne, and we ðe scencton? oððe hwænne wære ðu cuma, and we ðe underfengon? oððe hwænne gesawe we ðe untrumne oþþe on cwearterne, and we ðe geneosodon? Þonne andwyrð se Cyning ðam rihtwisum þisum wordum, Soð ic eow secge, swa lānge swa ge dydon ānum þisum læstan on minum naman, ge hit dydon me sylfum. Ðonne cweð hē eft to ðam synfullum, þe on his wynstran healfe standað, Gewitað fram me, ge awyrigedan, into ðam ecan fyre, þe is gegearcod ðam deofle and his awyrigedum gastum. Me hingrode, and ge me ætes forwyrndon; me ðyrste, and ge me drincan ne sealdon; ic wæs cuma, and ge me underfōn noldon; ic wæs nacod, nolde ge me wæda tiðian; ic wæs untrum and on cwearterne, nolde ge me geneosian. Þonne andswariað ða unrihtwisan mǎnfullan, La leof, hwænne gesawe we ðe hungrine, oððe ðurstine, oððe cuman, oþþe nacodne, oððe geuntrumodne, oþþe on cwearterne, and we ðe noldon ðenian? Þonne andwyrð se Cyning him, and cwyð, Soð ic eow secge, swa lānge swa ge forwyrndon ānum of ðisum lytlum, and noldon him on minum naman tiðian, swa lānge ge me sylfum his forwyrndon. Þonne farað ða uncystigan and ða unrihtwisan into ēcere cwic-susle, mid deofle and his awyrigedum englum; and ða rihtwisan gecyrrað fram ðam dōme into ðam ecan life ” mid Criste and his gecorenum englum, mid þam hī libbað and rixiað on lichaman and on sawle on ealra worulda woruld. Amen.

sinful on his left. "Then will the King Christ say to those who stand on his right hand, Come, ye blessed of my Father, and possess the kingdom which hath been prepared for you from the beginning of the world. I was hungry, and ye fed me ; I was thirsty, and ye gave me to drink ; I was a stranger, and ye received me in your hostels ; I was naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came to me and comforted me. Then will the righteous answer Christ, and say, Lord, when saw we thee hungry, and we fed thee ? or thirsty, and we gave thee to drink ? or when wast thou a stranger, and we received thee ? or when saw we thee sick or in prison, and we visited thee ? Then will the King answer the righteous in these words, Verily I say unto you, as long as ye did it for one of these least in my name, ye did it for myself. Then will he afterwards say to the sinful, who stand on his left side, Depart from me, ye accursed, into the everlasting fire, which is prepared for the devil and his accursed spirits. I was hungry, and ye denied me food ; I was thirsty, and ye gave me not to drink ; I was a stranger, and ye would not receive me ; I was naked, and ye would not give me clothing ; I was sick and in prison, ye would not visit me. Then will the unrighteous sinful answer, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and we would not serve thee ? Then will the King answer them, and say, Verily I say unto you, so long as ye denied to one of these little ones, and would not give to them in my name, so long denied ye it to myself. Then will the avaricious and the unrighteous go into everlasting torment, with the devil and his accursed angels ; and the righteous will pass from the doom into eternal life " with Christ and his chosen angels, with whom they will live and reign with body and with soul for ever and ever. Amen.

DOMINICA SECUNDA IN QUADRAGESIMA.

EGRESSUS inde Iesus, secessit in partes Tyri et Sidonis : et reliqua.

Drihten Hælend ðreade mid wordum þæra Iudeiscra ðwyrnysse and geleafleaste, and hī mid hospe his lāre forsawon. Þa ferde hē ðanon to ðære burhscire þe is gehāten Tyrus, and to ðære oðre þe is gehāten Sidon. Efne ða ferde ān Chananeisc wīf of ðam gemærum togeanes ðam Hælende, and him to clypode, þus cweðende : et reliqua.

Þis Chananeisce wīf wæs of hæðenum folce, and hæfde getācnunge Godes gelaðunge, þe fram hæðenscipe to Criste mid soðum geleafan gebeah, þaða þa Iudeiscan hine forleton. Þæt wīf wæs afaren fram gemærum hire eðeles, forðan ðe heo forlēt ða ealdan gedwyld hire hæðenscipes, and mid geleaffullum mode þone soðan Hælend gesohte, to biddenne hire wodan dehter gesundfulnysse. Heo clypode, “Dauides Bearn, gemiltsa me : min dohtor is yfele fram deofle gedreht.” Hit wæs soðlice swa gedōn. Ac seo dohtor, þe on wōdum dreame læg dweligende, getācnode þæra hæðenra manna sawle, ðe wæron yfele þurh deofol gedrehte, ðaða hī ne cuðon heora Scyppend, ac gelyfdon on deofolgyldum. Seo moder cwæð, “Dauides Bearn, gemiltsa min ;” and Godes gelaðung, seoðe is ure moder, gelyfð þæt Crist is Dauides Bearn on þære menniscnysse, and heo bitt ūs miltsunge æt him, forðan ðe hē is God Ælmihtig ure Alysand.

Æfter ðeawlicum andgite, se ðe leahtras begæð, deofle to gecwemednysse, his Scyppende on teonan, his dohtor is untwylice awedd, forðan ðe his sawul is ðearle ðurh deofol gedreht ; ac him is neod þæt he his āgene wōdnysse tocnawe, and mid geleafan æt Godes halgum þingunge bidde, and mid micelre anrædnysse Drihtnes fēt gesece, biddende þæt he his sawle fram ðam wōdan dreame ahredde, swa swa hē dyde þæt Chānaneisce mæden. He ne andwyrde ðam wīfe æt

THE SECOND SUNDAY IN LENT.

EGRESSUS inde Jesus, secessit in partes Tyri et Sidonis :
et reliqua.

The Lord reproved with words the perversity and unbelief of the Jews, and they with contumely despised his doctrine. Then went he thence to the territory which is called Tyre, and to the other which is called Sidon. Behold, there came a Canaanitish woman from the confines towards Jesus, and cried to him, thus saying, etc.

This Canaanitish woman was of a heathen people, and had for tokening the church of God, which from heathenism turned with true belief to Christ, when the Jews forsook him. The woman came from the confines of her country, because she forsook the old error of her heathenism, and with believing mind sought the true Jesus, to pray for the health of her insane daughter. She cried, "Child of David, have pity on me : my daughter is grievously tormented by a devil." Verily it was so done. But the daughter, who lay delirious in a state of madness, betokened the soul of heathen men, who were grievously tormented by the devil, when they knew not their Creator, but believed in idols. The mother said, "Child of David, have pity on me ;" and God's church, which is our mother, believes that Christ is a Child of David in his humanity, and she prays him to have pity on us, for he is God Almighty our Redeemer.

According to the figurative sense, he who commits sins, to the gratification of the devil, and in contumely to his Creator, his daughter is undoubtedly mad, for his soul is sorely tormented by the devil ; but it is needful to him that he know his own madness, and with belief pray to God's saints for their intercession, and with great steadfastness seek the feet of the Lord, praying him to save his soul from that state of madness, as he did for the Canaanitish maiden. He did not

fruman, na for mōdignysse, ac hē nolde his cwyde awendan ðurh ðone þe hē beað his leorning-cnihtum ær his ðrowunge, þus cweðende, “ Ne fāre ge on hæðenra manna wege, and on Samaritaniscra burgum ne becume ge.” Hē nolde syllan intingan þam Iudeiscum, þæt hē hī forsawe ðe Godes æ heoldon, and þæt hæðene folc him to getuge, þe deofolgild be-eodon. Nu suwade Crist æt fruman wið þæs wifes clypunge, forðan ðe hē ða liflican bodunge on his andwerdnysse hæðenum leodum bedigclode. Witodlice æfter his æriste of deaðe, hē bebeað his apostolum, þus cweðende, “ Fārað, and lærað ealle ðeoda, and fulliað hī on naman þæs Ælmihtigan Fæder, and his Suna, and þæs Halgan Gastes; and lærað hī þæt hī healdon ealle ða ðing þe ic eow bebeað.”

Cristes leorning-cnihtas to him genealehton, and ðam wīfe to him geðingodon, þus cweðende, “ La leof, forlæt hī, forðan ðe heo clypað æfter us.” Swilce hī cwædon, Forlæt ðone gylt, and forgif hire þine miltsunge, forðan ðe heo urne fultum mid inweardre heortan sehð. Ne clypode heo synderlice to Petre, ne heo ne mānode Andream, ne heora nænne synderlice, ac eal þæt apostolice werod samod mid micelre anrædnysse bæd, þæt hī to ðam mildheortan Hælende hire geðingodon. Drihten andwyrde his apostolum mid þisum wordum, and cwæð, “ Ne eom ic asend buton to ðam sceapum Israhela hīwrædene, þe losedon.” Soðlice se Ælmihtiga Fæder asende his āncennedan Sunu mid soðre menniscnysse befāngenne to ðam Iudeiscum folce, þæt hī sceoldon ærest, gif hī woldon, to fulluhte bugan, ðurh Cristes lāre. Him gedafenode þæt hī ærest on Crist gelyfdon, forðan ðe hī heoldon þa ealdan æ, and hæfdon cyððe to Gode fram ealdum dagum. Ða bodade Crist þurh hine sylfne ðam ānum folce, and of ðam his apostolas geceas and fela oðre gecorene halgan: ac ðaða hē gescah þæt se mæsta dæl ðære ðeode his lāre forsawon, and sume eac ymbe his lif syrwdon, ða forlēt



WORKS PUBLISHED.

Part I. of the POETRY OF THE VERCELLI CODEX, comprising THE LEGEND OF ST. ANDREW, edited by J. M. KEMBLE, Esq., M.A.

Parts I. II. III. IV. and V. of the HOMILIES OF THE ANGLO-SAXON CHURCH, forming Vol. I. of THE HOMILIES OF ÆLFRIC, edited by BENJAMIN THORPE, Esq., F.S.A.

WORKS IN PREPARATION.

Part VII. of the HOMILIES, and

Part II. of the POETRY OF THE VERCELLI CODEX, &c.

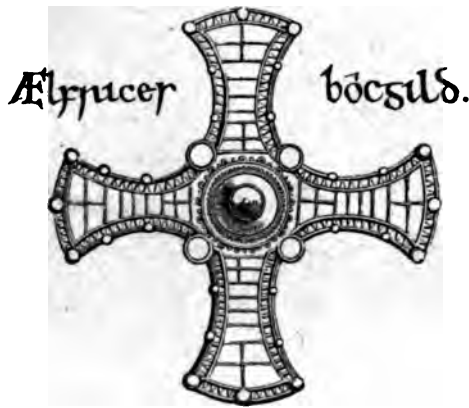
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THE HOMILIES
OF THE
ANGLO-SAXON CHURCH.

THE HOMILIES OF ÆLFRIC,
WITH AN
ENGLISH TRANSLATION.

By BENJAMIN THORPE, Esq., F.S.A.

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answer the woman at first, not from pride, but he would not that his speech should be inconsistent with that in which he enjoined his disciples before his passion, thus saying, "Go not in the way of heathen men, and come not into the cities of the Samaritans." He would not give the plea to the Jews, that he despised them who held God's law, and drew to him the heathen folk who worshiped idols. Now Christ was silent at first on the crying of the woman, because while present he would conceal his vital announcement from the heathen nations. But after his resurrection from death, he commanded his apostles, thus saying, "Go, and teach all nations, and baptize them in the name of the Almighty Father, and of his Son, and of the Holy Ghost; and teach them that they observe all the things which I have commanded to you."

Christ's disciples approached him, and interceded with him for the woman, thus saying, "O Sir, dismiss her, for she crieth after us." As if they had said, Dismiss the sin, and grant her thy mercy, for she seeks our aid with inward heart. She did not cry exclusively to Peter, nor did she exhort Andrew, nor any of them exclusively, but besought all the apostolic company together with great earnestness, that they would intercede for her with the merciful Jesus. The Lord answered his apostles with these words, and said, "I am not sent save unto the sheep of the family of Israel that are lost." Verily the Almighty Father sent his only-begotten Son invested with true humanity to the Jewish people, that they might the first, if they would, turn to baptism through Christ's doctrine. It was befitting them that they should the first believe in Christ, because they held the old law, and had knowledge of God from old days. Christ, therefore, preached himself to that one people, and from them chose his apostles and many other chosen saints: but when he saw that the greatest part of that people despised his doctrine, and that some also plotted against his life, he left them in

hē hī on heora geleafæste, and geceas ða hæðenan leoda, þe geond ealne middaneard on deofolgyldum gelyfdon oð þæt.

Þæt wif com, and hī astrehte ætforan Drihtne, þus cweð-ende, "Drihten leof, help min." Þreo halige mægnu we gehyrað be ðisum wife on ðissere rædinge: þæt is, geleafa, and geðyld, and eadmōdnyss. Geleafan heo hæfde, forðan ðe heo gelyfde þæt Drihten mihte hire aweddan dohtor gehælan. Geðyld heo hæfde, ðaða heo forsewen wæs, and swa-ðeah anrædlice on hire benum þurhwunade. Eadmōd heo wæs, ðaða heo hī sylfe to hwelpum geemnette. Drihten cwæð to ðam wife, "Nis na gōd þæt man nime his bearna hlāf, and wurpe hundum." Þæt Israhela folc wæs gyo geteald to Godes bearnum, and hæðen folc geond ealle woruld to hundum, for heora fulum ðeawum. Nu is seo endebyrdnys þæra namena awend mid ðam geleafan. Hī sind gehātene hundas, and we scēp. Witodlice se wītega cwæð be Cristes ehterum, ðe hine acwealdon, "Fela hundas me ymbe eodon." Se wītega, þurh Godes Gast, hēt ða Iudeiscan Cristes slagan hundas, þe hine mid fācenfullum mode ymbe eodon. Eft Crist sylf cwæð be ús, "Ic hæbbe oðre scēp, þa ðe ne sind of ðyssere eowde, and ða ic sceal lēdan, and hī gehyrað mine stemne."

Þæt wif cwæð to Criste, "Gea, leof Drihten, swa-ðeah ða hwelpas etað of ðam crumon þe feallað of heora hlafordes mysan." Swiðe getācnigendlice spræc þis wif. Witodlice seo myse is seo bōclice lār, seoðe ús ðenað lifes hlāf. Be ðære mysan cwæð se wītega, "Drihten, þu gegearcodeð mysan on minre gesihðe, togeanes ðam þe me gedræfdon." Soðlice æfter gastlicum andgite þa hwelpas etað ða cruman þe of heora hlafordes beode feallað, þonne ða ðeoda, þe on hæðenscipe éar lagon, nu sind mid geleafan to heora Scyp-pende gebigede, and þære gastlican lāre haligra gewrita brucað. We hēdað þæra crumena ðæs hlafes, and ða Iudeiscan gnagað þa rinde; forðan ðe wē understandað þæt gastlice andgit þæra boca, and hī rædað þa stæfican gerecced-

their unbelief, and chose the heathen nations, which throughout all the world believed in idols until then.

The woman came and prostrated herself before the Lord, thus saying, "Dear Lord, help me." Three holy virtues we hear of this woman in this reading: namely, belief, and patience, and lowliness. She had belief, because she believed that the Lord could heal her distracted daughter. Patience she had, when she was neglected, and yet steadfastly persisted in her prayers. Lowly she was, when she compared herself to the whelps. The Lord said to the woman, "It is not good that a man take his children's bread, and cast it to the dogs." The people of Israel were of yore accounted as the children of God, and the heathen people, throughout all the world, as dogs, for their foul practices. Now is the order of those names changed with the belief. They are called dogs, and we sheep. Verily the prophet said of Christ's persecutors, who slew him, "Many dogs encompassed me." The prophet, through the Spirit of God, called the Jewish slayers of Christ dogs, who with guileful mind encompassed him. Afterwards, Christ himself said of us, "I have other sheep, which are not of this fold, and those I will lead, and they will hear my voice."

The woman said to Christ, "Yea, dear Lord, yet the whelps eat of the crumbs that fall from their master's table." Very significantly spake this woman. Verily the table is the written lore, which ministers to us the bread of life. Of the table the prophet said, "Lord, thou hast prepared a table in my sight, against those who troubled me." But in a ghostly sense the whelps eat the crumbs that fall from their master's table, when the nations, which before lay in heathenism, are now with belief turned to their Creator, and partake of the ghostly lore of the holy writings. We heed the crumbs of the bread, and the Jews gnaw the crust; for we understand the ghostly signification of those books, and they read the literal narrative without signification. All their books,

nysse buton andgite. Ealle heora bēc, ðe se hēretoga Moyses oððe wītegan be Godes dihte gesetton, ealle hī sprecað ymbe Cristes menniscnysse, and ymbe cristenra manna lif mid digelum andgite, and ða Iudeiscan ne hēdað na mære buton ðære stæflican gereccednysse. We cristene men soðlice licgað under Godes mysan, and etað þa cruman his gastlican lāre; forðan ðe we sind eadmōdlice, mid lichaman and mid sawle, godcundlicum spræcum underðeodde to gefyllenne his beboda, þæt hē ūs his behāt gelæste.

“Drihten andwyrde þam Chananeiscum wife, and cwæð, Eala ðu wif, micel is ðin geleafa. Getimige ðe swa swa ðu wylt. And hire dohtor wearð þa gehæled of ðære tide.” For ðam micclum geleafan þære meder forlēt se deofol ða dohtor. Mid ðam is geseald bysen urum fulluhte, þæt ða unsprecendan cild beoð gehealdene on ðam fulluhte, ðurh geleafan þæs fæder, and ðære moder, and þæs foresprecendan godfæder, ðeah ðe þæt cild nyten sy.

Cristenra manna geleafan hæfð se Ælmihtiga God mid manegum tǣcnum gewurðod þurh his halgan : ærēst on heora life, and siððan æt heora halgum byrgenum, þam sy wuldor and wurðmynt ā on ecnysse. Amen.

III. 1D. MART.

SCI GREGORII PAPE URBIS ROMANE INCLITI.

GREGORIUS se hālga papa, ENGLISCRE ðEODE APOSTOL, on ðisum andwerdan dæge, æfter menigfealdum gedeorfum, and halgum gecnyrdnyssum, Godes rīce gesæliglice astāh. He is rihtlice Engliscra ðeode apostol, forðan ðe he, þurh his ræd and sānde, ūs fram deofles biggengum ætbræd, and to Godes geleafan gebigde. Manega hālige bēc cyðað his drohtnunge and his halige lif, and eac ‘ Historia Anglorum,’ ða ðe

which the leader Moses or the prophets composed by God's direction, all speak of Christ's humanity, and of the life of christian men, with a hidden signification, and the Jews heed no more than the literal narrative. We christian men truly lie under God's table, and eat the crumbs of his ghostly lore; for we are humbly, with body and with soul, and by divine precepts, made subservient to the fulfilling of his commandments, that he may perform his promise unto us.

"The Lord answered the Canaanitish woman, and said, O thou woman, great is thy belief. Betide thee as thou wilt. And her daughter was healed from that time." For the great belief of the mother the devil forsook the daughter. Thereby is given an example for our baptism, that the un-speaking children will be saved by baptism, through the belief of the father and of the mother, and of the responsible godfather, though the child be unconscious.

The Almighty God has honoured the belief of christian men by many tokens through his saints: first in their lives, and afterwards at their holy sepulchres, to whom be glory and dignity ever to eternity. Amen.

MARCH XII.

ST. GREGORY THE GREAT, POPE OF ROME.

GREGORY the holy pope, THE APOSTLE OF THE ENGLISH NATION, on this present day, after manifold labours and holy studies, happily ascended to God's kingdom. He is rightly the apostle of the English nation, for he, through his counsel and mission, withdrew us from the worship of the devil, and turned us to the belief of God. Many holy books manifest his conduct and his holy life, and also the 'Historia Anglo-

Ælfred cyning of Ledene on Englisc awende. Seo bōc sprecð genoh swutelice be ðisum halgan were. Nū wylle we sum ðing scortlice eow be him gereccan, forðan ðe seo foresæde bōc nis eow eallum cuð, þeah ðe heo on Englisc awend sy.

Þes eadiga papa Gregorius wæs of æðelborenre mægðe and eawfæstre acenned; Romanisce witan wæron his magas; his fæder hatte Gordianus, and Felix, se eawfæsta papa, wæs his fifta fæder. He wæs, swa swa we cwædon, for worulde æðelboren, ac hē oferstāh his æðelborennysse mid halgum ðeawum, and mid gōdum weorcum geglende. Gregorius is Grecisc nama, se swēigð on Ledenum gereorde, 'Uigilantius,' þæt is on Englisc, 'Wacolre.' He wæs swiðe wacol on Godes bebodum, ðaða he sylf herigendlice leofode, and hē wacollice ymbe manegra ðeoda þearfe hōgode, and him lifes weig geswutelode. Hē wæs fram cildhāde on bōclicum lārum getyd, and hē on ðære lāre swa gesæliglice ðeah, þæt on ealre Romana-byrig næs nān his gelica geðuht. Hē gecneordlæhte æfter wīsra lāreowa gebisnungum, and næs forgyttol, ac gefæstnode his lāre on fæsthāfelum gemynde. He hlōd ða mid þurstigum breoste ða flowendan lāre, ðe hē eft æfter fyrste mid hunig-swettre þrotan þæslike bealcette. On geonglicum gearum, ðaða his geogoð æfter gecynde woruld-ðing lufian sceolde, þa ongann hē hine sylfne to Gode geðeodan, and to eðele þæs uppican lifes mid eallum gewilnungum orðian. Witodlice æfter his fæder forðsiðe hē arærde six munuc-lif on Sicilia-lande, and þæt seofode binnon Romana-burh getimbrode, on ðam he sylf regollice under abbodes hæsum drohtnode. Þa seofon mynstru he gelende mid his āgenum, and genihtsumlice to dæghwomlicum bigleofan gegōdode. Þone ofer-eācan his æhta hē aspende on Godes þearfum, and ealle his woruldlican æðelborennysse to heofonlicum wuldre awende. He eode ær his gecyrrednysse geond Romana-burh mid pællenum gyrlum, and scinendum gymnum, and readum golde gefrætewod; ac æfter his gecyr-

rum,' which king Ælfred turned from Latin into English. This book speaks manifestly enough of this holy man. We will now briefly relate to you something concerning him, because the aforesaid book is not known to you all, although it is turned into English.

This blessed pope Gregory was born of a noble and pious family; his relations were Roman senators; his father was called Gordianus, and Felix, the pious pope, was his fifth father. He was, as we have said, of noble birth in the eyes of the world, but he surpassed his noble birth by holy principles, and adorned it with good works. *Gregorius* is a Greek name, which in the Latin tongue signifies *Vigilantius*, that is in English, *Watchful*. He was very watchful of God's commandments, seeing that he himself praiseworthy lived, and watchfully meditated for the need of many nations, and manifested to them the way of life. He was from childhood instructed in book-learning, and in that learning he so happily throve, that in all the city of Rome there was none thought his like. He was studious of the examples of wise teachers, and was not forgetful, but fastened his learning in a retentive memory. He then drew in with a thirsty breast the flowing lore, which he again, after a time, aptly poured forth with a throat sweeter than honey. In his young years, when his youth, according to nature, might love worldly things, he began to attach himself to God, and to breathe with all his desires towards the realm of life on high. For after his father's decease he raised six monasteries in Sicily, and built a seventh within the city of Rome, in which he himself lived according to rule, under the commands of an abbot. These seven mynsters he endowed with his own lands, and enriched abundantly for their daily subsistence. The overplus of his possessions he distributed among God's poor, and turned all his worldly nobility to heavenly glory. He went before his conversion through the city of Rome with purple garments, and shining gems, and adorned with red gold; but

rednysse he ðenode Godes ðearfum, he sylf ðearfa, mid wācum wæfelse befangen.

Swa fulfremedlice he drohtnode on anginne his gecyrrednysse swa þæt hē mihte ða gyū beon geteald on fulfremedra halgena getele. He lufode forhæfednysse on mettum and on drence, and wæccan on syndrigum gebedum; þær-to-eacan he ðrowade singallice untrumnyssa, and swa hē stiðlicor mid andwerdum untrumnyssum ofsett wæs, swa hē geornfullicor þæs ecan lifes gewilnode.

Þa undergeat se papa, þe on ðam timan þæt apostolice setl gesæt, hū se eadiga Gregorius on halgum mægnum ðeonde wæs, and he ða hine of ðære munuclican drohtnunge genām, and him to gefylstan gesette, on diaconhāde geendebyrdne. Ða gelāmp hit æt sumum sæle, swa swa gýt for oft deð, þæt Englisce cýpmenn brohton heora ware to Romana-byrig, and Gregorius eode be ðære stræt to ðam Engliscum mannum, heora ðing sceawigende. Þa geæeah he betwux ðam warum cype-cnihtas gesette, þa wæron hwites lichaman and fægere andwlitan menn, and æðellice gefexode. Gregorius ða beheold þæra cnapena wlite, and befrān of hwilcere þeode hī gebrohte wæron. Þa sæde him man þæt hī of Engla-lande wæron, and þæt ðære ðeode mennisc swa wlitig wære. Eft ða Gregorius befrān, hwæðer þæs lāndes folc cristen wære ðe hæðen. Him man sæde, þæt hī hæðene wæron. Gregorius ða of innweardre heortan langsume siccetunge teah, and cwæð, “Wālawā, þæt swa fægere hīwes meun sindon ðam sweartan deofle underðeodde.” Eft hē axode, hū ðære ðeode nama wære, þe hī of-comon. Him wæs geandwyrð, þæt hī Angle genemnode wæron. Þa cwæð he, “Rihtlice hī sind Angle gehātene, forðan ðe hī engla wlite habbað, and swilcum gedafenað þæt hī on heofonum engla geferan beon.” Gyt ða Gregorius befrān, hū ðære scīre nama wære, þe ða cnapan of-alædde wæron. Him man sæde, þæt ða scīrmen wæron Dere gehātene. Gregorius andwyrde, “Wel hi sind Dere gehātene, forðan ðe hi sind fram graman generode, and

after his conversion he ministered to God's poor, himself poor, clad in a mean habit.

So perfectly he lived at the beginning of his conversion, that he might then have been already reckoned in the number of perfect saints. He loved abstinence in meats and in drink, and watchings in solitary prayers; in addition to which he suffered incessant infirmities, and the more severely he was afflicted with present infirmities, the more earnestly he desired the eternal life.

Then the pope, who at that time occupied the apostolic seat, learned how the blessed Gregory was thriving in holy virtues, and he took him from the monastic life, and appointed him his assistant, after he had been ordained deacon. It happened then at one time, as it yet often does, that English chapmen brought their wares to Rome, and Gregory went along the street to the Englishmen, viewing their things. He then saw among their wares youths placed for sale; they were men white of body and of comely countenance, with noble heads of hair. Gregory then beheld the beauty of the lads, and inquired from what country they had been brought. Whereupon they said to him that they were from England, and that the people of that country were as comely. Gregory then again asked whether the people of that country were christians or heathens. They said to him that they were heathens. Gregory then from his inward heart drew a long sigh, and said, "Alas that men of such fair appearance should be subject to the swart devil." Again he asked what the name of the nation was, whence they came. He was answered that they were named Angles. Then said he, "Rightly they are called Angles, for they have the beauty of angels, and it is fitting that they should be the companions of angels in heaven." Gregory yet inquired what the name of the shire was, from which the youths had been brought. They said to him that the shiremen were called Dere. Gregory answered, "Well are they called Dere (Deira), for they are saved from

to Cristes mildheortnyssse gecygede." Gyt ða he befrán, "Hú is ðære leode cyning gehāten?" Him wæs geand-swarod, þæt se cyning Ælle gehāten wære. Hwæt ða Gregorius gamenode mid his wordum to ðam naman, and cwæð, "Hit gedafenað þæt Alleluia sy gesungen on ðam lande, to lofe þæs Ælmihtigan Scyppendes."

Gregorius ða sona eode to ðam papan þæs apostolican setles, and hine bæd, þæt he Angelcynne sume lāreowas asende, ðe hī to Criste gebigdon, and cwæð, þæt hē sylf gearo wære þæt weorc to gefremmenne mid Godes fultume, gif hit ðam papan swa gelicode. Þa ne mihte se papa þæt geðafian, þeah ðe hē eall wolde; forðan ðe ða Romaniscan ceaster-gewaran noldon geðafian þæt swa getogen mann, and swa geðungen lāreow þa burh eallunge forlete, and swa fyrren wræcsið genāme. Æfter ðisum gelāmp þæt micel mann-cwealm becom ofer ðære Romaniscan leode, and ærest ðone papan Pelagium gestōd, and buton yldinge adydde. Witodlice æfter ðæs papan geendunge swa micel cwealm wearð þæs folces, þæt gehwær stodon aweste hūs geond þa burh, buton bugigendum. Þa ne mihte swa-ðeah seo Romana-burh buton papan wunian, ac eal folc ðone eadigan Gregorium to ðære geðincðe ānmodlice geceas, þeah ðe he mid eallum mægne wiðerigende wære. Gregorius ða asende ænne pistol to ðam casere Mauricium, se wæs his gefædera, and hine halsode, and micclum bæd þæt hē næfre ðam folce ne geðafode þæt he mid þæs wurðmyntes wuldre geuferod wære, forðan ðe hē ondred þæt he ðurh ðone micclan hād on woruldlicum wuldre, þe he ær awearp, æt sumum sæle bepæht wurde. Ac ðæs caseres heah-gerefa Germanus gelæhte ðone pistol æt Gregories ærendracan, and hine totær; and siððan cydde þam casere, þæt þæt folc Gregorium to papan gecoren hæfde. Mauricius ða se casere þæs Gode ðancode, and hine gehādian het. Hwæt ða Gregorius fleames cepte, and on dymhōfon ætlutode; ac hine man gelæhte, and teah to Petres cyrcan,

wrath, and called to Christ's mercy." He yet inquired, "How is the king of that country called?" He was answered, that the king was called Ælle. Then Gregory played with his words at that name, and said, "It is fitting that Allelujah be sung in that land, to the praise of the Almighty Creator."

Gregory then immediately went to the pope of the apostolic see, and besought him to send some teachers to the English people, that they might turn to Christ, and said that he himself was ready to perform that work, with the aid of God, if it so were pleasing to the pope. But the pope could not consent to it, though he all desired it; for the Roman citizens would not consent that so learned and so venerable a teacher should wholly leave the city, and undertake so far a journey. After this it happened that a great plague came over the Roman people, and first attacked the pope Pelagius, and without delay carried him off. Verily after the death of the pope the mortality of the people was so great, that everywhere throughout the city houses stood desolate without inhabitants. But the city of Rome might not, however, continue without a pope; but all the people unanimously chose the blessed Gregory to that dignity, although he with all his might opposed it. Gregory then sent an epistle to the emperor Mauricius, who was his gossip, and besought him, and earnestly prayed that he would never consent that he should be exalted with the glory of that dignity, for he dreaded that, through that high office, he might at some time be seduced by worldly glory, which he had before renounced. But Germanus, the emperor's prefect, seized the epistle from Gregory's messenger, and tore it to pieces; and afterwards informed the emperor that the people had chosen Gregory for pope. The emperor Mauricius then thanked God for it, and commanded him to be consecrated. Whereupon Gregory took flight, and concealed himself in obscure places; but they seized him, and drew him to St. Peter's church, that he

þæt he ðær to papan gehalgod wurde. Gregorius ða ær his hādunge þæt Romanisce folc for ðam onsigendum cwealme ðisum wordum to bereowsunge tihte :

“ Mine gebroðra þa leofostan, ús gedafenað þæt we Godes swingle, þe we on ær towearde ondrædan sceoldon, þæt we huru nú andwerde and afāndode ondrædan. Geopenige ure sārny s ús infær soðre gecyrrednysse, and þæt wite ðe we ðrowiað tobrece ure heortan heardnysse. | Efne nu ðis folc is mid swurde þæs heofonlican gramān ofslegen, and gehwilce ænlipige sind mid færlīcum slihte aweste. Ne seo ādl ðam deaðe ne forestæpð, ac ge geseoð þæt se sylfa deað þære ādle yldinge forhradað. Se geslagena bið mid deaðe gegripen, ærðan ðe he to heofungum soðre behreowsunge gecyrrian mæge. Hōgiað forði hwilc se becume ætforan gesihðe þæs strecan Dēman, seðe ne mæg þæt yfel bewēpan ðe hē gefremode. Gehwilce eorðbugigende sind ætbrodene, and heora hūs standað aweste. Fæderas and modдру bestandað heora bearna līc, and heora yrfenuman him sylfum to forwyrde forestæppað. Uton eornostlice fleon to heofunge soðre dædbote, þa hwile ðe we moton, ærðan þe se færlīca slege ús astrece. Uton gemunan swa hwæt swa we dwelīgende agylton, and uton mid wope gewitnian þæt þæt we mānfullice adrugon. Uton forhradian Godes ansyne on andetnysse, swa swa se witega us mānað : ‘ Uton ahebban ure heortan mid handum to Gode ;’ þæt is, þæt we sceolon ða gecnyrdnysse ure bene mid geearnunge gōdes weorces uparæran. He forgifð truwan ure forhtunge, seðe þurh his witegan clypað, ‘ Nylle ic þæs synfullan deað, ac ic wille þæt hē gecyrre and lybbe.’ ”

“ Ne geortruwige nān man hine sylfne for his synna micelnysse : witodlice ða ealdan gyltas Niniueiscre ðeode ðreora daga bereowsung adilegode ; and se gecyrreda sceaða on his deaðes cwyde þæs ecan lifes mede geearnode. Uton awendan ure heortan, hrædlīce bið se Dēma to urum benum gebīged, gif we fram urum ðwyrnyssum beoð gerihlæhte. Uton

might there be hallowed for pope. But Gregory, before his consecration, stimulated the Roman people to repentance, on account of the impending pestilence :

“My dearest brothers, it is befitting us that God’s scourge, which we before ought to have dreaded as future, we should certainly now dread present and experienced. Let our affliction open to us the entrance to true conversion, and let the punishment we suffer break the hardness of our hearts. Behold now this people is slain with the sword of heavenly anger, and every one individually is destroyed by a sudden stroke. Disease precedes not death, for ye see that death itself prevents the tarrying of disease. The stricken are seized by death ere they can turn to the sighs of true repentance. Reflect therefore of what like he will come before the face of the stern Judge, who cannot bewail the evil which he has perpetrated. Many of earth’s inhabitants are carried off, and their houses stand desolate. Fathers and mothers stand around the corpses of their children, and their heirs precede themselves to dissolution. Let us earnestly flee to the sighing of true penitence, while we may, ere the sudden stroke lay us prostrate. Let us remember whatever sins we erring have perpetrated, and let us with weeping chastise that which we sinfully have tolerated. Let us hasten God’s countenance by confession, as the prophet exhorteth us : ‘ Let us raise our hearts with hands to God ;’ that is, that we should heighten the fervency of our prayer with the merit of good works. He giveth confidence to our fear, who through his prophet calleth, ‘ I desire not the death of the sinful, but I desire that he turn and live.’”

“Let no man despair of himself for the greatness of his sins ; for a repentance of three days obliterated the old transgressions of the Ninevite people ; and the converted thief by his dying words earned the meed of everlasting life. Let us turn our hearts ; the Judge will quickly be inclined to our prayers, if we be corrected from our perversities. Let us

standan mid gemaglicum wopum ongean ðam onsigendum swurde swa miccles domes. Soðlice gemāgnys is þam soðan Dēman gecweme, þeah ðe heo mannun unðancwurðe sy; forðan ðe se arfæsta and se mildheorta God wile þæt we mid gemāglicum benum his mildheortnysse ofgān, and hē nele swa micclum swa we geearniað ūs geyrsian. Be ðisum hē cwæð þurh his witegan, ‘Clypa me on dæge ðinre gedrefednysse, and ic ðe ahredde, and ðu mærsast me.’ God sylf is his gewita þæt he miltsian wile him to clypigendum, seðe mānað þæt we him to clypian sceolon. Forði, mine gebroðra þa leofostan, uton gecuman on ðam feorðan dæge þysre wucan on ærne-merigen, and mid estfullum mode and tearum singan seofonfealde laetanas, þæt se streca Dēma us geārige, þonne hē gesihð þæt we sylfe ure gyltas wrecað.”

Eornostlice ðaða micel menigu, ægðer ge preosthādes ge munuchādes menn, and þæt læwede folc, æfter ðæs eadigan Gregories hæse, on þone Wodnes-dæg to ðam seofonfealdum letanium gecomon, to ðam swiðe awedde se foresæda cwealm, þæt hund-eahtatig manna, on ðære ānre tide feallende, of life gewiton, ða hwīle þe þæt folc ða letanas sungon. Ac se halga sacerd ne geswāc þæt folc to mǣnigenne þæt hī ðære bene ne geswicon, oðþæt Godes miltsung þone reðan cwealm gestilde.

Hwæt ða Gregorius, siððan hē papan-hād underfeng, gemunde hwæt hē gefyrn Angelcynne gemynte, and ðærrihte þæt luftyme weorc gefremode. He na to ðæs hwōn ne mihte þone Romaniscan biscop-stōl eallunge forlætan, ac hē asende oðre bydelas, gedungene Godes ðeowan, to ðysum īglande, and he sylf micclum inid his benum and tihtingum fylste, þæt ðæra bydela bodung forðgegne, and Gode wæstm bære wurde. Þæra bydela naman sind þus gecigede: AUGUSTINUS, MEL-LITUS, LAURENTIUS, PETRUS, IOHANNES, IUSTUS. Ðas lāreowas asende se eadiga papa Gregorius, mid manegum oðrum munecum, to Angelcynne, and hi ðisum wordum to

stand with persevering weeping against the descending sword of so great a judgement. Verily perseverance is pleasing to the true Judge, though it be not grateful to men; for the benignant and merciful God desires that we with persevering prayers implore his mercy, and he will not be angry with us so much as we deserve. Of this he spake through his prophet: 'Call to me in the day of thy trouble, and I will save thee, and thou shalt glorify me.' God himself is his witness that he will be merciful to those who cry unto him, who exhorts us that we should cry unto him. Therefore, my dearest brothers, let us come on the fourth day of this week at early morn, and with devout mind and tears sing sevenfold litanies, that the stern Judge may have compassion on us, when he sees that we ourselves avenge our sins."

But when the great multitude, of men both of the priesthood and the monastic order and the layfolk, according to the command of the blessed Gregory, were come on the Wednesday to the sevenfold litany, the aforesaid pestilence raged to that degree, that eighty men, falling at that one hour, departed from life, while the folk were singing the litanies. But the holy priest ceased not to exhort them not to cease from prayer, until God's mercy should have stilled the cruel pestilence.

But Gregory, after he had undertaken the papal dignity, remembered what he of old had meditated for the English race, and forthwith completed that grateful work. He could not on any account altogether forsake the Roman episcopal see, but he sent other messengers, venerable servants of God, to this island, and he himself, by his prayers and exhortations, greatly aided, that the preaching of those messengers succeeded and bare fruit to God. The names of these messengers are thus called: AUGUSTINUS, MELLITUS, LAURENTIUS, PETRUS, JOHANNES, JUSTUS. The blessed pope Gregory sent these teachers with many other monks to the English nation, and stimulated them to the journey in these

ðære fare tihte : “ Ne beo ge afyrhte ðurh geswince þæs langsuman færeldes, oððe þurh yfelra manna ymbe-spræce ; ac mid ealre ân-rædnysse and wylme þære soðan lufe þas ongunnenan ðing þurh Godes fultum gefremmað. And wite ge þæt eower mēd on ðam ecan edleane swa miccle mære bið, swa micclum swa ge mære for Godes willan swincað. Ge-hyrsumiað eadmōdlice on eallum ðingum Augustine, þone ðe we eow to ealdre gesetton : hit fremað eowrum sawlum swa hwæt swa ge be his mynegunge gefyllað. Se Ælmihtiga God þurh his gife eow gescylde, and geunne me þæt ic mote eoweres geswinces wæstm on ðam ecan eðele geseon, swa þæt ic beo gemet samod on blisse eoweres edleanes, ðeah ðe ic mid eow swincan ne mæge ; forðon ðe ic wille swincan.” Augustinus ða mid his geferum, þæt sind gerehte feowertig wera, ferde be Gregories hæse, oðþæt hī to ðisum íglande gesundfullice becomon.

On ðam dagum rixode Æþelbyrht cyning on Cantwarebyrig rīclice, and his rice wæs astreht fram ðære micclan eā Humbre oð suð sē. Augustinus hæfde genumen wealhstodas of Francena rice, swa swa Gregorius him behead, and hē, ðurh ðæra wealhstoda muð, þam cyninge and his leode Godes word bodade : hu se mildheorta Hælend, mid his ágenre ðrowunge, þysne scyldigan middaneard alysde, and geleaffullum mannum heofonan rīces infær geopenode. Þa andwyrde se cyning Æðelbriht Augustine, and cwæð, þæt hē fægere word and behāt him cydde ; and cwæð, þæt hē ne mihte swa hrædlice þone ealdan gewunan ðe hē mid Angelcynne heold forlætan : cwæð þæt hē moste freolice ða heofonlican lāre his leode bodian, and þæt he him and his geferan bigleofan ðenian wolde ; and forgeaf him ða wununge on Cantwarebyrig, seo wæs ealles his rices heafod-burh.

Ongann ða Augustinus mid his munecum to geefenlæcenne þæra apostola lif, mid singalum gebedum, and wæccan, and fæstenum Gode ðeowigende, and līfes word þam ðe hī mihton

words: "Be ye not afraid through the toil of the tedious journey, or through the speeches of evil men; but with all steadfastness and fervour of true love perform the thing begun through the aid of God. And know ye that your meed in the everlasting reward will be so much the greater, by how much the more ye toil for the will of God. Obey Augustine humbly in all things, whom we have appointed to you for chief: it will benefit your souls whatsoever ye fulfil by his admonition. May Almighty God through his grace shield you, and grant to me that I may see the fruit of your toil in the eternal country, so that I may be found together with you in the joy of your reward, though I may not toil with you; for I have the will to toil." Augustine then with his companions, who are reckoned at forty men, journeyed by Gregory's command, till they came safely to this island.

In those days king Æthelbyrht reigned powerfully in Canterbury, and his realm was stretched from the great river Humber to the south sea. Augustine had taken interpreters from the realm of the Franks, as Gregory had commanded him, and he, through the mouth of those interpreters, preached the word of God to the king and his people: how the merciful Jesus by his own passion redeemed this guilty world, and opened to believing men an entrance into the kingdom of heaven. Then king Æthelbyrht answered Augustine, and said, that he announced to him fair words and promises, and said that he could not so hastily forsake the old usage, which he with the English nation observed: he said that he might freely preach the heavenly doctrine to his people, and that he would supply subsistence to him and his companions; and gave him then a dwelling in Canterbury, which was the head city of all his realm.

Augustine then with his monks began to imitate the life of the apostles, serving God with constant prayers, and watchings, and fastings, and preaching the word of life to those to

bodigende, ealle middaneardlice ðing, swa swa ælfremede, forhōgigende; ða þing āna þe hī to bigleofan behōfedon underfōnde, be ðam ðe hī tæhton sylfe lybbende, and for ðære soðfæstnyssse ðe hī bodedon gearowe wæron ehtnyssse to ðoligenne, and deaðe sweltan, gif hī ðorfton.

Hwæt ða gelyfdon forwel menige, and on Godes naman gefullode wurdon, wundrigende þære bilewitnyssse heora unscæððigan lifes, and swetnyssse heora heofonlican lāre. Ða æt nextan gelustfullode ðam cyninge Æðelbrihte heora clæne lif and heora wynsume behāt, þa soðlice wurdon mid manegum tǣcnum geseðde; and he ða gelyfende wearð gefullod, and micclum ða cristenan gearwurðode, and swa swa heofonlice ceaster-gewaran lufode: nolde swa-ðeah nænne to cristendome geneadian, forðan ðe hē ofaxode æt ðam lāreowum his hæle, þæt Cristes ðeowdom ne sceal beon geneadad, ac sylfwilles. Ongunnon ða dæghwomlice forwel menige efstan to gehyrenne ða halgan bodunge, and forleton heora hæðenscipe, and hī sylfe geðeoddon Cristes gelaðunge, on hine gelyfende.

Betwux ðisum gewende Augustinus ofer sǣ to ðam ercebiscope Etherium, and he hine gehādode Angelcynne to ercebiscope, swa swa him Gregorius ær gewissode. Augustinus ða gehādod cyrde to his biscop-stole, and asende ærendracan to Rome, and cydde ðam eadigan Gregorie þæt Angelcynn cristendom underfeng, and he eac mid gewritum fela ðinga befrān, hu him to drohtnigenne wære betwux ðam nīg-hworfenum folce. Hwæt ða Gregorius micclum Gode ðancode mid blissigendum mode, þæt Angelcynne swa gelumpen wæs, swa swa he sylf geornlice gewilnode, and sende eft ongear ærendracan to ðam geleaffullan cyninge Æpelbrihte, mid gewritum and menigfealdum lacum, and oðre gewritu to Augustine, mid andswarum ealra ðæra ðinga þe he hine befrān, and hine eac ðisum wordum mǣnode: "Broðer min se leofosta, ic wāt þæt se Ælmihtiga God fela wundra purh ðe þære ðeode ðe hē geceas geswutelað, þæs ðu miht

whom they could, despising all worldly things as extraneous ; receiving those things only which were necessary for their subsistence, living themselves conformably to what they taught, and for the truth which they preached were ready to undergo persecution and suffer death, if they had cause.

Hereupon very many believed, and were baptized in God's name, wondering at the meekness of their harmless life, and the sweetness of their heavenly lore. Then at last king *Æthelbyrht* was delighted with their pure life and pleasing promises, which truly were verified by many miracles ; and he then believing was baptized, and greatly honoured the christians, and as heavenly citizens loved them : yet would he not compel any one to christianity, for he had been informed by the teachers of his salvation, that Christ's service should not be forced, but voluntary. Very many then begun to hasten daily to hear the holy preaching, and forsook their heathenism, and joined themselves to the church of Christ, believing in him.

STOP
In the meanwhile Augustine went beyond sea to the archbishop *Etherius*, and he ordained him archbishop of the English nation, as Gregory had previously directed him. Augustine then being ordained, returned to his episcopal see, and sent messengers to Rome, and announced to the blessed Gregory that the English nation had received christianity, and he also by letters asked many things, as to how he should live among the newly converted people. Hereupon Gregory fervently thanked God with joyful mind, that it had so taken place in the English nation as he himself had earnestly desired, and sent messengers again to the believing king *Æthelbyrht*, with letters and manifold gifts, and other letters to Augustine, with answers to all the things he had asked him, and admonished him also in these words : " My dearest brother, I know that the Almighty God manifesteth many miracles through thee to the nation that he hath chosen,

blissigan and eac ðe ondrædan. þu miht blissigan gewisslice þæt ðære ðeode sawla þurh ða yttran wundra beoð getogene to ðære incundan gife; ondræd ðe swa-ðeah þæt ðin mōd ne beo ahāfen mid dystignysse on ðam tǣcnum þe God ðurh ðe gefremað, and þu ðonon on ídelum wuldre befealle wið-innan, þonon ðe ðu wiðutan on wurðmynte ahāfen bist.”

Gregorius asende eac Augustine halige lác on mæsse-reafum, and on bōcum, and ðæra apostola and martyra reliquias samod; and hebead þæt his æftergengan symle ðone pallium and ðone ercehād æt ðam apostolican setle Romaniscre ge-laðunge feccan sceoldon. Augustinus gesette æfter ðisum biscopas of his geferum gehwīlcum burgum on Engla ðeode, and hī on Godes geleafan ðeonde ðurhwunodon oð ðisum dægðerlicum dæge.

Se eadiga Gregorius gedihte manega halige traht-bēc, and mid micelre gecnyrdnysse Godes folc to ðam ecan life gewissode, and fela wundra on his life geworhte, and wuldorfullice þæs papan setles geweold ðreottynne gear, and six monðas, and tyn dagas, and siððan on ðisum dæge gewāt to ðam ecan setle heofenan rices, on ðam he leofað mid Gode Ælmihtigum ā on ecnysse. Amen.

XIII. K̅L. APRILIS.

DEPOSITIO S̅CI CUTHBERHTI EPISCOPI.

CUTHBERHTUS, se halga biscop, scinende on manegum geearnungum and healicum geðincðum, on heofenan rice, mid þam Ælmihtigum Scyppende on ecere blisse rixiende wuldrað.

Beda, se snotera Engla ðeode lāreow, þises halgan lif ende-byrdlice mid wunderfullum herungum, ægðer ge æfter ān-

for which thou mayest rejoice and also fear. Thou mayest certainly rejoice that the souls of that people have through those outward wonders been drawn to inward grace; yet fear that thy mind be not lifted up with arrogance by the miracles which God through thee performeth, and thou thence fall^o into vain-glory within, because thou art raised in dignity without."

Gregory also sent to Augustine holy gifts of mass-robcs, and books, together with relics of the apostles and martyrs; and commanded that his successors should always fetch the pall and the archiepiscopal dignity from the apostolic seat of the Roman church. Augustine after this established bishops from among his companions over all the cities of the English nation, and they have continued prospering in God's faith to this present day.

The blessed Gregory composed many holy treatises, and with great diligence directed God's people to everlasting life, and wrought many miracles in his life, and gloriously ruled the papal seat thirteen years, and six months, and ten days, and then on this day departed to the eternal seat of heaven's kingdom, in which he liveth with God Almighty ever to eternity. Amen.

MARCH XX.

THE DEPOSITION OF ST. CUTHBERHT, BISHOP.

CUTHBERHT, the holy bishop, shining with many merits and high honours, reigning in the kingdom of heaven, with the Almighty Creator, in eternal joy, is glorified.

Beda, the wise doctor of the English nation, has written the life of this saint in the order of events, with wonderful

fealdre gereccednysse ge æfter leoðlicere gyddunge awrát. Us sæde soðlice Beda, þæt se eadiga Cuðberhtus, ða ða hē wæs eahta wintre cild, ár, swa swa him his nytenlice yld tihte, plegende mid his efen-ealdum : ac se Ælmihtiga God wolde styran þære nytennysse his gecorenan Cuðberhtes, þurh mynegunge gelimplices láreowes, and asendē him to án ðry-wintre cild, þæt hit his dyslican plegan mid stæððigum wordum wislice ðreade. Soðlice þæt foresæde ðry-wintre cild þone gæmnigendan Cuðberhtum befrán, “To hwī underþeodst þu ðe sylfne þisum ydelum plegan, þu ðe eart fram Gode gehalgod mid roderlicum wurðmynte? Ne gedafenað biscope þæt he beo on dædum folces mannum gelic. Geswíc, la leof, swa unðæslices plegan, and geðeōð ðe to Gode, ðe ðe to biscope his folces geceas, þam ðu scealt heofonan rices infær geopenian.” Hwæt ða Cuðberhtus þa-gyt mid his plegan forð-arn, oðþæt his láreow mid biterum tearum dreoriglice wepende, ealra ðæra cildra plegan færllice gestilde. Witodlice eall se cildlica heap wolde þæs ánes cildes dreorignysse gefrefrian, ac hī ealle ne mihton mid heora frofre his dreorignysse adwæscan, ærðan þe Cuðberhtus hit mid arfæstum cossum gegladode, and he sylf siððan, æfter þæs cildes mynegunge, on healicere stæððignysse symle ðurhwunode.

Æfter ðisum wearð þæs eadigan Cuðberhtes cneow mid heardum geswelle alefed, swa þæt he mid criccum his feðunge underwreðode. Þa gesæt he sume dæge, under sūnn-beame, āna on sundran, and his scencan beðode, him com ða ridende to sum arwurðe ridda, sittende on snaw-hwitum horse, and he sylf mid hwitum gyrlum befangen wæs ; and he ðone halgan mid gesibsum wordum swæslice grette, biddende þæt hē him dæg-wistes gedafenlice tiðode. Cuðberhtus ða to ðam engle ānmōdlice cwæð, “ Ic wolde ðine ðenunge sylf nu gearcian, gif ic me mid feðunge ferian mihte. Min ādlige cneow is yfele gehæfd, þæt ne mihte nān læce-wyrht awiht geliðian, þeah ðe heo gelome to gelēd wære.” Þa gelihte se cuma, and his cneow grapode mid his halwendum handum, and het hine

praises, both in a simple narrative and in a poetic composition. Beda has truly informed us, that the blessed Cuthberht, when he was a child of eight years, ran, as his thoughtless age urged him, playing with his coevals : but Almighty God would correct the thoughtlessness of his chosen Cuthberht, by the admonition of an opportune teacher, and sent to him a child of three years, that it might wisely reprove his witless play with serious words. Verily the aforesaid child of three years asked the gamesome Cuthberht, "Why dost thou devote thyself to this idle play, thou who art hallowed of God with heavenly dignity? It befitteth not a bishop to be in deeds like men of the people. Cease, dear friend, from so unbecoming a play, and attach thyself to God, who hath chosen thee to be a bishop of his people, to whom thou shalt open the entrance of the kingdom of heaven." But Cuthberht still ran on with his play, till his monitor with bitter tears sadly weeping, suddenly stilled the play of all the children. Whereupon all the childish company would comfort the sadness of that one child, but they all with their comfort could not assuage its sadness, before Cuthberht gladdened it with kind kisses, and himself afterwards, according to the child's admonition, continued ever in profound seriousness.

After this the blessed Cuthberht's knee was lamed with a hard swelling, so that he supported his gait with crutches. As he one day sat under the sunbeam, apart from others, and bathed his leg, there came riding to him a venerable horseman sitting on a snow-white horse, and he himself was clad in white garments ; and he courteously greeted the saint with peaceful words, praying that he would, if convenient, give a day-repast. Cuthberht thereupon frankly said, "I would now prepare your refection myself, if I could walk. My diseased knee is sorely afflicted, so that no medicament may aught relieve it, though it be frequently laid on it." The stranger then alighted, and grasped his knee with his healing hands,

geniman hwætene smedeman, and on meole awyllan, and swa mid ðære hætan þæt toðundene lim gewriðan; and æfter ðisum wordum his hors bestrād, on ðam siðfæte ðe hē ðider cōm aweg-ferende. Hwæt ða Cuðberhtus, æfter þæs engles lāre his cneow beðode, and he sona gesundfull his færeldes breac, and ongeat þæt God þurh his engel hine geneosode, se ðe gīu ær þone blindan Tobīan, þurh his heah-engel Raphael, mihtelice onlihte.

Eft se halga Cuðberhtus, ða ða hē wacode mid hyrdemanum on felda, on his geogoðe, geseah hefonas opene, and englas gelæddon Aidanes biscepes sawle mid micclum wuldre into ðære hefonlican myrhðe. Hwilon eac Cuðberhtus ferde geond lānd, bodigende Godes geleafan, ða for unwedre gecyrde he to sumes hyrdes cýtan, þe stod weste on ðam westene ðe hē oferferde, and getígde his hors ðær binnon. Ða mid ðam þe he his gebedu sang, ða tær þæt hors þæt ðæc of ðære cýtan hrofe, and þær feoll adūne, swilce of ðam hrofe, wearmhlāf mid his syflinge; he ða geðancode Gode þære sande, and mid þære hine sylfne gereordode.

Se eadiga Cupberhtus æfter ðisum ealle woruld-ðing eallunge forlet, and mid halgum ðeawum hine sylfne to munuc-life geðeodde; and he hrædlice siððan hē munuc wæs wearð geset cumena ðēn, þæt he cumena-huses gymde, and mynsterlicum cumum geðensum wære. Þa æt sumon sæle on wintres dæge, him com to Godes engel on cuman hīwe, and Cuðberhtus hine mid ealre cumliðnyssse underfeng. Þa gecyrde hē út ymbe þæs cuman ðenunge, ac hē ne gemette nænne cuman, ða ða hē inn cōm, ac lagon ðry heofonlice hlāfas, on lilian beorhtnyssse scinende, and on hrosan bræðe stymende, and on swæcce swettran þonne beona hūnig. Þa sceawode se halga Cuðberhtus on ðam snāwe gehwær hwyder se cuma siðigende ferde, ac ða ða hē nāne fotswaðe on ðam snāwe ne geseah, ða ongeat hē þæt se cuma wæs engel and na mann,

and bade him take wheaten flour, and boil it in milk, and bind the swollen limb with the hot preparation ; and after these words bestrode his horse, departing by the way which he came thither. Thereupon Cuthberht bathed his knee according to the angel's instruction, and forthwith in health possessed his power of walking, and was sensible that God had visited him through his angel, who in time of old had powerfully relieved the blind Tobias, through his archangel Gabriel.

Afterwards the holy Cuthberht, while watching with shepherds in the field, saw the heavens open, and angels leading the soul of bishop Aidan with great glory into the heavenly joy. On a time also Cuthberht was journeying through the country, preaching God's faith, when on account of a storm he turned into a shepherd's cottage, which stood desolate in the wilderness over which he was traveling, and tied his horse within it. Then while he was singing his prayers, the horse tore the thatch from the roof of the cottage, and there fell down, as from the roof, a warm loaf with its accompaniment ; he thereupon thanked God for the repast, and therewith re-fed himself.

The blessed Cuthberht after this wholly forsook all worldly things, and with holy observances subjected himself to the monastic life ; and soon after he was a monk, he was appointed superintendent of the guests, so that he took care of the strangers' lodgings, and ministered to the monastic guests. Then on a certain time on a winter's day, an angel of God came to him in the guise of a stranger, and Cuthberht received him with all hospitality. He then went out for the service of the guest, but found no guest when he came in, but there lay three heavenly loaves, shining with the lily's brightness, and exhaling the rose's fragrance, and in taste sweeter than bees' honey. Then the holy Cuthberht looked everywhere in the snow whither the stranger had passed in his way, but when he saw no foot-traces in the snow, he knew that the

sæðe ðone heofonlican fodan him brohte, and ðæs eorðlican ne rohte.

Þes foressæda halga wer wæs gewunod þæt hē wolde gān on niht to sæ, and standan on ðam sealtan brymme oð his swyran, syngende his gebedu. Þa on sumere nihte hlōsnode sum oðer munuc his færeldes, and mid sleāccre stalcunge his fōtswaðum filigde, oðþæt hī begen to sæ becomon. Ða dyde Cuðberhtus swa his gewuna wæs, sang his gebedu on sælicere yðe, standende oð þone swyran, and syððan his cneowa on ðam ceosle gebigde, astrehtum handbredum to heofenlicum rodore. Efne ða comon twegen seolas of sælicum grunde, and hī mid heora flyse his fēt drygdon, and mid heora blæde his leoma beðedon, and siððan mid gebeacne his bletsunge bædon, licgende æt his foton on fealwum ceosle. Þa Cuðberhtus ða sælican nytenu on sund asende mid soðre bletsunge, and on merigenlicere tīde mynster gesohte. Wearð þa se munuc micclum afyrht, and ādlig on ærne-merigen hine geeadmette to ðæs halgan cneowum, biddende þæt hē his ādl eallunge afligde, and his fyrwitnysse fæderlice miltsoðe. Se halga ða sona andwyrde, “ Ic ðinum gedwylde dearnunge miltsige, gif ðu ða gesihðe mid swigan bediglast, oðþæt min sawul heonon siðige, of andwerdum life gelaðod to heofonan.” Cuðberhtus ða mid gebede his sceaweres seocnysse gehælde, and his fyrwites ganges gylt forgeaf. Fela wundra wurdon geworhte ðurh ðone halgan Cuðberht, ac we wyllað for sceortnysse sume forsuwian, ðy-læs ðe ðeos racu eow to lang ðince.

Witodlice Cuðberhtus ferde, swa swa his gewuna wæs, ymbe geleaffulre bodunge, þæt he ðam ungelæredum folce līfes weig tæhte ; þa fleah sum earn ætforan him on siðe, and he his geferan befrīnan ongann, hwā hī to ðam dæge afedan sceolde ? Ða cwæð his gefera, þæt he gefyrn smeade hwær hī bigleofan biddan sceoldon, ðaða hī ða fare ferdon buton wiste. Cuðberhtus ða him togeanes cwæð, “ La hwæt se Ælmihtiga God mæg for-eaðe unc þurh ðisne earn æt fore-

stranger was an angel and not a man, who had brought him the heavenly food, and recked not of the earthly.

The beforesaid holy man was wont to go at night to the sea, and stand in the salt ocean up to his neck, singing his prayers. Then one night another monk awaited his coming, and at a slow pace followed his footsteps, till they both came to the sea. Then Cuthberht did as was his wont, sang his prayers in the sea-wave, standing up to the neck, and afterwards bowed his knees in the sand, with palms outstretched to the heavenly firmament. Lo then came two seals from the sea-ground, and they with their fur dried his feet, and with their breath warmed his limbs, and afterwards by a sign begged his blessing, lying at his feet on the fallow sand. Then Cuthberht sent the marine animals to the sea with a sincere blessing, and at morning tide sought the mynster. Then the monk became greatly terrified, and ill at early morn prostrated himself at the knees of the saint, praying that he would wholly drive away his ailment, and paternally compassionate his curiosity. The saint forthwith answered, "I will privily compassionate thy error, if thou with silence wilt conceal that sight, until my soul shall have journeyed hence, called from the present life to heaven." Cuthberht then by prayer healed the sickness of his observer, and forgave him the guilt of his walk of curiosity. Many wonders were wrought by the holy Cuthberht, but we will for shortness pass some in silence, lest this narrative appear too long to you.

But Cuthberht, as was his wont, went preaching the faith, that he might teach the ignorant people the way of life, when an eagle flew before him on his journey, and he began asking his companion, who for that day should give them food? Then said his companion, that he had long been considering where they should ask for sustenance, as they had gone the journey without provisions. Then Cuthberht said to him, "Lo Almighty God can very easily provide food for us

sceawian, se ðe gīu ær Elian afedde þurh ðone sweartan hremm, ær hē to heofonan siðode." Hi ða ferdon forð-siðigende, and efne se earn on ðam ofre gesæt, mid fisce geflogen, þone hē ðærrihte gefeng. Þa cwæð se halga to his geferan, "Yrn to ðam earne, and him of-anim þæs fisses dæl ðe he gefangen hæfð, unc to gereorde. Sy lōf ðam Ælmihtigan, þe unc ðurh ðisne fugel fedan wolde. Syle swa-ðeah sumne dæl ðam earne to edleane his geswinces."

Hi ða æfter gereorde on heora weg ferdon, and Cuðberhtus ðam folce fægere bodade, þæt hī wære wæron wið deofles syrnum, þy-læs ðe hē mid leasunge heora geleafan awyrde, and fram ðære bodunge heora mōd abrude. Þæt folc ða færlice ongann forð-aræsan betwux þyssere minegunge, micclum bepæht, þæt hī ðære lāre to lyt gymdon. Hwæt se swicola feond hī swiðe bedydrode, swilce ðær sum hūs soðlice forburne, brastligende mid brandum, gedwyniorlice swa-ðeah. Þa wolde þæt folc þæt fyr adwæscan, gif hit ænig wæta wānian mihte: ac ðæs halgan andwerdnyss eaðelice acwencte þæs deofles dyderunge, þe hī dwollice filigdon, and ðæs lifes word lythwon gymdon. Þæt folc ða ofscamod ongean cyrde to ðære lāre ðe hī ær forleton, biddende æt ðam lāreowe liðe miltsunge, þæt hī his lāre ær to lyt gymdon, ða ða hē ða fræcednyss him fore sēde.

Cuðberhtus swa-ðeah on oðrum timan eall-byrnende hūs āna ahredde wið fyres dare, mid halgum benum, and ðone windes blæd aweg fligde, se ðe ær for oft ða ættrigan flān deoflicere costnunge on him sylfum adwæsacte, þurh gescyldnyss soðes Drihtnes. He wolde gelome leodum bodian on fyrlnum lande unforhtigende. Hwæt ða him geuðe se Ælmihtiga God fægre getingnyss ðam folce to lāre, and him men ne mihton heora mōd behydan, ac hī eadmōdlice him geandetton heora digelnyssa, and elles ne dorston, and be his dihte digellice gebetton.

through this eagle, who of yore fed Elijah through the swart raven, before he journeyed to heaven." They then went on journeying, and lo, the eagle sat on the shore, having flown thither with a fish which he had just caught. Thereupon the saint said to his companion, "Run to the eagle, and take from him a part of the fish which he has caught, for our refection. Praise be to the Almighty, who would feed us through this bird. But give a part to the eagle in reward of his labour."

After the repast they went on their way, and Cuthberht beautifully preached to the people, that they should be guarded against the wiles of the devil, lest with leasing he should corrupt their faith, and draw their minds from the preaching. The people then begun suddenly to rush forth in the midst of this admonition, being greatly deceived, so that they too little heeded the precepts. For the deceptive fiend had greatly deluded them, as if there really were a house burning there, crackling with brands, though illusively. Then the people would extinguish the fire, if any water might diminish it: but the presence of the saint easily quenched the delusion of the devil, whom they erringly had followed, and but little heeded the word of life. The people then ashamed returned to the instruction that they had before left, praying their teacher's kind pity for having before too little heeded his precepts, when he related the peril before them.

But Cuthberht at another time saved alone a burning house from the fire's damage, with holy prayers, and drove away the blast of wind, who had ere very often extinguished the envenomed darts of devilish temptation directed against himself, through the protection of the righteous Lord. He would oftentimes fearlessly preach to the people in a distant land. Verily the Almighty had given him a sweet eloquence for people's instruction, and men could not hide their minds from him, but humbly confessed their secrets to him, and durst not do otherwise, and by his direction privily made atonement.

Sum eawfæst man eac swilce hæfde miccle cyððe to ðam halgan Cuðberhte, and gelomlice his lāre breac. Ða getimode his wīfe wyrs ðonne hē beðorfte, þæt heo ðurh wōdnysse micclum wæs gedreht. Ða com se eawfæsta to ðam eadigan Cuðberhte, and hē wæs on ðam timan to prafoste geset on ðam munuc-life þe is Lindisfarnea gehāten. Ða ne mihte he for sceame him openlice secgan, þæt his eawfæste wīf on ðære wōdnysse lǣg; ac bæd þæt he asende sumne broðer, þe hire gerihta gedōn mihte, ærðan ðe heo of life gelæd wurde. Ða wiste Cuðberhtus eal be ðam wīfe, and wolde þurh hine sylfne sona hī geneosian; forðan ðe heo ærðon eawfæst leofode, ðeah ðe se unsið hire swa gelumpe. Ða begann se wer dreorig wēpan, and ðracigende ðæs ungelimpes. Cuðberhtus hine ða mid wordum gefrefrode, cwæð þæt se deofol, þe hire derigan wolde, on his geneosunge forlætan sceolde, and mid micelre fyrhte aweg fleon, and þæt wīf mid gewitte wel sprecende him togeanes gān, and his bridel onfōn. Hit ða gelāmp, be ðæs lāreowes wordum, þæt þæt wīf gewittig hine mid wordum gegrette, bæd þæt heo moste him mete gearcian, and cydde hū se deofol hī dearnunge forlēt, and swiðe forhtigende fleames cepte, ða ða se halga þider siðode.

Cuðberhtus se halga siððan gefremode mihtiglice wundra, on ðam mynstre wunigende. Begān ða on mōde micclum smeagan hū hē ðæs folces lōf forfleōn mihte, þy-læs ðe hē wurde to hlisful on worulde, and þæs heofenlican lofes fremde wære. Wolde ða ānstandende ancer-līf adreogan, and on digelnysse eallunge drohtnian. Ferde ða to Farne, on flowendre yðe. þæt ígland is eal beworpen mid sealtum brymme, on sǣ middan; and wiðinnan eall, ær ðam fyrste, mid sweartum gastum swiðe wæs afylled, swa þæt men ne mihton þa moldan bugian, for ðeowracan sweartra deofla; ac hī ealle ða endemes flugon, and þæt ígland eallunge gerymdon ðam æðelan ceman; and he ðær āna wunode, orsorh heora āndan, þurh Ælmihtigne God. Ða wæs þæt ígland

A pious man also had great intimacy with the holy Cuthberht, and frequently enjoyed his instruction. It befell his wife worse than he needed, so that she was greatly afflicted by madness. Thereupon the pious man came to the blessed Cuthberht, and he was at that time set as provost in the monastery which is at Lindisfarne. But he could not for shame openly say to him that his pious wife lay in a state of madness; but begged that he would send a brother to perform her last offices, before she were taken from life. But Cuthberht knew all about the woman, and would himself immediately visit her; because she had previously lived piously, although misfortune had so befallen her. Then the man began sadly to weep, deploring his misfortune. But Cuthberht by his words comforted him, and said that the devil, who would injure her, should on his visit forsake her, and flee away in great fright, and the woman in her senses, well speaking, come to meet him, and receive his bridle. It happened, according to the teacher's words, that the woman in her senses greeted him by words, prayed that she might prepare him meat, and informed him how the devil had secretly left her, and, greatly fearing, had taken flight, while the saint was journeying thither.

The holy Cuthberht afterwards performed mighty wonders while dwelling in the mynster. He then began to devise in his mind how he might flee from the people's praise, lest he should be too famous in the world and a stranger to heavenly praise. He would, therefore, lead a solitary anchorite life, and live wholly in obscurity. Whereupon he went to Farne in the flowing wave. That island is all beaten by the salt ocean, in the middle of the sea; and all within, before that time, was very full of swart ghosts, so that men could not cultivate the soil for the threats of the swart devils; but they at last all fled and entirely vacated the island to the noble champion; and he there dwelt alone, regardless of their envy, through Almighty God. But that island was wholly

mid ealle bedæled wæteres wynsumnysse, on ðam westum cludum, ac se halga wer ða sona het þa heardnysse swiðe hōlian on middan ðære flore his fægeran botles, and þæt wæter æddre ða wynsum asprāng, werod on swæcce, þam were to brice, seðe hwilon wæter to winlicum swæcce wundorlice awende, ðaða hit wolde God.

Se halga ða het him bringan sēd ; wolde on ðam westene wæstmes tilian, gif hit swa geuðe se Ælmihtiga God, þæt hē mid his foton hine fedan moste. He seow ða hwæte on beswuncenum lande, ac hit to wæstme aspringan ne moste, ne furðon mid gærse growende næs. Þa het he him bringan bere to sēde, and ofer ælcne timan ða eorðan aseow. Hit weox ða mid wyne, and wel gerípode. Þa woldon hremmas hine bereafian æt his gedeorfum, gif hī dorston. Ða cwæð se halga to ðam heard-nebbum, “Gif se Ælmihtiga eow ðises geuðe, brucað þæra wæstma, and me ne biddað. Gif hē ðonne eow ðises ne getiðode, gewītað aweg, wælhreowe fugelas, to eowrum eðele, of ðisum íglande.” Hwæt ða hremmas ða ricene flugon, ealle tosomne, ofer ðone sealtan brym, and se halga ða his geswines breac.

Eft ða siððan oðre twegen swearte hremmas siðlice comon, and his hūs tæron mid heardum bile, and to neste bæron, heora briddum to hleowðe. Þas eac se eadiga mid ealle afīgde of ðam eðele mid anum worde : ac ān ðæra fugela eft fleogende com ymbe ðry dagas þearle dreorig, fleah to his foton, swiðe biddende þæt he on ðam lande lybban moste, symle unscæððig, and his gefera samod. Hwæt ða se halga him þæs geuðe, and hī lustbære þæt land gesohton, and brohton ðam lāreowe lác to medes, swines rysl his scon to gedreoge ; and hi ðær siððan unscæððige wunedon.

Ða wolde se halga sum hūs timbrian to his nedbricum, mid his gebroðra fultume. Ða bæd he hī anre sylle, þæt he mihte þæt hūs on ða sē healf mid þære underleggan. Þa gebroðra him beheton, þæt hī woldon þæt treow, þonne hī eft

deprived of the blessing of water in its barren rocks, but the holy man forthwith bade the hardness be hollowed, in the middle of the floor of his fair dwelling, and the pleasant water then quickly sprang up, sweet in taste, for the man's use, who on a time wonderfully turned water to winelike flavour, when God so willed it.

The saint then ordered seed to be brought him ; he would in the waste cultivate earth's fruits, if it so should grant Almighty God, that he with his feet might feed himself. He then sowed wheat on prepared land, but it could not spring up to fruit, nor was it even growing with grass. Then he bade barley be brought him for seed, and after the season sowed the earth. It waxed abundantly and well ripened. Then would the ravens rob him at his labours, if they durst. Then said the saint to the hard-nibbed ones, "If the Almighty have allowed you this, partake of the fruits, and ask not me. But if he have not granted it to you, depart, bloodthirsty birds, to your own home from this island." Whereupon the ravens instantly fled all together, over the salt sea, and the saint then enjoyed his labour.

After that two other swart ravens came journeying, and tore [the thatch of] his house with their hard bills, and bare it to their nest, as a shelter for their young ones. These also the blessed man drove from the place with a word : but one of those birds, flying back, came after three days exceedingly sad, and flew to his feet, earnestly praying that he might live in that land ever harmless, and his mate with him. Whereupon the holy man granted him this, and they joyfully sought that land, and brought to the teacher a gift as reward, swine's fat to oil his shoes ; and they afterwards abode there harmless.

Then the saint would build a house for his use, with the aid of his brothers. He, therefore, begged of them a log, that he might support the house with it on the sea side. The brothers promised him that they would bring the tree

comon him gebringan. Ða comon hī, swa swa hī cwædon, and wurdon swa-ðeah ðæs treowes ungemyndige; ac se Ælmihtiga God his wæs gemyndig, and him ða sylle sylf asende mid þam sælicum flóde; and þæt flód hī awearp ðær ðær hē sylf smeade þæt hūs to aræreune, on ðam sealtum ofre. Þa wunode se halga wer manega gear on ðam ancenlīfe swiðlice stiðe, and hine geneosodon gelóme eawfæste menn, and be his lāre heora līf gerihtlæhton.

Ða com him to suni abbudysse, seo wæs Ælflæd gehāten, ðæs cyninges sweoster Ecgfrides, wolde þurh his mynegungum hire mōd getrymman. Þa betwux heora spræce begān heo to halsigenne ðone halgan wer þæt hē sceolde hire secgan hū lange hire broðor Ecgfridus moste his rices brucan. Þa andwyrde hire se halga mid twylicere spræce, and cwæð, “For nahte bið geteald ānes gearas lust, þær ðær se swearta deað onsigende bið.” Ða undergeat heo þæt se broðer ne moste his līfes brucan ofer ðam ānum gear, and þærrihte dreoriglice wepende hine befrān, “La leof, sege me, hwā sceal to his rice fōn, þonne hē broðer næfð, ne he bearn ne belæfð.” Ða cwæð se halga wer eft to ðam mædene, “Se Ælmihtiga Scyppend hæfð gehealden sumne gecorene þyssere leode to cyninge, and se bið ðe swa leof swa nu is se oðer.” Þa gedyrstlæhte þæt mæden þæt heo him ða-gyt to spræc, and cwæð, “Mislice smeagað manna heortan, sume wilniað geðincðe þyssere worulde, sume gefyllað heora fracedan lustas, and hī ealle syððan sorhlice wædliað. Þu forsibst ðone healican wurðmynt, and ðe is leofre on ðisum wacum scræfum ðonne ðu on healle healic biscop sitte.” Ða cwæð se witega, þæt hē wurðe nære swa miccles hādes, ne ðæs heahsetles, ac swa-þeah nān man Godes mihte ne forflīhð on nānum heolstrum heofenan, oþþe eorðan, oþþe sæ ðriddan. “Ic gelyfe swa-ðeah, gif se Ælmihtiga me hætt þæs hādes beon, þæt ic eft mote ðis īgland geseacan, æfter twegra geara ymbrene, and ðyses eðeles brucan. Ic bidde þe, Ælflæd, þæt ðu uncre spræce on minum līfe nānum ne aneldige.”

when they again came to him. They came, indeed, as they had said, but were, notwithstanding, unmindful of the tree; but Almighty God was mindful of it, and sent him the log himself with the sea flood; and the flood cast it where he himself thought of erecting the house on the salt shore. There the saint dwelt many years, living very rigidly an anchoret's life, and pious men frequently visited him, and by his instruction rectified their lives.

Then came to him an abbess who was named Ælflæd, a sister of king Ecgrith; she would by his admonitions fortify her mind. Amid their discourse she began to beseech the holy man to inform her how long her brother Ecgrith might possess his kingdom. Whereupon the saint answered her with ambiguous speech, and said, "As naught is counted one year's pleasure, where swart death is impending." Then she understood that her brother might not enjoy his life over that one year, and straightways sadly weeping, asked him, "O dear friend, tell me who shall succeed to his kingdom, since he has no brother nor leaves he a child." Then said the holy man again to the maiden, "The Almighty Creator has preserved a chosen one for king of this nation, and he will be as dear to thee as is now the other." The maiden yet ventured to speak to him again, and said, "Diversely cogitate the hearts of men; some desire honour of this world, some satisfy their shameful lusts, and they all afterwards are poor. Thou despisest high dignity, and to thee it is more desirable to sit in this mean hovel than as a high bishop in hall." Then the prophet said, that he was not worthy of so great a state, nor of the lofty seat, but, nevertheless, no man could flee from the power of God in any recesses of heaven, or of earth, or, thirdly, of sea. "I believe, however, if the Almighty commanded me to be of that degree, that I should again seek this island after the course of two years, and enjoy this country. I beseech thee, Ælflæd, that thou mention not our discourse to any one during my life."

Æfter ðisum wordum wearð gemōt gehæfd, and Ecgfridus þæron gesæt, and Peodorus, ðises íglandes ercebiscop, mid manegum oðrum geðungenum witum ; and hī ealle ánmodlice þone eadigan Cuðberhtum to biscope gecuron. Ða sendon hī sona gewritu mid þam ærende to ðam eadigan were, ac hī ne mihton hine of his mynstre gebringan. Þa reow se cyning sylf Ecgfridus to ðam íglande, and Trumwine biscop mid oðrum eawfæstum werum, and hī ðone halgan swiðe halso-don, heora cneow bigdon, and mid tearum bædon, oðþæt hī hine wepende of ðam westene atugon to ðam sinoðe samod mid him, and he ðone hād be heora hæse underfeng, swa swa hit gefyrn ær gesæd wæs ðurh ðæs cildes muð, and þæs mæran biscopes Boísiles, ðe him mid soðre witegunge his līfes endebyrdnysse sæde.

On ðam ylcan gearu wearð eac ofslegen Ecgfridus se æðela cyning on his unsiðe, ðaða hē on Peohtum begān to feohtenne to dystelice ofer Drihtnes willan, and his cyfes-borena broðor siððan rixode, seðe for wisdomes wende to Scottum, þæt he ælðeodig on lāre geðuge. Þa wæs gefylled seo foresæde spræc, swa se halga wer sæde þam mædene be hirc gebroðrum, ær he biscop wære. Hwæt ða siððan se halga Cuðberhtus, Lindisfarnensiscere gelaðunge leod-biscop, mid ealre gecneordnysse his folces gymde, to geefenlæcunge ðæra eadigra apostola, and hī mid singalum gebedum gescylde wið deofol, and mid halwendum myngungum to heofonan tilhte ; and he swa leofode swa swa hē sylf lærde, and ā his bodunga mid gebysnungum astealde, and eac mid wundrum wel geglengde, and mid soðre lufe symle geswette, and gemetegode mid micclum geðylde, and wæs swiðe estful on ælcere spræce. He nolde awendan his gewunelican bīgleofan, ne his gewæda ðe hē on westene hæfde, ac ða stiðnyssa his stearcan bīgleofan betwux læwedum folce on his life geheold. He wæs swiðe welig wædlum and ðearfum, and symle him sylfum swiðe hāfenleas.

After these words a gemôt was holden, and Ecgfrith sat therein, and Theodore, the archbishop of this island, with many other venerable councillors ; and they all unanimously chose the blessed Cuthberht for bishop. They then immediately sent letters with that message to the blessed man, but they could not bring him from his mynster. Then the king himself, Ecgfrith, rowed to the island, and bishop Trumwine with other pious men, and they earnestly besought the holy man, bent their knees, and with tears prayed him, until they drew him weeping from the waste to the synod together with them, and he at their command undertook the dignity, as it had long ago been said by the mouth of the child, and by that of the great bishop Boisil, who with true prophecy had said to him the course of his life.

In the same year also Ecgfrith, the noble king, was slain in his unfortunate expedition, when he too rashly, against the Lord's will, resolved to make war on the Picts, and his base-born brother afterwards reigned, who for the sake of wisdom had gone to the Scots, that he might increase in learning in a foreign land. Then was fulfilled the before-said speech, as the holy man had said it to the maiden of her brother, before he was a bishop. The holy Cuthberht then, suffragan bishop of the church of Lindisfarne, with all diligence took care of his people, in imitation of the blessed apostles, and with continual prayers shielded them against the devil, and with salutary admonitions excited them to heaven ; and he so lived as he himself taught, and always confirmed his preachings with examples, and also well embellished them with miracles, and constantly sweetened them with true love, and tempered them with great patience, and was very devout in every speech. He would not change his usual diet, nor his garments that he had in the wilderness, but held to the severities of his hard diet among lay people during his life. He was very wealthy for the poor and needy, and always very indigent for himself.

Þa geworhte he fela wundra eac binnon ðam fyrste ðe hē biscop wæs. Mid halgum wætere he gehælde sum wif, anes ealdormannes ēwe, fram earmlicere coðe, and heo sona gesund him sylfum ðenode. Eft on ðære ylcan tide hē mid ele gesmyrode an licgende mæden on langsumum sære, ðurh hefigtymum heafod-ece, and hire sona wæs bet. Sum eawfæst wer wæs eac yfele gehæfd, and læg æt forðsiðe, his freondum orwene : þa hæfde heora sum haligne hlāf, þone se eadiga wer ær geblotsode, and he ðone þærrihte on wæter bedypte, and his ædligum mæge on þone muð begeat, and he ðærrihte þæt adl gestilde. Eac on oðrum timan sum adlig cniht færllice wearð geferod ætforan ðam witan, ðaða hē mid lāre geond lānd ferde. Þa bædon ða bærmen his bletsunge georne, and hē ðærrihte þone cniht arærde, swa þæt hē gesundful siðode on fotum, seðe on bære þider gebōren wæs. Sum earm moder uneaðelice bær hire sāmcece cild, swiðe dreorig, on ðam ylcan wege þe se wita ferde. Þa besargode hē ðære sorhfullan meder, and geswæsliche ða hire sunu cyste ; cwæð þæt hire cild gesund beon sceolde, and eal hire hīwisc hælðe brucan : and ðæs witegan wōrd wurdon gefyllede.

Ælflæd ða eft, þæt æðele mæden, þone halgan lāreow to hire gelaðode. Ða gesæt hē æt mysan, micclum onbryrd he beseah to heofonum, and his sex awarep. Þa axode hine seo eadige fæmne, hwī hē swa hrædlice his gereord forlete ? Ða cwæð se biscop mid onbryrdum mōde, “ Efne nu ic geseah englas ferigan gesælige sawle of ðinum bōclande to healicre heofenan mid halgum sange, and his nama ðe bið ardlice gecydd on ærne-merigen, þonne ic offrige Gode þa liflican lāc on geleaffulre cyrcan.” Hit wearð ða gewīdmærsod, swa swa se witega cwæð, þæt hire hyrdeman ðurh holdrædene ða sume āc astah, and his orf læswode mid treowenum helme, and hē hearde feoll, gewāt of worulde, mid wuldre to Gode, for ðære hylde his hirdrædene. Hwā mæg æfre ealle ge-reccan þa mihtigan tǣcna ðises halgan weres, hū oft hē eaðe-

He also wrought many miracles during the time that he was a bishop. With holy water he healed a woman, the wife of an ealdorman, from a miserable disease, and she being soon well ministered to him. Again, at the same time, he anointed with oil a maiden lying in longsome pain through a tedious head-ache, and she was forthwith better. A pious man also was sorely afflicted, and lay at the point of death, given over by his friends: one of them, however, had holy bread, which the blessed man had previously blessed, and he straightways dipt it in water, and poured it into the mouth of his sick kinsman, and straightways stilled the sickness. At another time also a sick boy was suddenly borne before the sage, when he was on a journey of instruction through the country. The bearers then earnestly craved his blessing, and he straightways raised up the boy, so that he went sound on foot who had been borne thither on a bier. A poor mother bore with difficulty her half-dead child, very sad, on the same way which the sage was going. He then had pity on the sorrowful mother, and kindly kissed her son, saying that her child should be well, and all her family enjoy health: and the words of the prophet were fulfilled.

Ælflæd afterwards, the noble maiden, invited to her the holy teacher. While sitting at table, greatly moved he looked towards heaven, and cast away his knife. The blessed female then asked him why he so quickly left his meal? Then said the bishop, with excited mind, "Lo, just now I saw angels bearing a blessed soul from thy bōcland to high heaven with holy song, and his name will be forthwith known to thee at early morn, when I offer to God the vital gift in the faithful church." It was then published abroad, as the prophet had said, that her herdsman, in discharge of his duty, had ascended an oak, and was feeding his cattle with its woody crown, and he fell hardly, and departed from the world, with glory to God, through kindness to his herd. Who may ever relate all the mighty miracles of this holy man, how often he easily

lice ádlige gehælde, and þa sweartau gastas symle affligde, and fægra manna forðsið foregleaw sæde, wís ðurh witegunge wisdomes gastas ?

þa wunode sum sacerd swiðe gelyfed on ancer-setle, æfter his lāre, and on gehwilcum geare hine geneosode, Hereberhtus gehāten, hōhful on mōde. Cuðberhtus ða sona hine on-sundron gespræc, cwæð þæt he ða sceolde swiðlice befrīnan his nyðþearfnysse, ær his nextan dæge, cwæð þæt hē ne moste on menniscum life hine eft gescon of ðam andweardan dæge. Hereberhtus ða swiðe hōhful wearð, and feol to his fotum mid flowendum tearum, bæd þæt hē moste him mid siðian to heofenlicum ðrymme of ðysum gewinne, swa swa hē on life his lāre gehyrsumode. Hwæt ða se biscop his cneowa gebīgde to ðissere bene mid bliðum mōde, and syððan ðone sacerd sona gefrefrode, cwæð þæt him geuðe se Ælmihtiga Wealdend þæt hī ætsomne siðian moston of ðisum earfoðnyssum to ecere myrhðe. Hereberhtus ða hām gewende, and on leger-bedde licgende abād þæs oðres geendunge mid ádlum lymum. Cuðberhtus se halga þa swiðe onette to ðam ancer-setle ðær hē ær gesæt; ðurh halige myngunge Mihtiges Drihtnes, wolde on ðam lānde his līf geendian, þær ðær hē ær lange lybbende drohtnode; and hē on ðam lānde ða gelegered wearð, on his forðsiðe swiðe fūs to Gode, on ðam ðriddan geare his biscopphādes; and on ðisum dæge to Drihtne gewāt, and Hereberhtus samod, se halga sacerd, swa swa hī on life ær geleornodon, þurh Godes Gast, mid gōdum willan. His līc wearð bebyrged on Lindisfarneiscre cyrcan, þær wurdon geworhte wundra forwel fela ðurh geearnungum his eadigan lifes. þa gelicode hit ðam leod-biscope Eadberhte sylfum, his æftergengan, þæt he his lichaman up ða gelōgode, on ðam endlyftan geare his geendunge. þa wearð þæt hālige līc hāl on eorðan gemēt, gesundful licgende, swilce hē slapende wære, liðe bige on limum, swa swa hē gelēd wæs.

healed the sick, and constantly drove away the swart spirits, and the departure of men marked for death sagaciously foretold, wise through prophecy in the spirit of wisdom?

There dwelt in a hermitage a priest very orthodox, according to his precepts, and visited him every year, called Hereberht, of pensive mind. Cuthberht then soon spake with him apart, saying he should then fully ask what he needed, ere his last day, and said that he might not again see him in human life, from that present day. Hereberht was then very sad, and fell at his feet with flowing tears, praying that he might journey with him to heavenly glory from this toil, as he had in life obeyed his precepts. The bishop hereupon bowed his knees at this prayer with cheerful mind, and immediately afterwards comforted the priest, saying that the Almighty Ruler had granted them that they might journey together from these tribulations to everlasting joy. Hereberht then returned home, and lying on his sick-bed awaited the other's end with afflicted limbs. Cuthberht the holy then with all speed hastened to the hermitage where he had before been seated; through the monition of the Mighty Lord, he would in that land end his life, where he had living long before passed his days; and in that land he was then confined to his bed, very rapidly hastening on his departure hence to God, in the third year of his bishophood; and on this day went to the Lord, and Hereberht with him, the holy priest, as they in life had before been informed, through the Spirit of God, with good will. His body was buried in the church of Lindisfarne, where very many wonders were wrought through the merits of his blessed life. It afterwards pleased the suffragan bishop Eadberht himself, his successor, that he would have his body placed there, in the eleventh year after his [Cuthberht's] death. Then the holy corpse was found lying in the earth whole and sound, as if he were sleeping, pliant in the limbs, so as he had been laid.

Sy wuldor and lōf þam welegan Drihtne, seðe his gecorenan swa cýstelice wurðað, æfter deadlicum life mid him lybbende á on ecnysse ealra worulda. Amen.

XII. KĪ. APRILIS.

SCĪ BENEDICTI ABBATIS.

BENEDICTUS se halga Abbud on ðisum andwerdum dæge gewāt of ðisum deadlicum life to ðam ecan, ðe hē ær deoplice mid haligre drohtnunge geearnode.

Hē wæs of eawfæstum magum æðellice geboren, and hī hine on cildhāde to lāre befæston on Romebyrig gelæredum uðwítum. Þaða hē on wisdomes wel ðeonde wæs, ða begān hē to onscunigenne woruld-manna unðeawas, and sceoc digellice of ðære byrig, and him folgode his foster-moder, oðþæt hī becomon to ðære stowe ðe is Efige gehāten, and eawfæste menn hine ðær sume hwile geletton. Ða abæd his foster-moder an hridder, and tobærst on emtwa on ðære læne. Seo foster-moder ða sārlice weop for ðære awyrðan læne, ac se eawfæsta Benedictus besārgode his foster-moder sārnysses swiðe arfæstlice, and genām ða sticcu þæs toclofenan hrid-dores, and mid wope on his gebedum cneowode. Ac ðaða hē of his gebedum arās, ða gemette hē þæt fæt wið hine licgende swa gehāl þæt ðær nān cinu on næs gesewen. Þa wearð þis wundor on ðære stowe sona gewīdmærsod, and hī for wundrunge þæt hridder up-ahengon æt heora cyrcan geate, þæt men mihton tocnawan þæs mæran Benedictes mærdæ, hwylce geðincðe hē hæfde ætforan Gode ða gū on his cildhāde.

Ac Benedictus gewilnode swiðor to ðoligenne earfoðnyssa and geswinc for Gode, þonne hē cepte woruldlice he[run]ga, oððe þisses lifes hlisan, and forfleah þa deornunga þa foster-

Be glory and praise to the bounteous Lord, who so munificently honours his chosen, after mortal life living with him to all eternity. Amen.

MARCH XXI.

ST. BENEDICT, ABBOT.

BENEDICT, the holy Abbot, on this present day departed from this mortal life to the life everlasting, which he had before truly merited by his holy conduct.

He was nobly born of pious parents, and they in his childhood intrusted him for instruction to learned philosophers at Rome. When he was well thriving in wisdom he began to shun the immoralities of worldly men, and fled secretly from the city, and his foster-mother followed him, till they came to the place which is called Effide, and pious men there some while detained him. His foster-mother there borrowed a winnowing sieve, and it brake in two during the loan. The foster-mother then sorely wept for the injured loan, but the pious Benedict grieved for his foster-mother's affliction very affectionately, and took the pieces of the split sieve, and weeping knelt down in prayer. But when he arose from his prayers, he found the vessel lying by him so whole that no chink was visible in it. This miracle was soon made known in the place, and as an object of wonder they hung up the sieve at their church gate, that men might know of the glories of the great Benedict, what honour he had before God already in his childhood.

But Benedict desired rather to undergo hardships and toil for God, than he cared for worldly [praises, or renown of this life, and secretly fled from his foster-mother to a desolate

modor to anre westenre stowe, þe is Sublacus gecweden, feowertig mila fram Romebyrig, þær hine afedde sum eawfæst munuc, Romanus hatte, þreo gear, and him to munuclicum gyrlum fylste. Ða aheng se munuc ane lytle bellan on ðam stân-clude, þæt Benedictus mihte gehyran, þurh ðære bellan sweg, hwæne he his bigleofan þær feccan sceolde; forðan þe se Romanus ne mihte him to gegân for ðam stân-clude. Ða sume dæge, se niðfulla deofol, þe ándode on ðæs munuces soðan lufe, and on ðæs oðres bigleofan, wearp ða ænne stân to ðære bellan, þæt heo eall tosprang; ac se æðela munuc ne geswác na ðe hraðor þam oðrum to þenigenne on gedafenlicum tidum. Æfter ðysum geswutelode se Ælmihtiga God sumum arwurðan mæsse-preoste be ðam halgan Benedicte, and se preost þa hine gesohte on Easter-tide mid lācum, swa swa him beboden wæs. He ða hine gemette, on ðam halgan Easter-dæge, on anum scræfe, and hine gespræc, and he wearð þa cuð hyrdemannum, and his nama geond eall sprang. Hwæt ða forwel mænige hine geneosodon, and him lichamlice bigleofan brohton, and he him of his muðe þa heofonlican lāre forgeaf, heora sawle to bigleofan.

On sumum dæge, þa ða he āna wæs, þa com him to se costere. Witodlice ān blac þrostle flicorode ymbe his neb swa gemahlice, þæt he hi mid his handa gefōn mihte, gif he swa wolde; ac he hine bletsode mid þære halgan rode-tācne, and se fugol sona aweg gewāt. Ða gestōd hine swa micel lichamlic costung, þæt he uneaðe þære lichamlican ontendnyssse wiðstandan mihte; þa beðohte he hine sylfne, and unscridde hine ealne, and wylode hine sylfne on ðam þiccum bremlum and þornum and netelum, ðe þær on ðam westene þicce stodon, swa lange þæt he eall toclifrod arās, and swa þurh ðære hyde wunda adwæscte his mōdes wunda; forðan ðe he awende þone unlust to sārnyssse, and þurh þa yttran ontendnyssse acwencte þa inran. Witodlice he oferswiðde þa synne, forðan ðe he awende þa ontendnyssse. Soðlice of ðære tīde, swa swa he sylf syððan sæde, ælc gallic ontendnys

place which is called Subiaco, forty miles from Rome, where a pious monk fed him, called Romanus, for three years, and helped him to monastic garments. The monk then hung a little bell on the stony rock, that Benedict might hear, by the sound of that bell, when he should thence fetch his nourishment; because Romanus could not go to him by reason of the stony rock. Then one day, the envious devil, who was jealous of the monk's true love, and of the other's nourishment, cast a stone at the bell, so that it brake in pieces; but the noble monk refrained not the more from serving the other at fitting times. After this Almighty God made known to a venerable mass-priest concerning the holy Benedict, and the priest sought him at Easter-tide with gifts, as he had been commanded. He found him, on the holy Easter-day, in a cave, and addressed him, and he then became known to the herdsmen, and his name pervaded everywhere. Whereupon very many visited him, and brought him bodily food, and he from his mouth gave them heavenly lore, as food for their souls.

One day, when he was alone, the tempter came to him. A black throstle to wit flickered about his face so boldly, that he could have taken it with his hand, if he had so desired; but he blessed himself with the holy sign of the cross, and the bird instantly went away. He was then assailed with so great a corporal temptation, that he could hardly withstand the bodily fervour; but he bethought himself, and unclothed himself entirely, and rolled himself in the thick brambles and thorns and nettles, which stood thickly there in the wilderness, so long that he arose all scratched, and so through the wounds of the skin extinguished the wounds of his mind; for he turned evil lust to pain, and through outward inflammation quenched the inward. Verily he overcame sin, in changing the excitement. But from that time, as he himself afterwards

wearð callunga on him adwæsced, and he næfre syððan naht ðyllices on him sylfum ne gefredde.

Þa wæs þær gehēnde sum munuc-lif, and heora abbud wæs þa niwan forðfaren : þa comon hi ealle to ðam halgan Benedicte, and mid micelre anrædnysse bædon þæt he heora abbud beon sceolde. He ða wiðcwæð mid langsumere elcunge, and sæde, þæt heora þeawas ne mihton his dihte geðwærlæcan ; ac ðaða hi anrædlice on ðære bene þurhwunodon, þa æt nextan getiðode he him, and on heora mynstre regollice drohtnunge astealde. Hi ða gesawon þæt heora wohnys on ðam regole his rihtwisnysse ætspearn, forðan þe hi ne moston þurh unalyfedlice weorc faran, swa swa hi ær gewunode wæron. Þa begunnon hi to cidenne ærest him betwynan, þæt hi his ealdordomes bædon, and þa æt nextan ræddon þæt hi mid attre hine acwealdon. Gemengdon ða unlybban to his drenc, and se þēn stōd feorran mid anum glæsenum fæte, on ðam wæs wīnes drenc mid þam cwealmbærum attre gemenged. Se þēn ða, æfter mynsterlicum þeawe, to his bletsunge mid ðam fæte aleat, and he mid rode-tācne þæt fæt of his setle bletsode, and hit þærrihte þurh ða bletsunge to-bærst, swilce he for rode-tācne sumne stān þæron bewurpe. Ða ongeat se halga wer þæt se drenc deadbæra wæs, þaða he ne mihte lifes tācn aberan ; and þærrihte arās, and mid glædum mōde þa gebroðru gespræc : “ Gebroðru, miltsige eow se Ælmihtiga God : hwī wolde ge me þas þing gebeodan ? Ne sæde ic eow on ær þæt me and eow ne mihte gewurðan ? Farað nu, and secað eow ealdor æfter eowerum þeawum, forðan þe ge ne magon me heonon-forð habban.” And he þa gecyrde to ðam westene, and his sylfes gymde.

Hwæt þa him fleowon to forwel menige, and hi gegaderodon to þeowdome drohtnigende, swa þæt he getimbrode on ðære stowe, þurh Cristes fultum, twelf mynstru, on ðam ænliþium he gesette twelf munecas, and āne feawa he geheold

said, all lustful fervour was in him totally extinguished, and he never afterwards felt anything of the same kind in himself.

There was near at hand a monastery, the abbot of which was lately deceased : they all then came to the holy Benedict, and with great perseverance prayed that he would be their abbot. He refused for a long time, and said, that their manners might not accord with his disposition ; but when they perseveringly persisted in their prayer, he at last granted it to them, and established a course of regular life in their mynster. They then saw that their depravity spurned at the rule of his righteousness, because they might not proceed in unallowed works, as they had before been accustomed to. They then begun to quarrel, first among themselves, that they had prayed for his superiority, and at last counselled to kill him with poison. They mingled then venom in his drink, and the servant stood at a distance with a glass vessel, in which was a drink made of wine mingled with the deadly poison. The servant then, according to monastic usage, bowed with the vessel for his blessing, and he with the sign of the cross blessed the vessel from his seat, and through the blessing it straightways burst in pieces, as if, instead of signing it with the cross, he had cast a stone on it. Then the holy man perceived that the drink was deadly, when it could not bear the token of life ; and he straightways arose, and with cheerful spirit addressed the brothers : “ Brothers, may Almighty God be merciful to you : why would ye impose these things on me ? Said I not to you before, that I and you could not agree ? Go now and seek for yourselves a superior according to your own habits, for ye may not henceforth have me.” And he then returned to the wilderness and took care of himself.

Very many then flowed to him, and they were gathered together, living for [God's] service, so that he built in that place, through Christ's support, twelve monasteries, in each of which he placed twelve monks, and a few he retained with

mid him sylfum. Ongunnon þa ða æðelborenan on Rome-byrig him to befæstenne heora cild to Godes lāreowdome, of ðam wæs sum gehāten Placidus, and sum oðer Maurus. Þa sceolde se Placidus feccan wæter æt þære ēā, and befeol ofer ðam stæðe into þam streame. Ða wiste se halga wer Benedictus þurh Godes Gast, þæt þæt cild on micelre frecednysse wæs, and cwæð to Maure, “ Broðor Maure, yrn ricene, forðan þe se stream berð aweg Placidum.” Maurus þærrihte abæd his bletsunge, and arn uppon þam streame unmyndlunge, swilce he on fæstre eorðan urne, and gelæhte þæt cild be ðam loccum, and mid swyftum ryme to lānde arn, and undergeat þa æt nextan þæt he uppon ðam wætere arn, and þæs micclum wundrode. Þa cydde he his lāreowe hu him getimode, and Benedictus sæde þæt him swa getimode, þurh Godes mihte, for his gehyrsumnysse. And Maurus sæde, þæt hit for his hæse swa gewurde; and þæt cild Placidus cwæð, þæt he gesawe bufon his heafde Benedictus cæppan, and him wæs geðuht þæt seo cæppe hine atuge of ðam streame.

Sum munuc wæs unstæððig on Godes lofsangum, and ne mihte his tidsangas gestandan mid his gebroðrum,] ac eode him ūt worigende. Þa geseah se halga wer Benedictus þæt se deofol on anes blacan cildes hīwe teah ūt ðone munuc be ðam fnæde his gyrelan. Eft on oðrum dæge gemette Benedictus ðone munuc fram his tidsange, and gesloh hine mid his gyrde, for ðære blindnysse his heortan, and se feond ne mihte hine syððan of ðære cyrcan lædan, swylce hē sylf mid þære gyrde geslegen wære.

Of ðam twelf mynstrum þe hē gestaðolode, wæron ðreo asette on healicum muntum, and wæs ðam gebroðrum micel frecednys to astigenne dæghwomlice of þam clūdum to wæterscipe; and comon ða to ðam halgan were, biddende þæt hē ða mynstra gehendor ðam wæterscipe timbrian sceolde. He ða geswæsliche hī gefrefrode, and on ðære ylcan nihte astāh mid ðam cilde Placide, þe we ær ymbe spræcon, up to ðam munte, and ðær lānglice on his gebedum læg, and mearcode

himself. The noble-born of Rome begun then to intrust their children to him for divine instruction, of whom there was one named Placidus, and another Maurus. Placidus had once to fetch water at the river, and fell over the bank into the stream. But the holy man Benedict knew, through the Spirit of God, that the child was in great peril, and said to Maurus, "Brother Maurus, run instantly, for the stream is bearing away Placidus." Maurus straightways besought his blessing, and ran on the stream unmindfully, as if he were running on the firm earth, and seized the child by the locks, and with swift course ran to land, and perceived then at last that he had been running on the water, and thereat greatly wondered. He then informed his teacher how it had befallen him, and Benedict said that it had so befallen him, through God's might, for his obedience. And Maurus said that it so happened for his command; and the child Placidus said, that he saw above his head Benedict's cowl, and it seemed to him that the cowl drew him from the stream.

A monk was irregular in God's hymns, and could not attend to his canonical hours with his brothers,] but went out rambling. Then the holy man Benedict saw that the devil in the form of a black child drew the monk out by the hem of his garment. Again, on another day, Benedict found the monk away from his canonical hour, and struck him with his rod, for the blindness of his heart, and the fiend could not afterwards lead him from the church, as though he had himself been stricken with the rod.

Of the twelve mynsters which he founded, three were placed in lofty mountains, and it was a great peril to the monks to descend daily from the rocks to the aqueduct, and they came to the holy man, praying that he would build the mynsters nearer to the water. But he kindly comforted them, and in the same night, with the child Placidus, of whom we before spake, ascended the mountain, and there lay long in prayer, and marked the place, and went privily to

ða stowe, and eode digellice to mynstre, and het ða gebroðru siððan þær adelfan ænne gehwædne pytt, ðær ðær hē ær gemearcode: cwæð þæt se Ælmihtiga God mihte on ðæs muntas cnolle him wæter forð-ateon, and heora geswinc him ætbredan. Ða gebroðra ða eodon be his hæse to ðam merce-else, and gemetton ðone clúd ða iú swætende; and hī ða hwæthwega holodon, and ðærrihte þæt wæter swa genihtsumlice út fleow, þæt hit arn streamrynes of ðam munte, and næfre siððan ne geswāc his genihtsumnysse.

Hwilon eac befeoll an siðe of ðam snæde into anum deopan sæwe. Þa eode Benedictus to, and wolde gefrefrian ðone wyrhtan ðe þæt tōl amyrd, and heold ða þone snæd bufon ðam wætere ðær þæt isen asānc, and ðærrihte hit becom swymmende to ðam snæde, and to ðam ðyrle þe hit ær of-asceat.

Þa wæs sum mæsse-preost þær on neawiste mid uiðe afylled ongean ðone halgan wer, his nama wæs Florentius, se wolde habban swilcne hlisan swa Benedictus, ac hē nolde herigendlice lybban. Wolde ða hine mid attre acwellan, and asende him ænne focan to lāce mid attre gemencged. Ða wæs sum wilde hrēm gewunod þæt hē dæghwomlice fleah fram wuda to mynstre, and gefette his bigleofan æt Benedictes handum. He ða wearp ðam hremme þone geættrodan hlāf, and behead him, on Godes naman, þæt he ðone cwelmbæran hlāf aweg bære, and on swilcere stowe awurpe, ðær hine nān man findan ne mihte. Se fugol wearð gehyrsum his hæsūm, and mid þam hlafe to wuda tengde, and syððan ymbe ðreora tida fæce fette his bigleofan, swa his gewuna wæs. Þa undergeat se preost þæt hē ne mihte ðone halgan wer lichamlice acwellan, and wolde ða his leorning-cnihta sawla fordōn, and gemacode þæt seofon nacode wimmen urnon plegende on heora gesihðum, þæt heora mōd wurde ontend to galnysse, þurh ðæra scylcena plegan. Þa geseah se halga wer þæs arleasan preostes niðfullan ehtnysse, and wende ða aweg mid his gebroðrum fram ðære stowe, þy-læs ðe ænig

the mynster, and then bade the brothers dig a moderate-sized pit there where he had previously marked, saying that Almighty God could on the mountain's summit draw forth water for them, and withdraw from them their toil. The brothers then at his command went to the place marked, and found the rock for some time sweating, and they hollowed it a little, and straightways the water flowed out so abundantly, that it ran streaming from the mountain, and never afterwards ceased its abundance.

At one time a sithe fell from the handle into a deep pit. Benedict then went, and would comfort the labourer who had lost the tool, and held the handle above the water where the iron had sunk, and straightways it came swimming to the handle, and to the hole out of which it had fallen.

Then there was a mass-priest in the neighbourhood filled with envy against the holy man, his name was Florentius, who would have as great renown as Benedict, but he would not live praiseworthily. He would then kill him with poison, and sent him a loaf as a gift mixed with poison. There was then a wild raven accustomed to fly daily from the wood to the mynster, and fetch his food from the hands of Benedict. He threw to the raven the poisoned bread, and commanded him in God's name to bare away the deadly loaf, and cast it in such a place as where no one could find it. The bird was obedient to his commands, and with the bread hastened to the wood, and after about three hours' space fetched his food, as was his wont. When the priest perceived that he could not bodily kill the holy man, then would he fordo the souls of his disciples, and caused seven naked women to run playing in their sight, that their minds might be inflamed to lust through the play of those harlots. When the holy man saw the envious persecution of the impious priest, he went with his brothers from the place, lest any of his disciples might

his leorning-cnihta þurh his āndan losian sceolde. Hwæt ða, se preost stōd on his up-flora micclum fægnigende ðæs oðres fram-færes; ac seo up-flering tobærst þærrihte under his fotum, and hine egeslice acwealde, and þæt hūs eal ansund aþolode, buton ðære ānre fleringe, ðe ðone Godes feond of-ðrihte. Ða gefāxode Maurus hū ðam preoste getimode, and hē mid blissigendum mōde cwæð to his lāreowe, “Gecyrr ongear, forðan ðe se preost ðe ðin ehte is adwæsced.” Benedictus ða mid swærlicum heofungum bemænde þæt his leorning-cild Maurus ðæs oðres deaðes fægnian sceolde, and tæhte him þæs dædbote, bebeodende þæt hē on his feondes forwyrde fægnian ne sceolde.

Benedictus þa ferde to ðam munte þe is gecweden Casinum, se astīhð up ðreo mila on heannysse. Ðær wæs gewurðod fram ealdum dagum sum hæðengild þæt wæs gehāten Apollo. Ða towende se halga wer þæt deofolgild grundlunge, and arærde ðær cyrcan Scē Martine to wurðmynte, and oðer gebed-hūs ðam halgan Fulluhtere Iohanne to lōfe, and þæt hæðene landfolc to Cristes geleafan mid singalre bodunge gebigde. Þa ne mihte se ealda deofol þas dæda mid swigan forberan, ac mid openlicere gesihðe hine æteowode ðam halgan were, on atelicum hīwe, mid byrnendum muðe and līgenum eagum, wedende him togeanes, and mid micclum hreamme his sið bemænde, swa þæt ða gebroðru ða deofellican stemne swutellice gehyrdon. Æt fruman hē hine clypode be his naman, “Benedicte,” þæt is, ‘Gebletsod.’ Ða suwade se halga wer, and se deofol þærrihte eft clypode, “Maledicte, non Benedicte, þu awyrigeda, and na gebletsod, hwæt witst ðu me, hwī ehtst ðu mīn?” Þær læg ða sum ormæta stān, on middan þam getimbrungum, ðone woldon ða wyrhtan to ðam weorce ahebban, ac hī ealle ne mihton hine awecgan, forðan ðe se ungesewenlica deofol þær on-uppan sæt. Ða wyrhtan ða clypedon ðone halgan wer, and hē com sona, and mid gebede þone deofol afigde, and his bletsunge sealde, and hī ðone stān swa leohtlice ahofon, swilce hē buton hefe wære.

perish through his jealousy. Whereupon the priest stood in his upper floor greatly rejoicing at the other's departure; but the upper flooring straightways burst asunder under his feet, and awfully killed him, and the house continued sound, except that one flooring, which had crushed the foe of God. When Maurus heard how it had befallen the priest, he with joyful mind said to his instructor, "Return, for the priest who persecuted thee is extinguished." Benedict then with grievous lamentations bewailed that his disciple Maurus should rejoice at the other's death, and therefore enjoined him a penance, commanding that he should not rejoice in the destruction of his foe.

Benedict then went to the mountain which is called Cassino, which rises up three miles in height. There was worshipped from days of old an idol that was called Apollo. The holy man then overthrew the idol from its foundation, and raised there a church to the honour of St. Martin, and another oratory to the praise of the holy Baptist John, and turned the heathen country folk to the faith of Christ by constant preaching. Now the old devil could not endure these deeds in silence, but openly to view appeared to the holy man, in a horrid form, with burning mouth and flaming eyes raging towards him, and with a great cry bewailed his lot, so that the brothers plainly heard the devilish voice. At first he called him by his name, "Benedictus," that is, *Blessed*. Then the holy man was silent, and the devil forthwith again cried, "Maledictus, non Benedictus, thou accursed, and not blessed, wherefore dost thou torment me, why dost thou persecute me?" There lay there an immense stone, in the midst of the buildings, which the workmen wished to raise to the work, but they all could not move it, because the invisible devil sat upon it. The workmen thereupon called the holy man, and he came instantly, and by prayer drove away the devil, and gave his blessing, and they raised the stone as lightly as if it were without weight. The holy man then

Se halga wer ða het delfan ða eorðan þær se stān læg, and hī gemetton þær ane ærene anlicnyssse, þe se deofol þær gefriðode. Þa wurpon hī ða anlicnyssse inu to heora kycenan, and færllice ða wearð him eallum geðuht swilce fyr eode of ðære anlicnyssse, swa þæt seo kycene eal forburne; ac hit næs swa him geðuht wæs, ac wæs þæs deofles dydrung. Hī urnon to ablicgede, and woldon þæt fyr mid wætere ofgeotan. Se halga wer com ða, and geseah hū se awyrigeda gast hi bedydrode, and cneowode þærrihte on his gebedum, and gedyde þæt ða gebroðra, þe wæron mid ðam gedwymorlicum fyre gebysgode, gesawon ða soðlice þæt seo kycene gehāl stōd, ætforan heora gesihðum.

Eft sume dæge stōd se eadiga Benedictus on his gebedum, and þa gebroðra eodon to ðam weall-weorce. Þa æteowode se deofol hine þam halgan were, and cwæð mid olle þæt he wolde æt ðam weorce gecuman. Ða sende Benedictus swiðe hrædlice and warnode ða gebroðra wið þæs deofles to-cyme; ac ær se ærendraca mihte to ðam gebroðrum becuman, ær hæfde se deofol towend þone weall, and wearð mid þam hryre sum munuc-cild eall tocwysed. Þa het Benedictus beran þa tocwysedan lina on anum hwitle into his gebed-huse, and beclysedre dura anrædlice on his gebedum læg, oð þæt to-cwysede cild, þurh Godes mihte, ge-edcucode: wunderlic ðing. On ðære ylcan tide se halga wer asende ðone cnapan ansundne eallum limum to ðam weall-weorce, mid ðæs deaðe se deofol wolde þone halgan wer gebysmrian!

Hwæt ða, se halga wer Benedictus wæs ðeonde on witegunge, swa þæt he, ðurh Godes Gast, mihte towearde ðing cyðan, and ða ðing geseah ðurh witegunge, ðe him bæftan gefremede wurdon. Hit wæs swa gewunelic on his munuc-life, þæt ða gebroðra ðe on sumum ærende út gewendon, þæt hi ne moston, buton his leafe, metes ðicgan, gif hī igdæges to mynstre gecyrran mihton. Þa on sumon dæge ferdon twegen gebroðra ymbe þæs mynstres neode, and tobræcon ðone regol, swa þæt hi butan leafe mid sumum eawfæstum

ordered the earth to be dug where the stone had lain, and they found there a brazen image, which the devil had there protected. They then cast the image into their kitchen, and suddenly it seemed to them all as if fire issued from the image, so that the kitchen was all burning; but it was not as it seemed to them, but was an illusion of the devil. They ran to appalled, and would extinguish the fire with water. Then came the holy man, and saw how the accursed spirit had deluded them, and straightways kneeled in prayer, and did so that the brothers, who were busied with the illusory fire, saw truly that the kitchen stood whole before their sights.

Again, one day the blessed Benedict was standing at his prayers, and the brothers had gone to the wall work. The devil then appeared to the holy man, and said contumeliously that he would go to the work. Thereupon Benedict sent very quickly and warned the brothers against the devil's coming; but before the messenger could come to the brothers, the devil had overthrown the wall, and with the fall a monastic child was all crushed. Benedict then bade them bear the crushed limbs on a blanket into his oratory, and, having closed the door, he lay steadfastly in prayer, until the crushed child, through God's might, was requickened: a wonderful thing. At the same time the holy man sent the boy, sound in all his limbs, to the wall work, with whose death the devil would insult the holy man!

The holy man Benedict was, moreover, increasing in the gift of prophecy, so that through God's grace he could know future things, and through prophecy saw the things which were accomplished after him. It was usual in his monastery, that those brothers who went out on an errand might not, without his leave, partake of meat, if they could on the same day return to the mynster. Then one day two brothers went about requisites of the mynster, and brake the rule, so that without leave they ate with a pious woman, and so returned

wife hī gereordodon, and swa to mynstre gecyrdon. þa befrān se halga wer, on hwæs gesthuse hī metes onbirigdon? Hī cwædon þæt hi nānes ætes on ðære fare ne onbirigdon. Ða genemnode se halga wer þæt eawfæste wif ðe hī gelaðode, and ða sanda tealde ðe heo him gebær, and eac hū oft hī druncon him soðlice sēde. Hi ða feollon to his fotum afyrhte, gecnæwe heora gyltes, and him miltsunge bædon.

On ðam timan rixode sum reðe cyning, se wæs Totilla gehāten; se ferde sume dæge wið þæs halgan weres mynster, and sende his forridel, het cyðan his to-cyme ðam halgan were. þa wolde se wælhreowa fāndian hwæðer Benedictus witegunge gast hæfde, and asende his swurdboran, Riggo gehāten, gescrydne mid his cynelicum gyrelum, mid his ðegnum to ðam mynstre, swilce hē hit sylf wære. þa gesæt Benedictus forn ongean ðam Riggon, þe mid ðam leaslicum getote inn-eode, ðearle ðrutigende. Ða clypode se eadiga Godes ðeow him togeanes, and cwæð, "Mīn bearn, do ða gyrlan ðe fram þe ðu berst, ne sind hī na ðine." þa astrehte se Riggo hine to eorðan mid eallum his geferum swiðe forhtigende, þæt hī his fāndian dorston, and gecyrdon to heora hlaforde forhtmōde, cyðende hū hrædlice hī arasode wurdon. Totilla ða sylf to mynstre eode, and swa hrāðe swa hē ðone halgan feorran sittende geseah, swa astrehte he hine sylfne to eorðan wið his weard. Benedictus hine hēt arisan, ac he ne dorste ætforan ðam halgan were on his fotum gestandan. þa eode se halga to ðam astrehtan cyninge, and hine up-arærde, and hine for his weorcum mid wordum ðreade, and mid witegunge gewislice sēde, hū him on his life gelimpan sceolde. He cwæð, "Fela yfela ðu wyrcest, and fela ðu worhtest: geswīc nu eallunga ðinre unrihtwisnyse. Witodlice ðu becymst to Romebyrig, ofer sē ðu seglast, nigon gear ðu rixast, on ðam teoðan þu swyltst." þa wearð se cyning ðearle afyrht þurh ðas witegunge, and bæd ða his bletsunge, and of ðære tide be dæle his reðnyse geswāc. Him aēode swa se halga him gewitegode, þæt hē on ðam teoðan geara his cynerices and his lifes ðolode.

to the mynster. The holy man then asked in whose hostel they had tasted meat? They said that they had tasted no food on the way. The holy man then named the pious woman who had invited them, and told the dishes which she had set before them, and also truly said to them how often they had drunk. They thereupon fell at his feet affrighted, acknowledged their guilt, and prayed to him for mercy.

At that time reigned a cruel king who was called Totila; he went one day towards the holy man's mynster, and sent his harbinger to announce his coming to the holy man. Then would the bloodthirsty tyrant prove whether Benedict had the spirit of prophecy, and sent his swordbearer, named Riggo, clad in his royal garments, with his thanes to the mynster, as if it were he himself. Then sat Benedict opposite to Riggo, who entered with the false pomp, strutting exceedingly. Then cried the blessed servant of God to him, and said, "My son, put from thee those garments which thou bearest, they are not thine." Riggo thereupon prostrated himself on the earth, with all his companions, greatly affrighted that they had dared to prove him, and returned fearful to their lord, announcing how quickly they had been discovered. Totila himself then went to the mynster, and as soon as he saw the saint sitting afar off, he prostrated himself on the earth towards him. Benedict bade him arise, but he durst not stand on his feet before the holy man. The saint then went to the prostrate king, and raised him, and reproved him with words for his works, and with prophecy truly said, how it should befall him in his life. He said, "Many evils thou workest, and many thou hast wrought: cease now wholly from thine unrighteousness. Verily thou wilt go to Rome, over the sea thou wilt sail, nine years thou wilt reign, in the tenth thou wilt die." Then was the king exceedingly affrighted through this prophecy, and besought his blessing, and from that time partly ceased from his cruelty. It befell him so as the saint had foretold him, that in the tenth year he lost his kingdom and his life.

On ðære ylcan tide awedde sum preost Aquinensciscre gelaðunge, and hē wearð on ðære wōdnysse gelæd to þam eadigan Benedicte. He ða þurh halgum benum þone deofol adræfde of ðam ofsettan preoste, and hine ðisum wordum gespræc, “Far nū, and of ðisum dæge ne genealæc ðu Godes ðenungum, ne ðu flæsc-mettas ne ðicge; and gif ðu æfre gedyrst-læhst þæt ðu Godes ðenungum genealæce, ðonne bist ðu eft þæs deofles anwealdum betæht.” Se preost ða þis bebod to langum fyrste heold, and swa-ðeah æt nextan ðæs halgan weres hæse forseah, and mid dyrstignysse haligne hād underfeng. Hwæt ða, se deofol, ðe hine ær unðances forlēt, hine sona gelæhte, and oð deað gedrehte.

Sum eawfæst man sende ðam halgan were twegen butrucas mid wīne to lāce, be anum cnapan. Ða behydd se cnapa þone oðerne be wege, and ænne ðam halgan were gebrohte. He underfeng ða lāc mid ðancunge, and cwæð to ðam cnapan, “Min bearn, beo ðe wærr þæt ðu ne drince of ðam wīne þe ðu be wege hyddest, ac ahyld hit wærlice; þonne gesihst ðu hwæt ðær on-innan sticað.” He gecyrde ða mid sceame, and ahyld þæt wīn wærlice, and ðær gewende út of ðam fætc an fāh næddre. Fela ðing sǣde se halga wer ðurh haligre witegunge, ðe us sind langsume to gereccenne, and eow to gehyrenne on ðyssere scortnysse.

Sum æðelboren cild heold leoht ætforan his mysan, and ongann mōdigian þæt hit on swa wælicum ðingum him wicnian sceolde. Se halga ða sona undergent his mōdignysse, ðurh Godes Gast, and hine ðearle ðreagende cwæð, “Broðor, bletsa ðine heortan,” and hēt animan þæt leoht him of, and hine sittan; and he sǣde his gebroðrum ðæs cildes mōdignysse geendebyrdlice.

On sumere tide com micel hungor on ðam lande, and gehwær þæt landfolc micclum geangsumode. Þa getimode swa micel hafenleast on Benedictes mynstre, þæt ða gebroðra næfdon buton fif hlāfas to heora ealra gereorde. Se halga wer ða Benedictus mid geswæsum wordum his gebroðra

At that same time a priest of the church of Aquinum lost his reason, and in his madness was led to the blessed Benedict. He by holy prayers drove the devil from the possessed priest, and spake to him in these words, "Go now, and from this day approach not God's services, nor eat flesh-meats; and if thou ever darest to approach God's services, then wilt thou again be delivered into the power of the devil." The priest held his command for a long time, but, nevertheless, at last disregarded the command of the holy man, and with temerity undertook a holy office. The devil thereupon, who had before unwillingly forsaken him, soon seized him, and afflicted him till his death.

A pious person sent to the holy man two flasks of wine as a gift, by a boy. The boy then hid one by the way and brought the other to the holy man. He received the gift with thanks, and said to the boy, "My child, be cautious not to drink of the wine which thou hast hidden by the way, but incline it carefully; thou wilt then see what is sticking within it." He returned then with shame, and inclined the wine carefully, and there turned out of the vessel a variegated serpent. The holy man said many things through holy prophecy, which it were tedious for us to recount, and for you to hear in this shortness.

A noble-born child held light before his table, and began to take offence that he had to serve him in such mean things. The saint, through God's Spirit, soon perceived his pride, and, severely reproving him, said, "Brother, bless thy heart," and ordered the light to be taken from him, and him to sit; and he related to his brothers the pride of the child in detail.

At one time a great famine came into the land, and everywhere greatly afflicted the country people. Then there befell so great a want in Benedict's mynster, that the brothers had five loaves only for the refection of them all. The holy man Benedict then with kind words comforted the sadness of his

unrōtnysse gefrefrode, and cwæð, “Nu to-dæg we habbað hwōnlīce behlaf, ac to-merigen we sceolon habban genihtsumlice.” Hwæt ða, þæs on merigen wurdon gemette æt-foran heora gedyrum twa hund mittan meluwes on fætelsum, ða se Ælmihtiga God his ðeowum asende; ac swa-ðeah næs nānum men cuð hū hī ðider comon.

Sum eawfæst ðegen bæd ðone halgan wer, þæt hē mid his munecum on his lande him munuc-līf aræran sceolde, and he lustbære ðæs getiðode, and cwæð to ðam gebroðrum þæt hē wolde sylf on ðam dæge ðe hē gecwæð ðær gecuman, and þæs mynstres getimbrunge gedihtan. Ða munecas ða ferdon be his hæse and bletsunge to ðæs ðegenes lande, and georne ðæs andagan cepton. Ða æteowode se halga wer Benedictus on swefne hine sylfne ðam munece þe hē to ealdre geset hæfde ofer ðam mynstre, and his profoste samod, and hī gewissode swiðe smeaðancellice ymbe ðæs mynstres gebytlungum, on þære nihte þe se andaga on merigen wæs. Ða-ða hī awocon, se ealdor and his profost, ða rehte heora ægðer oðrum hwæt hī on swefene gesāwon, and þæs micclum wundrodon. Eft siððan þa se andaga agān wæs, and se halga wer ne cōm, swa swa hē gecweden hæfde, ða comon hī eft wið his, þus cweðende, “We andbidodon ðin, halga fæder, þæt ðu ūs þæs mynstres gebytlu dihtan sceoldest, and þu ne come, swa swa ðu us behete.” Ða andwyrde se halga, and cwæð, “Mine gebroðra, hwī secge ge þæt ic ne come? Hwæt lā, ne æteowode ic inc bam slapendum, and ealle ða gebytlunge gewisslice tæhte? Farað nu, and arærað þæt mynster swa swa ic eow on swefne dihte.” Hi ða mid micelre wundrunge to ðam lande gewendon, and swa ða gebytlunge gefadedon, swa swa him on swefene æteowod wæs.

Nu segð se halga Gregorius, seðe þisne cwyde on Leden awrāt, þæt God Ælmihtig getiðode his leofan Benedicte, þæt he ðurh gast ferde to ðam slapendum gebroðrum, and him to ðam gastlican life gewissode, seðe giū ær, ðurh his engel,

brothers, and said, "Now to-day we shall have but little remaining, but to-morrow we shall have abundantly." Lo then on the morning after were found before their doors two hundred bushels of meal in sacks, which the Almighty God had sent to his servants ; it was, however, known to no man how they came thither.

A pious thane prayed the holy man, that he with his monks would erect for him a monastery on his land, and he with pleasure consented, and said to the brothers that he would himself come on a day which he named, and direct the building of the mynster. The monks then went by his command and with his blessing to the thane's land, and anxiously awaited the day appointed. Then the holy man Benedict appeared in a dream to the monk whom he had set as principal over the mynster, and to his provost also, and directed them very circumstantially concerning the building of the mynster, on the night the morrow of which was the day appointed. When the principal and his provost awoke, they related each to other what they had seen in a dream, and thereat greatly wondered. Again afterwards, when the appointed day was passed, and the holy man came not, as he had said, they went back to him, thus saying, "We awaited thee, holy father, that thou mightest direct us in the building of the mynster, and thou hast not come as thou didst promise us." Then answered the saint, and said, "My brothers, why say ye that I came not? What, did I not appear to you both while sleeping, and distinctly planned the whole building? Go now, and erect the mynster as I directed you in the dream." They then with great wondering went to the land, and so conducted the building as had been shown to them in the dream.

Now the holy Gregory, who wrote this relation in Latin, says that God Almighty permitted his beloved Benedict to go in spirit to the sleeping brothers, and direct them in the spiritual life, who of old, through his angel, swiftly conveyed

ðone witegan Abbacuc lichamlice fram Iudea lande to Chaldeia rice swiftlice ferode, þæt hē lichamlicne bīgleofan þam hūngrian Danihele brohte, seðe betwux þam leonum uns cyl-dig ascofen wæs.

Twá mynecena wæron drohtnigende on gehendnysse his mynstres of æðelborenre mægðe asprungene, þam gewīcnode sum eawfæst wer on woruld-carum. Þa wæron hī æfter æþelborennysse oferhydige and hearni-cwydole, and þone æðelan wer oft gedrehton. Ða cydde se eawfæsta wer þam eadigan Benedicte hū micelne teonan he forðyldegode mid ðam foresædum mynecenum. Se halga wer asende ða to, and him ðisum wordum bebed, “Gerihlæcað eowere tungan : gif ge ne dōð, ic eow amānsumige.” Hi swa-ðeah ðurhwunedon on heora teonfullum wordum, and wurdon ða færllice forðferede, and binnon ðære cyrcan bebyrigede. Þa wæs hit gewunelic on ðam dagum þæt se diacon clypode æt ælcere mæssan, ær ðam husel-gange, “Se ðe husel-ganges unwurðe sy, gange út of ðære cyrcan.” Ða wæron þa amānsumedan mynecena binnon ðære cyrcan bebyrigede, swa swa we ær sædon ; and hī arison of heora byrgenum on manna gesihðum, and út-eodon be ðæs diacones hæse, forðan ðe hi wæron fram ðam halgum husle ascyrede. Þa gelāmp him swa æt ælcere mæssan, þæt hī ne mihton wunian binnon ðære cyrcan æt ðam husel-gange, æfter þæs diacones clypunge. Ða wearð þis gecyð þam halgan Benedicte mid micelre dreorignysse. Benedictus þa sona asende ane ofeletan, and hēt mid þære mæssian for ðam mynecenum ; cwæð þæt hī siððan unamānsumode wæron. His hæs wearð gefylled, and þa mynecena næfre siððan ne wurdon gesewene út-gangende æt ðæs diacones clypunge, forðan ðe hī underfengon þa halgan mænsumunge æt Gode, þurh his ðeowan Benedicte, þe hī ær for heora stuntum wordum ðiwe to amānsumigenne.

Sum munuc-cild drohtnode on his mynstre, and hæfde micle lufe to his fæder and to his meder. Swiðor for ðære

the prophet Habakkuk bodily from the land of Judea to the kingdom of Chaldea, that he might bring bodily sustenance to the hungry Daniel, who had been thrust guiltless among the lions.

Two mynchens were living in the neighbourhood of his mynster, sprung of a noble family, who in worldly cares were served by a picus man. These by reason of their noble birth were haughty and calumnious, and often afflicted the noble man. Then said the pious man to the blessed Benedict how great contumely he endured from the aforesaid mynchens. Thereupon the holy man sent to them, and in these words enjoined them, "Correct your tongues: if ye do not, I will excommunicate you." They, nevertheless, persisted in their contumelious words, and then died suddenly, and were buried within the church. In those days it was usual for the deacon to cry at every mass, before the administering of the housel, "Whosoever is unworthy to partake of the housel, go out of the church." Now the excommunicated mynchens were, as we before said, buried within the church; and they arose from their graves in sight of the people, and went out at the deacon's command, because they had been cut off from the holy housel. It befell them so at every mass, that they could not remain within the church at the administration of the housel, after the deacon's calling. This was then made known to the holy Benedict with great sadness. Benedict then instantly sent an oflete, and commanded mass to be celebrated with it for the mynchens, saying that they would afterwards be unexcommunicated. His command was fulfilled, and the mynchens were never afterwards seen going out on the deacon's calling, because they had received the holy communion from God, through his servant Benedict, who, for their foolish words, had before been instigated to excommunicate them.

A monastic child lived in his mynster, and had great love for his father and mother. He longed immoderately more

sibbe þonne for Godes dæle wearð þa oflāngod ungemetlice, and ær buton bletsunge of mynstre to his magum, and swa hraðe swa he him to com ydæges swa gewāt he of ðisum andwerdum life. Þa hē bebyriged wæs, ða ne mihte seo byrgen hine gehealdan, ac wearð his líc on merigen afunden bufon þære byrgene. His magas hine eft bebyrigdon, and he wearð eft up-aworpen, and swa gelomlice. Þa magas ða comon, and mid micclum wōpe þæs halgan weres fēt gesohton, his gife biddende. Se halga Benedictus him sealde Godes husel mid his āgenre handa, and cwæð, “Lecgað þis halige husel uppon his breoste, and bebyriað hine swa.” Ða þis gedōn wæs, ða heold seo eorðe þone lichaman, and syððan ne awearp.

Sum oðer munuc wearð unstaðolfæst on his mynstre, and mid gemāglicum benum gewilnode þæt hē moste of ðam munuc-līfe, ac se halga wer him forwyrnde, and swiðe mid wordum ðreade his unstaðolfæstnysse. Æt nextan, ða ða hē swa fūs wæs, ða wearð se halga wer gebāthyrð ðurh his unstaððignysse, and het hine aweg faran. Hwæt ða se munuc ūt-gewāt, and gemette sona ænne dracan him togeanes standende, mid gynigendum muðe, þæt he hine forswulge. Se munuc ða swiðe bifigende and forhtigende hrymde, “Yrnað, yrnað, forðan ðe þes draca me forswelgan wile.” Þa mynster-muncas urnon to, and swa-ðeah nateshwōn þone dracan ne gesawon, forðan þæt wæs se ungesewenlica deofol: ac hī læddon ðone munuc swa bifigendne binnon ðam mynstre. He ða sona behēt þæt he næfre siððan of ðam mynstre sceacan nolde; and he eac on ðam behate symle ðurhwunode. Þurh Benedictes gebedum him wæs se ungesewenlica draca æteowod, ðam ðe hē ær filigde nā geseonde.

Benedictus eac gehælde ænne cnapan mid his gebedum, on micelre hrædnysse fram ðam mæstan broce þe is gecweden elephantinus morbus.

Sum hāfenleas man sceolde agyldan healf pund anum menn, and wæs oft gemānod and ðearle geswenct for ðære læne.

after his kindred than after God's part, and ran without blessing from the mynster to his parents, and as soon as he came to them, on the same day, he departed from this present life. When he was buried the grave might not hold him, but his body was found on the morrow above the grave. His parents buried him again, and he was again thrown up, and so frequently. The parents then came, and with great wailing sought the feet of the holy man, imploring his grace. The holy Benedict gave them God's housel with his own hand, and said, "Lay this holy housel upon his breast, and so bury him." When this was done the earth held the body, and did not cast it up afterwards.

Another monk was unsteadfast in his mynster, and with importunate prayers desired that he might go from the monastery, but the holy man forbade him, and strongly with words reproved his unsteadfastness. At last, as he was so bent, the holy man was irritated by his unsteadiness and bade him go away. Thereupon the monk went out, and immediately found a dragon standing opposite to him, with gaping mouth, that he might swallow him. The monk then sorely trembling and fearing, cried, "Run, run, for this dragon will swallow me." The mynster-monks ran to him, and yet saw not any dragon, for it was the invisible devil: but they led the monk so trembling within the mynster. He then immediately promised that he would never after depart from the mynster; and he also ever continued in that promise. Through the prayers of Benedict the invisible devil appeared to him, whom he had before followed without seeing.

Benedict also healed a boy by his prayers with great promptitude from the greatest of diseases, which is called *elephantinus morbus*.

An indigent man had to pay half a pound to a man, and was often applied to and exceedingly harassed for the loan.

Ða bæd hē ðone halgan wer þæs feos, and Benedictus his hāfenleaste mid geswæsum wordum gefrefrode, cwæð þæt hē næfde þæt feoh him to alænenne, ac het hīne cuman binnon ðrim dagum eft to him. He ða soðlice, swa his gewuna wæs, gebysgode hine sylfne on his gebedum on eallum ðam fyrste. Se hāfenleasa com on ðam ðriddan dæge, and efne ða wearð gemēt þæt feoh and twentig penega to-eacan uppon anre corn-hryccan. Se eadiga Benedictus ða het him syllan þæt healfe pund, þæt he his læne forgulde, and forgeaf him ða twentig penega to his āgenum bricum.

Sumum men wæs unlybba geseald, ac hit ne mihte hine adydan, ac awende his hīw to wunderlicere fagnysse, swa þæt hē wearð on his lice reoflum menn gelic. Þa becom hē to ðam halgan Benedicte, and swa hraðe swa he hine gehrepode, swa underfeng hē his hælðe, and eal seo fagnys aweg gewāt.

An subdiacon bæd þone halgan wer sumne dæl eles to his bricum, forðan ðe hi ðicgað on ðam earde ele on heora bigleofum, swa swa we doð buteran. Þa hæfde se halga wer gedæled þæs mynstres ðing hafenleasum mannum for ðam hunger-geare to ðan swiðe, þæt him næs nān ele belæfed to his gebroðra bricum, buton on ānum lytlan glæsenan fæte. Ða hét hē his hordere þæt glæsene fæt syllan ðam biddendan subdiacone. Se hordere cwæð him to andsware, gif hē ðone gehwædan dæl þæs eles ðam biddendum sealde, þæt hē nān ðing næfde his gebroðrum to syllenne. Se halga wer ða wearð astyred on mōde, and het oðerne munuc awurpan út þæt glæsene fæt mid ele mid ealle, ðy-læs ðe hit þurh ungehyrsumnysse þær-inne belife. Þa wearp se broðor þæt glæsene fæt út æt ðam eh-ðyrle, uppon ðam heardan stane, ac hit ne mihte toberstan, ne ðone ele ageotan. Ða het Benedictus eft ahebban þæt ele-fæt, and syllan ðam subdiacone þe his ær bæd, and ðearle ðone ungehyrsuman hordere ðreade, and cneowode siððan on his gebedum mid his mynster-munecum. Þa stōð ðær ān æmtig cyf oferwrogen, and ongann to flowenne mid ele, swa þæt hi brudon of ðone clāð, and se

He then besought the holy man for the money, and Benedict comforted his indigence with kind words, saying that he had not the money to lend him, but bade him come to him again within three days. But he, as was his wont, busied himself in prayers during all that time. The poor man came on the third day, and behold, there was found the money with twenty pennies besides upon a corn-rick. The blessed Benedict then commanded the half pound that he owed for his loan to be given to him, and gave him the twenty pennies for his own use.

Poison had been given to a man, but it was unable to destroy him, yet turned his exterior to a wonderful eruption, so that in his body he became like a leprous man. He came to the holy Benedict, and as soon as he touched him he received his health, and all the eruption went away.

A subdeacon requested of the holy man a portion of oil for his use, because they eat oil in that country with their food as we do butter. But the holy man had distributed the provisions of the mynster to indigent persons in the year of famine so bountifully, that there was no oil left for the use of the brothers, except in one little glass vessel. He then bade his steward give that glass vessel to the requesting subdeacon. The steward said in answer, that if he gave that little portion of oil to the applicant, he would have nothing to give to his brothers. The holy man was then troubled in mind, and bade another monk throw away the glass vessel with the oil both together, lest it should through disobedience remain therein. The brother then threw out the glass vessel at the window, upon the hard stone, but it would not break, nor spill the oil. Benedict then bade the oil-vessel be again taken up, and given to the subdeacon who had before asked for it, and strongly reproved the disobedient steward, and knelt afterwards in prayer with his mynster-monks. There stood there then an empty cask covered over, and it began to flow with oil, so that they drew off the cloth, and the oil flowed over

ele fleow ofer inn to ðære flore. Benedictus ða arás of his gebedum, and se ele geswác ðære fledinge.

Sume dæge eode se halga wer to cyrcan and gemette þone deofol, and befrán hwider hē wolde. Se deofol cwæð, þæt hē wolde beran drincan his gebroðrum. Se halga wer ða hine ardlice gebæd, and gecyrde ongean, and efne ða se awyrigeda gast gemette ænne ealdne munuc wæter hladenðe, and ge-wearp ðone munuc to eorðan, and hine mid wōdnysse þearle drehte. Se eadiga Benedictus þa slōh ðone munuc under þæt wencge mid ānre handa, and se fula deofol þærrichte him fram gewāt, and næfre siððan him genealæcan ne dorste.

Sum gedwolman, Thesalla hatte, ehte cristenra manna on ðam timan mid ormætre reðnysse, swa þæt gif ænig preost-hādes mann, oððe munuchādes him genealæhte, ne mihte his handum cucu ætwindan. He ða æt sumon sæle gelæhte ænne cristenne mannan, and hīne mid mislicum tintregum cwylmde, and ðurh gytsunge ontendnysse mid ðam tintregum wolde his æhta æt him ofgān. Se cristena man ða cwæð, þæt he hæfde his ðing and hine sylfne betæht þam halgan were Benedicte. Se wælhreowa ehtere Thesalla þa geswác ðæra tintregena, and gebānd hine mid strangum bendum, and drāf hine ætforan him ridendum, þæt he him geswutelode hwæt se Benedictus wære, ðe his ðing underfangen hæfde. Hi ða becomon to ðæs mynstres geate þæs halgan weres, and hine gemetton æt his rædinge sittan. Þa cwæð se wælhreowa Thesalla mid micelre reðnysse to ðam halgan were, "Arís, arís, and agíf ðises ceorles ýddysce." Ða beseah se halga wer wið his clypunge, and beheold ðone gebundenan mann, and his bendas sona wurdon alysed mid únasecgendlicere hrædnysse. Hwæt ða Thesalla ðurh ðas micclan mihte wearð afyrht, and his wælhreowan hneccan to ðæs halgan weres fotswaðum gebígde, biddende his miltsunge and ðing-rædene. Benedictus swa-ðeah nateshwōn fram his rædinge ne arás, ac hēt his gebroðru hine to cyrcan læðan, and bletsunge syllan. Se eadiga Benedictus ða æfter ðære bletsunge

on to the floor. Benedict then arose from his prayers, and the oil ceased from flowing.

One day the holy man was going to church and met the devil, and inquired whither he was going. The devil said that he would bear drink to his brothers. The holy man then quickly prayed and turned back, and just then the accursed spirit met an old monk drawing water, and threw the monk on the earth, and grievously afflicted him with madness. But the blessed Benedict struck the monk under the cheek-bone with one hand, and the foul devil straightways departed from him, and never afterwards durst approach him.

A heretic named Zalla persecuted christian men at that time with excessive fierceness, so that if any man of priest's degree or of monk's degree approached him, he might not escape alive from his hands. He at one time seized a christian man, and tortured him with divers torments, and through the burning of covetousness would by those torments extort from him his possessions. The christian man then said, that he had committed his property and himself to the holy man Benedict. The bloodthirsty persecutor Zalla then abandoned the torments, and bound him with strong bonds, and riding drove him before him, that he might show him who Benedict was, who had received his property. They came to the gate of the holy man's mynster, and found him sitting at his reading. Then said the bloodthirsty Zalla with great fierceness to the holy man, "Arise, arise, and give up this churl's property." The holy man looked up on his calling, and beheld the bound man, and his bonds were instantly loosed with unspeakable quickness. Zalla was then affrighted through the great miracle, and bowed his bloodthirsty neck to the footsteps of the holy man, imploring his mercy and intercession. Benedict, however, arose not from his reading, but desired his brothers to lead him to the church, and give him blessing. The blessed Benedict then,

mānode þone reðan ehtere þæt he ðære wōdlican reðnysse geswice, and he ða þearle ablicged awēg tengde, and æt ðam cristenan menn nān ðing habban ne dorste, ðone ðe se eadiga Benedictus na handlunge ac on-beseonde fram his bendum alysde.

An geleafful yrðling bær his deadan suna líc to Benedictes mynstre, and mid dreorigum wōpe hrymde to ðam halgan were, "Agif me minne sunu, agif me minne sunu." Se halga wer andwyrde, "Hwæt lā, ætbræd ic ðe þinne sunu?" Se yrðling andwyrde, "La leof, he is dead: gang to and arær hine." Se eadiga wer cwæð to his gebroðrum, "Gað aweg; nis ðis na ure dæd, ac is ðæra halgena apostola." Þa ðurhwunode se ceorl on his bene, swerigende þæt hē aweg ne cyrde, buton se halga his sunu arærde. Hwæt ða, Benedictus eode to ðæs cnapan lice, and ðær on-uppon gelæg, and arās, and his handbredu astrehte wið heofenas weard, þus cweðende, "Min Drihten, ne beheald þu mine synna, ac geleafan ðises mannes, se ðe biðt aræran his sunu: and agif nu, Drihten, ða sawle ðe ðu name into ðisum lichaman." Sona ða æfter ðisum gebede ge-edcucode se deada cnapa, and se halga wer hine betæhte ansundne his fæder.

Se halga wer hæfde ane eawfæste swustor, Scolastica gehaten, seo wæs fram cildhāde Gode gehalgod, on mægðhāde him ðeowigende, on gehendnysse his mynstres wunigende; þa geneosode se halga wer symle æne ymbe geares ymbrene. Þa gecom he sume dæge to hyre cytan æfter gewunan mid sumum his gebroðrum, and hī ealne ðone dæg on Godes herungum and halgum spræcum adrugon. Efne ða on æfnunge, ðaða hī æt gereorde sæton, cwæð þæt halige mæden to hire arwurðfullan breðer, "Ic bidde ðe, broðer min, ne forlæt ðu me on þissere nihte, þæt wit magon smeagan ymbe gefean þæs heofenlican lifes oð merigen." Ða andwyrde se arwurða broðor, "Hwæt cweðst þu, sweoster? Ne mæg ic nateshwōn buton mynstre nihtes wunian." And wæs ða swa stille wedder, þæt nān wolcn næs on ðære lyfte gesewen. Hwæt

after the blessing, exhorted the fierce persecutor to cease from his frantic fierceness, and he then exceedingly appalled hastened away, and durst not have anything from the christian man, whom the blessed Benedict, not by power of hands but by looking on him, had released from his bonds.

A believing husbandman bare the corpse of his dead son to Benedict's mynster, and with sad weeping cried to the holy man, "Give me back my son, give me back my son." The holy man answered, "What, have I taken away thy son?" The husbandman answered, "O sir, he is dead: go and raise him." The blessed man said to his brothers, "Go away; this is not our act, but is of the holy apostles." But the churl persisted in his prayer, swearing that he would not go away, unless the saint raised up his son. Whereupon Benedict went to the boy's body, and lay thereon, and arose, and stretched out his palms towards heaven, thus saying, "My Lord, behold thou not my sins, but the belief of this man, who prays that his son may be raised up: and restore now, O Lord, the soul which thou hast taken into this body." Immediately after this prayer the dead boy requickened, and the holy man delivered him sound to his father.

The holy man had a pious sister, named Scholastica, who had from childhood been hallowed to God, serving him in virginity, dwelling in the neighbourhood of his mynster, whom the holy man constantly visited once in the course of the year. He came one day to her cottage, according to his wont, with some of his brothers, and they passed the whole day in God's praises and in holy speeches. Lo, in the evening, when they were sitting at their refection, the holy maiden said to her venerable brother, "I pray thee, my brother, leave me not this night, that we may discourse concerning the joy of the heavenly life until morn." Then answered the reverend brother, "What sayest thou, sister? I may not continue out of the mynster at night." And it was then such still weather, that there was no cloud seen in the air. Whereupon the

ða, seo mynecynu, ðaða heo his andsæc gehyrde, beclypte hire neb mid handum, and ahyldre hire heafod to ðære mysan, biddende þone Ælmihtigan Drihten. Þa mid ðam ðe heo hire heafod of ðære mysan ahefde, ða abærst swa micel ðunor and liget, and swilc storm yðigende feoll, swa þæt se halga wer and his gebroðra ne mihton, for ðam ormætan gyte, heora fēt of ðære cytan astyrian. Ða cwæð se halga wer to his sweoster, “Arie ðe se Ælmihtiga God, sweoster : hwæt hæfst þu gedōn?” Heo andwyrde, “Efne ic bæd þe, and þu me noldest tiðian; ða bæd ic minne Drihten, and he me gehyrde. Gāng nu to mynstre, gif ðu mage, and me āna forlæt.” He ða ne mihte buton ðam hrōfe acuman, ac ðær wunode þa niht unwillas, seðe sylfwilless nolde. And hī ealle ða niht mid halgum spræcum þæs gastlican lifes ðurhwacole aspendon. Eft siððan ymbe ðry dagas stōd se halga wer on his gebedum, and beseah ūt, and geseah ðære ylcan mynecene his sweoster sawle lædan to heofenan, on anre culfran hīwe. He ða hire wuldres blissigende, ðam Ælmihtigan Gode þancode, and hire forðsið his gebroðrum cyðde, and sende hī ðærrihte, þæt hī hire līc to mynstre feredon, and on his āgenre byrgene, þær he sylf licgan wolde, mid arwurðnysse bebyrigdon; þæt heora lichaman on ānre byrgene hī geresston, swa swa heora mōd on ānnysse symle Gode ðeowode.

Eft on oðrum timan, stōd se halga wer on his gebedum uppon anre upflora, þær his bedd inne wæs : þa gestōd he æt anum eh-ðyrle oð forð nihtes, þone Ælmihtigan God biddende; þa færlice asprāng micel leoht beorhtre ðonne ænig dæg, swa þæt se halga wer oferseah ealne middaneard, and ofseah betwux ðam micclum leoman lædan mid engla werode anes biscopes sawle to heofenum; his nama wæs Germanus. Ða wolde se halga habban him gewitan þære wunderlican gesihðe, and ofclypode his diacon him hrædlice to, and he geseah sumne dæl þæs leohtes. Þa sende se halga wer swyftne ærendracan to þæs biscopes ceastre, þæt he sceolde ge-

mynchen, when she heard his refusal, covered her face with her hands, and inclined her head to the table, praying to the Almighty Lord. Then when she raised her head from the table there burst forth so much thunder and lightning, and such a storm fell in torrents, that the holy man and his brothers could not, on account of the excessively great inundation, move their feet from the cottage. Then said the holy man to his sister, "May the Almighty God have mercy on thee, sister : what hast thou done ?" She answered, "Lo, I prayed thee, and thou wouldst not comply ; I then prayed my Lord, and he has heard me. Go now to the mynster, if thou canst, and leave me alone." He could not then go from under the roof, but unwillingly remained there the night, who of his own will would not remain. And all the night they spent thoroughly awake in holy discourses of the ghostly life. Three days after, the holy man was standing at his prayers, and looked out, and saw the soul of the same mynchen, his sister, led to heaven in form of a dove. He then rejoicing in her glory, thanked the Almighty God, and announced her departure to his brothers, and straightways sent them to bear her corpse to the mynster, and to bury it honourably in his own sepulchre, where he desired to lie himself ; that their bodies might rest in one grave, as their minds had in unison ever served God.

Again, another time, the holy man was standing at his prayers on an upper story, wherein his bed was : there stood he at a window till far in the night, praying to Almighty God ; when suddenly there sprang up a great light brighter than any day, so that the holy man saw over all the world, and perceived among the great beams of light the soul of a bishop led by a host of angels to heaven ; his name was Germanus. Then would the saint have witnesses of that wonderful sight, and called his deacon quickly to him, and he saw a part of the light. The holy man then sent a swift messenger to the bishop's city, that he might learn whether

axian hwæðer he lifes wære. Se ærendraca ða hine gemette deadne, and smelice ymbe his forðsið befrān, and geaxode ða, þæt he on ðære tide gewāt ðe se halga Benedictus his sawle to heofenan ferian geseah.

Wunderlic gesihð, þæt an deadlic man mihte ealne middaneard oferseon; þeah gif se man gesihð Godes leoht, þonne bið þæt gesceaft swiðe nearu geðuht, and ðæs mannes sawl bið on Gode mid þam leohte tospræd, swa þæt heo oferstihð middaneard, and eac hī sylfe. Hwilt wundor wæs, ðeah se halga wer ealne middaneard ætforan him gesawe, ðaða he wæs ahāfen on his mōdes leohte ofer middanearde? Witodlice þæt leoht þe he wiðutan geseah wæs on his mōde sciende, and his mōd to ðam upplican abræd, and him æteowode hu nearowe ealle ða niðerlican gesceafta him wæron geðuhte, þurh ormætnyse þæs godcundlican leohtes.

Þes eadiga wer Benedictus awrāt muneca regol mid micclum gesceade, mid beorhtre spræce, on ðam mæg gehwā tocnawan ealle dæda his lāreowdomes; forðan ðe se halga swa leofode swa hē tæhte. Se eadiga wæs bliðe on andwlitan, mid hwītum hærum, fægere gehīwod, and mid micelre lufe on mōde afylled, swa þæt hē on heofonlicum eðle eardigende wæs, þeah ðe hē on eorðan ða-gyt wunode. Þæs geares ðe hē gewāt hē cyðde his forðsið on ær sumum his leorningcnihtum mid him drohtnigendum and sumum oðrum on fyr-lenum stowum wunigendum. Seofon nihtum ær hē gewite, hē het his byrgene geopenian, and hē ðærrihte mid swiðlicum fefore geond ða seofon niht þearle gedreht wearð. On ðam sixtan dæge his legeres hē het hine beran into cyrcan, and þær hine gehūslian. He ða astōd betwux his gebroðra handum, astrehtum handum wið heofonas weard, and betwux his gebedum his gast út-ableow. On ðam ylcan dæge wearð æteowod his twam leorningcnihtum an weg fram ðam huse þe hē on gewāt, on ðam east-dæle, astreht oð heofonan. Se weg wæs mid pællum gebricgod, and mid ungerimum leoht-fatum scīnende. Ðær on uppon stōd sum arwurðe wer mid

he were alive. The messenger found him dead, and accurately inquired concerning his decease, and learned that he departed at the time that the holy Benedict saw his soul borne to heaven.

A wonderful sight, that a mortal man could see over all the world; though if a man see God's light, then will the creation appear very narrow, and the man's soul will be in God expanded with that light, so that it will rise above the world and itself also. What wonder was it, though the holy man saw all the world before him, when he was exalted in his mind's light above the world? For the light which he saw without was shining in his mind, and drew up his mind to heaven, and showed him how narrow all sublunary creatures would appear to him through the immensity of the divine light.

This blessed man Benedict wrote the rule of monks with great judgement, in brilliant language, in which every one may know all the acts of his teachership; for the saint so lived as he taught. The blessed man was cheerful in aspect, with white hair, beautifully formed, and in mind filled with great love, so that he was dwelling in the heavenly country, although he still continued on earth. The year that he departed he announced his decease beforehand to some of his disciples living with him, and to some others dwelling in distant places. Seven days before he departed he ordered his grave to be opened, and he straightways was greatly afflicted with a violent fever throughout those seven days. On the sixth day of his illness he commanded them to bear him into the church, and there to housel him. He then stood between the hands of his brothers, with hands outstretched towards heaven, and between his prayers breathed out his spirit. On the same day appeared to two of his disciples a way from the house in which he departed, on the east part, extended to heaven. The way was laid with palls, and shining with numberless lamps. Thereupon stood a venerable man with

beorhtum gyrlum, axigende hwæs se weg wære þe hī beheoldon? Hī cwædon þæt hī nyston. Þa cwæð se engel him to, “Ðis is se weg ðe Godes dyrling, Benedictus, to heofenum on-astah.”

His halga lichama wearð ða bebyriged to his sweoster līce Scolastican, swa swa hē sylf bebead, binnon Iohannes cyrcan þæs halgan Fulluhteres, on ðam munte Casino; ac hē wæs siððan æfter manegum gearum gefered to Francena rice, to þam mynstre ðe we hātað Florege, on ðære stowe his bān restað on micclum wurðmynte and on wundrum scinende, and his sawl symle gesælig rixað mid Gode on heofenum for gōdum geearnungum. Þæt scræf ðe hē ærest on drohtnigende wæs, gyt oð ðis on wundrum scīnende ðurhwunað. Witodlice sum gemyndleas wīf ferde wōrigende geond wudas and feldas, and ðær gelæg þær hī seo teorung gelette. Ða beeode heo sume dæge þurh nytennysse into ðam scræfe þæs eadigan Benedictes, and þær hī gereste, and arās ðæs on merigen swa gewittig swilce heo næfre on nānre wōdnysse nære, and swa siððan symle ðurhwunode. Hwā mæg on worulde ealle ða wundra gereccan ðe se Ælmihtiga Scyppend, ðurh ðisne æðelan wer, middanearde geswutelode? Sy him wuldor and lōf ā on ecnysse, mid callum his halgum, seðe āna is unasecgendlic God. Amen.

DOMINICA IN MEDIA QUADRAGESIME.

MEN ða leofostan, we rædað nu æt Godes ðenungum ymbe gesetnysse þære ealdan æ: nu wylle we eow sume geswutelunge be ðære Gecyðnysse sceortlice secgan, þæt ge eallunge þæs andgites orhlyte ne syn; forðan ðe ure mæð nys þæt we eow be fullum andgite hī geopenian magon, ne ge eac nateshwōn hire deopan digelnysse fulfremedlice understandan ne magon.

bright garments, asking what way it was that they beheld ? They said that they knew not. Then said the angel to them, "This is the way on which God's darling, Benedict, ascended to heaven."

His holy body was then buried by the corpse of his sister Scholastica, as he had himself commanded, within the church of John the holy Baptist, on the mount Cassino ; but he was many years after conveyed to the realm of the Franks, to the mynster which we call Fleury, in which place his bones rest in great veneration, and shining with miracles, and his soul ever blessed reigns with God in heaven for its good deserts. The cave in which he first lived continues until now shining with miracles. For a witless woman went rambling through the woods and fields, and lay there where exhaustion had stopt her. She then in ignorance went one day into the cave of the blessed Benedict, and there rested, and arose the morning after as sensible as if she had never been in a state of madness, and so continued ever afterwards. Who can in the world relate all the wonders that the Almighty Creator hath manifested to the earth through this noble man ? Be to him glory and praise ever to eternity with all his saints, who alone is unspeakable God. Amen.

39

MIDLENT SUNDAY.

MOST beloved men, we now read at God's services concerning the institute of the old law : we will now give shortly some illustration of the Testament, that ye may not be wholly ignorant of its sense ; for it is not within our capacity to explain it to you in its full signification, nor also can ye by any means perfectly understand its deep obscurity.

Pry tīman sind on þyssere worulde : Ante legem, Sub lege, Sub gratia ; þæt is, ær æ, under æ, under Godes gife. Se tīma is “æ^{er} æ,” gecweden, þe wæs fram Adam buton æ oð Moysen, ða gesette God æ ðurh Moysen ; and se tīma wæs gecweden “under æ,” oð Cristes to-cyme on menniscnysse, ða awende Crist ða ealdan æ to gastlicere getācnunge. Nu is se tīma fram Cristes ðrowunge gehāten “under Godes gife,” forðan ðe his gifu gewissað ða gecorenan symle to soðfæstnysse and to līfes bebodum, þæt hī ða ðing gastlice gehealdon ðe seo ealde æ lichamlice behead.

Abraham hatte se heahfæder, ðe ærest æfter ðam micclum flode to Gode cyððe hæfde : he wæs Godes gespreca, and his bebodum þearle gehyrsumode : þa forgeaf se Ælmihtiga God him and his ofspringe þone eard to būgienne þe is gehāten Iudealand, on ðam is seo burh Hierusalem, ðe Crist on ðrowode, ðeah ðe heo nu on oðre wisan getymbrod sy. Þa cwæð se Ælmihtiga God to Abrahāme, “Wite ðu þæt ðin cynn sceal ælðeodig wunian on oðrum earde feower hund geara, and hī hī on ðeowte gebringað, and micclum swencað. Soðlice ic dēme ðam folce, and ðin mægð siððan mid micclum æhtum of ðam lande færð, and on ðam feorðan cneowe hī gecyrrað hider ongear.” Abraham siððan gestrynde sunu Isaāc, and se Isaāc gestrynde twegen, Iacob and Esau. Se Iacob wæs Godes gecoren, and gestrynde twelf suna, ða sind gehātene twelf heahfæderas.

Þa becom se mæsta hunger ofer eallum middanearde seofon gear tosomne, buton on Egypta-lande, on ðam ānum wæs corn, swa hit gecweden is, “Swa fela swa bið sand-ceosol on sæ.” Ða ferde se Iacob mid his twelf sunum and his suna sunum, ealles hund-seofontig manna, to Egypta-lande, þær ðær hi bigleofan fundon ; and þær eardodon feower hund geara, swa swa se Ælmihtiga God Abrahāme sǣde. Þa æt nextan arās Pharao, se Egyptisca cyning, and þæt Israhela folc eall on ðeowte gebrohte, het hi wyrcan his burhweallas,

There are three times in this world: *Ante legem*, *Sub lege*, *Sub gratia*; that is, Before the law, Under the law, Under God's grace. The time is called "before the law," which was from Adam without law till Moses, when God established the law through Moses; and the time was called "under the law" till the advent of Christ in humanity, when Christ changed the old law to a ghostly signification. Now the time from Christ's passion is called "under God's grace," because his grace always directs the chosen to truth and to the commandments of life, that they may spiritually hold those things which the old law enjoined bodily.

Abraham the patriarch was named, who first after the great flood had personal knowledge of God: he spake with God, and fervently obeyed his commandments: then the Almighty God gave to him and his offspring the land to inhabit which is called Judea land, in which is the city of Jerusalem, in which Christ suffered, though it is now built in another manner. Then said the Almighty God to Abraham, "Know thou that thy kin shall be a stranger in another country four hundred years, and they shall bring them into thralldom and greatly afflict them. But I will judge that people, and thy race shall afterwards go with great possessions from the land, and in the fourth generation they shall return hither again." Abraham afterwards begat a son, Isaac, and Isaac begat two, Jacob and Esau. Jacob was God's chosen, and begat twelve sons, who are called twelve patriarchs.

Then came the greatest of famines over all the earth, for seven years together, except in the land of Egypt, in which alone there was corn, as it is said, "As much as is the sand in the sea." Jacob, therefore, went with his twelve sons and his sons' sons, altogether seventy men, to the land of Egypt, where they found sustenance; and there dwelt four hundred years, as the Almighty God had said to Abraham. Then at last Pharaoh, the Egyptian king, arose, and brought all the people of Israel into thralldom, commanded them to make his

and hi bysmorlice geswencte, and het acwellan ælc hys cild of ðam cynne. Betwux ðisum asprang Moyses and his broðer Aaron of ðære ylcan mægðe. To ðam Moyse spræc se Ælmihtiga God þisum wordum, " Ic geseah mines folces geswinc on Egypta-lande, and heora bream ic gehyrde, and ic niðer-astah þæt ic hī ahredde of Egyptiscra manna handum, and ic hī gelæde of ðam earde to gōðan lande and brādum, þæt ðe fleowð mid meolce and mid hunige." God cwæð þa to Moysen, " Far to ðam cyninge Pharao, and beod him þæt hē min folc forlæte of his leode faran." Moyses ða and his broðor Aaron ferdon to Pharao mid ærende þæs Ælmihtigan Godes, and cwædon, " þus cwyð Drihten Israhela God, Forlæt min folc þæt hit me lāc offrige on westene, swa ic him gewissige." Pharao him andwyrde, " Hwæt is se Drihten þæt ic his stemne gehyran sceole, and Israhel forlætan? Nāt ic ðone Drihten, and ic Israhel ne forlæte." Ða sende se Ælmihtiga tȳn cynna wita ofer ðam ðwyran cyninge and ofer his leode, ærðan ðe he þæt folc forlætan wolde. Moyses, ðurh Godes mihte, awende eal heora wæter to readum blode, and hē afylde eal heora land mid froggon, and siððan mid gnættum, eft mid hundes lusum, ða flugon into heora muðe and heora næsðyrlum; and se Ælmihtiga ðone mōdigan cyning mid þam eaðelicum gesceaftum swa geswencte, seðe mihte hine mid wildum berum and leonum gewyldan, gif he swa wolde: and nān ðyssera geswencednyssa ne becom on ðam ende þæs eardes ðe þæt Godes folc on eardode.

þæt fife wite wæs cwealm on heora orfe, swa þæt on ðam lande fornean nān orf ne belāf, buton Israheles þe ansund gestōd. þæt sixte wite wæs, þæt mislice geswel and blædran asprungon on heora lichaman on eallum his folce. þæt seofode wite wæs, þæt swa micel ðunor and hagol becom on ðam leodscipe, þæt ælc ðing wæs adyd þæt ūte wearð gemet, and ælc treow on ðam earde tobærst. þæt eahtoðe wite wæs, þæt gærstapan ofereodon eall þæt land swilce swa næfre

burgh walls, and contumeliously afflicted them, and commanded every male child of that race to be slain. At this time Moses and his brother Aaron sprung up of the same tribe. To Moses the Almighty God spake in these words, "I have seen the affliction of my people in the land of Egypt, and I have heard their cry, and I have descended, that I might deliver them from the Egyptian men's hands, and I will lead them from the country to a land good and broad, which floweth with milk and honey." God then spake to Moses, "Go to the king Pharaoh, and command him to let my folk depart from his people." Moses and his brother Aaron then went to Pharaoh with the message of the Almighty God, and said, "Thus saith the Lord God of Israel, Let my folk depart, that they may offer me an offering in the wilderness, as I shall direct them." Pharaoh answered him, "Who is the Lord, that I should hear his voice and let Israel depart? I know not the Lord, and I will not let Israel depart." Then the Almighty sent ten kinds of plague on the perverse king and on his people, before he would let the folk depart. Moses, through the power of God, turned all their water to red blood, and he filled all their land with frogs, and then with gnats, afterwards with dog-lice, which flew into their mouths and their nostrils; and the Almighty thus afflicted the proud king with the small creatures, who might have quelled him with wild bears and lions, if he had so desired: and none of these afflictions came into the end of the country in which the people of God dwelt.

The fifth plague was murrain among their cattle, so that in the land scarcely any cattle remained, save that of the Israelites, which stood sound. The sixth plague was, that divers boils and blisters sprung up on their bodies among all his people. The seventh plague was, that so much thunder and hail came on the nation, that everything that was found without was destroyed, and every tree in the country was shivered. The eighth plague was, that locusts passed over

ærdan næron, ne eft næfre ne gewurðað; and hī forgnogon swa hwæt swa se hægol belæfde, oððe on treowum oððe on oðrum wæstmum. Þæt nigoðe wite wæs, þæt becomon ðicce ðeostru and egeslice ofer eallum Egypta-lande, swa þæt heora nān binnon ðrim dagum oðerne ne geseah, ne hī of ðære stowe styrian ne mihton, and on Israhela ðeode wæron gewunelice dagas. Þæt teoðe wite wæs, þæt on ælcum huse ealre ðære ðeode, on ānre nihte, læg ān dead mann, and þæt wæs se frum-cenneda and se leofosta þam hlaforde.

Þa æt nextan forlēt Pharao Israhela folc of his earde siððian mid micelum æhtum, and God gesette ðone foresædan Moysen his folce to heretogan, and his broðer Aaron to sacerde; and hī læddon þæt folc to ðære Readan sē mid micelre fyrdinge, þæt wæron six hund þusenda wigendra manna, buton wīfum and cildum. Ða ofðuhte Pharao þæt he þæt folc swa freolice forlet, and tengde æfter mid eallum his here, and offerde hī æt ðære Readan sē. Þa cwæð se Ælmihtiga to Moysen, “Astrece ðine hand ofer ða sē, and todæl hī.” And Moyses ða sloh þære sē ofer mid his gyrde, and seo sē toeode on twā, and eal þæt Israhela folc eode ofer ða sē be drūm grunde, and þæt wæter stōd him on twā healfa swilce oðer stān-weall. Pharao ða him filigde æt ðam hōn mid his ge-beotlicum crætum and gilplicum riddum. Þa cwæð se Ælmihtiga God to Moysen, “Astrece ðine hand ofer ða sē, þæt þæt wæter gecyrre to ðam Egiptiscum, ofer heora crætum and riddum.” Moyses ða astrehte his hand on gean ðære sē, and heo oferārþ Pharao, and ealle his crætu and riddan mid yðum oferwreah, swa þæt ðær næs furðon ān to lafe ealles ðæs heres þe him filigde. Israhela folc soðlice eode be ðam drūm grunde, and hī sungon Godes lōf mid geleafan, Godes mihta mærsigende.

Æfter ðisum him com bigleofa of heofenum, swa hwær swa hī wicodon geond þæt westen, and gehwīlc mann þæs heofonlican metes swa micel gegadrode swa hē to ðam dæge

all the land, so as had never been before, nor ever again will be; and they gnawed up whatsoever the hail had left, either of trees or of other productions. The ninth plague was, that thick and awful darkness came over all the land of Egypt, so that for three days no one saw another, nor could they stir from the place, and among the people of Israel were ordinary days. The tenth plague was, that in every house of all that people, in one night, lay a dead man, and that was the first-born, and dearest to the master.

Then at last Pharaoh let the people of Israel journey from his country with great riches, and God set the aforesaid Moses as leader of his people, and his brother Aaron as priest; and they led the people to the Red sea with a great host, they were six hundred thousand fighting men, besides women and children. Then Pharaoh repented that he had so freely let the people depart, and hastened after them with all his army, and overtook them at the Red sea. Then said the Almighty to Moses, "Stretch thine hand over the sea, and divide it." And Moses then struck the sea over with his rod, and the sea separated in two, and all the people of Israel went over the sea on dry ground, and the water stood on the two sides of them as another stone wall. Pharaoh then followed them at their heels with his threatening chariots and proud horsemen. Then said the Almighty God to Moses, "Stretch thine hand over the sea, that the water may return to the Egyptians, over their chariots and horsemen." Moses then stretched his hand towards the sea, and it overwhelmed Pharaoh, and all his chariots and horsemen covered with its waves, so that there was not even one left of all the army that had followed him. But the people of Israel went on dry ground, and they sung the praise of God with belief, magnifying God's miracles.

After this, food came to them from heaven, wheresoever they encamped throughout the wilderness, and every man gathered so much of the heavenly meat as he could eat in

geðicgan mihte; and him dæghwomlice edniwe of heofenum com, þa feowertig geara ðe hī on ðam westene ferdon. On ðam westene næs nān ðæra wætera þe him to ðearfe mihte for ðære biternysse; ac God het Moyses slea mid his gyrde þone heardan stān-clud, and of ðam stāne arn ormæte stream wæteres eallum ðam folce and heora orfe to genihtsumnysse. Ðam folce eode ætforan symle Godes wolcn swilce ormæte swer, se wæs fyren geðuht on nihtlicere tide, and on gewunelices wolcnes hiwe on dæge; and hī ðam wolcne symle filigdon: swa hwær swa hit ætstōd, þær hī wicodon, and eft, swa hraðe swa þæt wolcn styrode, swa siðode samtinges eal seo fyrd æfter ðam wolcne. Binnon feowertig geara fæce næs nān man gelegerod on eallum ðam folce, ne heora reaf næs tosigen, ne him se heofenlica mete ne ateorode, oðþæt hī to ðam earde becomon þe him se Ælmihtiga God þurh hine sylfne behēt.

God cwæð to Moysen þæt he wolde cuman, and hine ætforan ðam folce gesprecan, þæt hī ðy leaffulran wæron; and hēt hī beon gearowe on ðam ðriddan dæge. Ða on ðam fiteogoðan dæge ðæs ðe hī fram Egypta-lande ferdon, wearð Godes wuldor gesewen on ðam westene uppon anum munte se is gehāten Synay, to ðam astah se Ælmihtiga Scyppend, and efne ða þær begann to brastligenne micel ðunor, and liget sceotan on ðæs folces gesihðe, and byman bleowan mid swiðlicum dreame, and micel wolcn oferwreah ealne ðone munt. Betwux þisum dreame clypode se Ælmihtiga Drihten Moysen him to, and cwæð, "Astih eft adune, and bebeod ðam folce þæt heora nān ðam munte ne genealæce: swa hwæt swa hine hrepað, oððe mann oþþe nyten, he ne leofað sona. Astih nu eft up to me, and Aaron samod." Moyses ða Godes hæse gefylde, and eft up to him astah. þa awrāt se Ælmihtiga God him twā stāenene wex-bredu mid his āgenum fingre, on ðam wæron awritene tyn word, þæt sind tyn ælice beboda. þæra worda wæron ðreo on ānre tabelan awritene, and seofon

that day; and daily there came new to him from heaven, the forty years that they journeyed in the wilderness. In the wilderness were none of those waters that might serve for their use, on account of the bitterness; but God commanded Moses to strike the hard stone rock with his rod, and from the stone there ran an immense stream of water for the repletion of all the people and their cattle. Ever before the people went God's cloud like an immense pillar, which seemed of fire in the night time, and in the form of a common cloud by day; and they constantly followed that cloud: wheresoever it stood, there they encamped, and again, as soon as the cloud stirred, so journeyed at the same time all the host after the cloud. Within a space of forty years no man was afflicted with sickness among all the people, nor were their garments decayed, nor did the heavenly meat fail them, until they came to the country which the Almighty God through himself had promised them.

God said to Moses that he would come and speak to him before the people, that they might be the more believing; and commanded them to be prepared on the third day. Then on the fiftieth after their departure from the land of Egypt, God's glory was seen in the wilderness on a mount which is called Sinai, on which the Almighty Creator descended, and lo, great thunder began there to rattle, and lightning to dart in sight of the people, and trumpets to blow with a loud sound, and a great cloud covered all the mount. Out of this sound the Almighty Lord called Moses to him, and said, "Go down again, and command the people that none of them approach the mount: whatsoever toucheth it, whether man or beast, shall forthwith not live. Come now again up to me together with Aaron." Moses then fulfilled God's behest, and again went up to him. Then the Almighty God wrote for him two stone tables with his own finger, on which were written ten ordinances, which are the ten lawful commandments. Of these ordinances, three were written on one table,

on ðære oðre. þæt forme bebod is, "Drihten ðin God is ān God." þæt oðer word is, "Ne underfoh ðu ðines Drihtnes naman on ydelnysse." þæt ðridde word is, "Beo ðu gemyndig þæt ðu ðone resten-dæg freolsige." Ðas ðreo word stodon on ānre tabulan. On ðære oðre tabelan wæs þæt forme bebod, "Arwurða ðinne fæder and þine moder." þæt oðer bebod, "Ne hæm ðu unrihtlice." þæt ðridde, "Ne ofslih ðu mannan." þæt feorðe, "Ne stala ðu." þæt fife, "Ne beo ðu leas gewita." þæt sixte, "Ne gewilna ðu oðres mannes wifes." þæt sefoðe, "Ne gewilna ðu oðres mannes æhta." Ðas tyn beboda synd eallum mannum gesette to gehealdenne. Moyses ða wæs wunigende up on ðære dune feowertig daga and feowertig nihta tosomne, and he on eallum ðam fyrste nānes eorðlices bigleofan ne onbyrigde; and he awrāt be Godes dihte þa fif ælican bēc; ærest be frumsceaft, þe nān eorðlic man ða nyste, and siððan be Adames ofspringe, and Noes flode, and þæra enta getimbrunge, and swa forð oð þæt hē com to ðam dōm-bocum þe se Heofenlica Wealdend his folce gesette to some, and to sehtnysse, and to rihtlæcunge ealra forgægednyssa; and swiðost be Godes biggungum, hū men hine ænne Ælmihtigne wurðian sceolon. And hē sylf het Moysen him gewyrcean an geteld, mid wunderlicum dihte gefadod, on menigfealdre getācunge. On ðam getelde hī sceoldon þa godeundan lāc symle geoffrian, forðan ðe hī ne mihton on ðære fare cyrcan aræran. On ðam getelde he het him offrian cucu orf, and siððan æt ðam weofode acwellan, swa swa nān man nu lichamlice dōn ne mot.

Ac we willað eow secgan þæt gastlice andgyt þyssera ealdra gesetnyssa, forðan ðe seo ealde æ is mid gastlicum andgyte afylled, and Crist geopenode us ða deopan digelnyssa, and hī ðurh hine sylfne gastlice gefylde, swa swa hē to his leorning-cnihtum cwæð, "Ne wene ge na þæt ic come to ði þæt ic wolde towurpan þa ealdan æ oððe witegena gesetnyssa: ic ne com to ði þæt ic hī towurpe, ac þæt ic hī gefylde. Soð ic

and seven on the other. The first commandment is, "The Lord thy God is one God." The second ordinance is, "Take not thy Lord's name in vain." The third ordinance is, "Be thou mindful that thou keep holy the day of rest." These three ordinances stood on one table. On the other table the first commandment was, "Honour thy father and thy mother." The second commandment, "Commit not adultery." The third, "Slay no man." The fourth, "Steal not." The fifth, "Be not a false witness." The sixth, "Desire not another man's wife." The seventh, "Desire not another man's possessions." These ten commandments are appointed for all men to hold. Moses then continued on the mount forty days and forty nights together, and in all that time he tasted no earthly food; and he wrote by God's direction the five law books; first of the creation, of which no earthly man then knew, and afterwards of Adam's offspring, and Noah's flood, and of the building of the giants, and so forth, until he came to the doom-books which the Heavenly Ruler appointed to his people, for concord, and for reconciliation, and for the correction of all transgressions; and above all, with regard to the worship of God, how men should honour him the one Almighty. And he himself commanded Moses to make him a tabernacle disposed with wondrous contrivance, with manifold betokening. In that tabernacle they were constantly to offer the divine offerings, because they could not on their journeying raise a church. In that tabernacle he commanded living cattle to be offered to him, and afterwards to be slain at the altar, so as no man may now do bodily.

But we will say to you the ghostly sense of these old institutes, for the old law is filled with ghostly sense, and Christ has opened to us the deep mysteries, and through himself spiritually fulfilled them, as he said to his disciples, "Ween not that I come to overthrow the old law, or the institutes of the prophets: I come not to overthrow them, but to fulfil them. Verily I say unto you, One stroke or one

eow secge, An strica oððe ān stæf ðære ealdan æ ne bið for-
gæged oðþæt hī ealle gefyllede beon.” þus trum is seo ealde
æ, ac heo sceal beon gefylled ðurh Godes ðeowas æfter gast-
licum andgite, and na lichamlice. Hit bið swiðe langsum,
gif we ealle ðas getācnunga eow nu ætsomne gereccað, ac we
willað nu sume eow geopenian, and sume eft on gelimplicere
tide.

þæt Egypta-land hæfde getācnunge þyssere worulde, and
Pharao getācnode þone ðwyran deofol, þe symle Godes ge-
corenum ehtnysse on besett on andwerdum life. Swa swa
se Ælmihtiga God ða his folc ahredde wið þone cyning
Pharao, and hī lædde to ðam earde þe he Abrahāme and his
ofspringe behēt, swa eac hē arett dæghwomlice his gecorenan
wið þone ealdan deofol, and hī alyst fram his ðeowte, and
fram ðyssere geswincfullan worulde, and gelæ̃t hī to ðam
ecan eðele ðe we to gesceapene wæron. Seo Reade sē hæfde
getācnunge ures fulluhtes, on ðære adrānc Pharao and his
here samod; swa eac on urum gastlicum fulluhte bið se deo-
fol forsmorod fram ūs, and ealle ure synna beoð adylegode,
and we ðonne sigefæste, mid geleafan Godes lōf singað, an-
bīdigende mid geðylde þæs ecan eðeles. Witodlice þæt westen
and þæt feowertig geara fæc is ure anbīdung on mislicum
costnungum æfter urum fulluhte, oðþæt we becumon ðurh
gehealdsumnysse Godes beboda to ðam upplican eðele, on
ðam ðe we ecelice eardian sceolon. þæt wolcn wæs symle
ðæs folces lātteow on ealre ðære fare, ge ærðan ðe hī þa
Readan sē ofereodon, and eac siððan on ðam westene. þæt
wolcn getācnode Crist, se ðe is ure lātteow on gastlicum ðing-
um; and hē wæs liðe on his menniscnysse swilce on wolcnes
hiwe, and hē bið swiðe egefull on fyres gelicnysse on ðam
micclum dōme, þonne hē scīnð ðam rihtwisum and byrnð
ðam unrihtwisum. Soðlice gehwilces rihtwises mannes līf
is dæge wiðmeten, and þæs synfullan nihtlicum ðeostrum;
and Drihten bið liðe ðam rihtwisum, and egefull ðam un-
rihtwisum.

letter of the old law shall not be transgressed, until they are all fulfilled." Thus firm is the old law, but it shall be fulfilled by God's servants according to a ghostly sense, and not bodily. It will be very longsome, if we now recount to you all these signs together, but we will disclose some to you now, and some afterwards at a more convenient time.

The Egyptian land was a type of this world, and Pharaoh betokened the perverse devil, who is constantly inflicting persecution on God's chosen, in this present life. As the Almighty God then delivered his people from the king Pharaoh, and led them to the country which he had promised to Abraham and his offspring, so also he delivers daily his chosen from the old devil, and releases them from his thralldom and from this world of toil, and leads them to the eternal country for which we were created. The Red sea betokened our baptism, in which Pharaoh and his host were drowned together; so also in our ghostly baptism the devil is suffocated by us, and all our sins are obliterated, and we then triumphant, with faith sing the praise of God, awaiting with patience the eternal country. Moreover, the wilderness and the space of forty years are our stay in divers temptations after our baptism, until we come, through observance of God's commandments, to the realm on high, in which we shall eternally dwell. The cloud was constantly the people's guide in all their journeying, both before they had crossed the Red sea, and also afterwards in the wilderness. The cloud betokened Christ, who is our guide in ghostly things; and he was gentle in his humanity, as in semblance of a cloud, and he will be very awful, in likeness of fire, at the great doom, when he will shine to the righteous and burn to the unrighteous. Verily the life of every righteous man is compared with day, and of the sinful with the nightly darkness; and the Lord will be gentle to the righteous, and awful to the unrighteous.

Se apostol Paulus cwæð be ðam Israhela folce, þæt hī ealle wæron on ðære sæ gefullode, and hī ealle æton ðone gastlican mete, and ðone gastlican drenc druncon. Soðlice se mete ðe him of heofenum com hæfde Cristes getācnunge, se ðe be him sylfum cwæð, “ Ic eom se līflica hlāf, þe of heofenum astah ; and swa hwā swa of ðam hlāfe geētt, he leofað on ecnysse ; and se hlāf ðe ic sylle for middaneardes life is min lichama.” On ðam halgan husle we ðicgað Cristes lichaman : se hlāf is soðlice his lichama gastlice, ðeah ðe se ungelāreda þæs gelyfan ne cunne. Be ðam stāne ðe þæt wæter on ðam westene út-afleow, cwæð se ylca apostol, “ Hī druncon of ðam gastlican stāne, and se stān wæs Crist.” Næs ðeah se stān lichamlice Crist, ac hē hæfde Cristes getācnunge. His sīde wæs on ðære rōde gewundod, and þær fleow út blōd and wæter samod ; þæt blōd to ure alysednysse, and þæt wæter to urum fulluhte. On ðam fifeogoðan dæge þæs folces færeldeðes wæs seo ealde æ gesett, and on ðam fifeogoðan dæge æfter Cristes æriste com se Halga Gast of heofenum ofer his apostolum in fyres hīwe, and him ðurh his gife ealle ðing tæhte, and ealle middaneardlice gereord him forgeaf. On ðam munte Synay, þe se Ælmihtiga on becom, wearð micel ðunor gehyred, and stemn, and līget gesewen, swa swa scīnende leoht-fatu, and þær wæs bymena dream hlude swegende, and eal se munt smocigende stōd. On ðam stemnum and on ðam þunore we understandað þæra bydela hream, þe God sende geond ealne middaneard to bodigenne geleafan þære Halgan ðrynnysse. On ðam leoht-fatum þæs līgettes wæs getācnod seo beorhtnys þæra wundra ðe ða halgan bydelas on Godes naman gefremedon. þæra bymena cyrm is seo strānge bodung, þe æfter ðæs Halgan Gastes to-cyme ferde geond ealne middaneard. On ðam fyre and on ðam smyce wæs getācnod, þæt gehwilce arfæste men and geleafulle beoð symle onlihte ðurh Godes gesetnyssum, and ðæra arleasra manna eagan beoð þurh gedwyldes smyce symle aðystrode.

The apostle Paul said of the people of Israel, that they were all baptized in the sea, and they all ate the ghostly meat, and drank the ghostly drink. Now the meat that came to them from heaven was a type of Christ, who said of himself, "I am the living bread, which came down from heaven, and whosoever eateth of that bread, shall live for ever; and the bread which I give for the life of the world is my body." In the holy housel we eat Christ's body: the bread is truly his body spiritually, though the unlearned cannot believe this. Of the stone, out of which the water flowed in the wilderness, the same apostle said, "They drank from the ghostly stone, and the stone was Christ." Yet was the stone not Christ bodily, but it was a type of Christ. His side was wounded on the rood, and there flowed out blood and water together; the blood for our redemption, and the water for our baptism. On the fiftieth day of the people's journeying the old law was established, and on the fiftieth day after Christ's ascension the Holy Ghost came from heaven over his apostles in likeness of fire, and through his grace taught them all things, and gave them all earthly tongues. On mount Sinai, on which the Almighty came, great thunder was heard, and a voice, and lightning was seen, like shining lamps, and there was the noise of trumpets loudly sounding, and all the mount stood smoking. In the voices and in the thunder we perceive the cry of those messengers whom God sends through all the world to preach belief of the Holy Trinity. In the lamps of the lightning was betokened the brightness of the miracles which the holy messengers performed in the name of God. The noise of the trumpets is the strong preaching, which after the coming of the Holy Ghost pervaded all the world. By the fire and by the smoke was betokened, that all pious and believing men shall ever be enlightened by God's ordinances, and the eyes of impious men shall by the smoke of error be ever darkened.

God awrāt ða ealdan æ mid his fingre on ðam stænenum weax-bredum. Godes finger is se Halga Gast, swa swa Crist on his godspelle cwæð, “Gif ic, on Godes fingre, deofla adræfe;” and se oðer godspellere awrāt, “Gif ic, on Godes Gaste, deofl adræfe.” Nis na to understandenne be ðæs limes micelnysse, ac be ðæra fingra fremminge. Nis ūs nān lim swa gewylde to ælcum weorce swa ūs sind ure fingrās, and se Halga Gast is gecweden Godes finger, forðan ðe hē awrit ðurh his gife on manna heortan ða gastlican bebodu, and todæð his gife mannum be ðam ðe hē wile, forðan ðe hē is Ælmihtig Wyrhta, mid Fæder and mid Suna, hī ðry ān God, æfre unbegunnen and ungeendod. Ða stænenan weax-bredu getācnodon þæra Iudeiscra manna heardheortnysse, be ðam cwæð se wītega Ezechiel, “Ic ætbrede him ða stænenan heortan, and ic forgife him flæscene heortan;” þæt is andgitfulle heortan.

Tȳn beboda awrāt se Ælmihtiga on ðam twām tabelum; ðreo word on ānre tabelan, ða belimpað to Godes lufe, and seofon on ðære oðre, þa gebyriað to manna lufe and to geferædene ure nextan. Þa twā tabelan getācnodon ða twā bebodu þe ic nu namode, Godes lufu and manna, and eac ða twā Gecyðnyssa, þa Ealdan and ða Nīwan.

Þæt forme word is, “Drihten ðin God is ān God.” An God is ealra ðinga Scyppend, on ðrim hādum ðurhwunigende, þæt is, Fæder, and his Sunu, and heora begra Gast, ealle gelice mihtige, and æfre on ānre Godcundnysse wunigende. Hī ne magon beon togædere genemne, ac hī ne beoð næfre todælede. Þisne ænne God we sceolon mid soðum geleafan and soðre lufe symle wurðian, forðan ðe hē is āna God ure Scyppend, and nis nān oðer God buton him ānum.

Þæt oðer bebod is, “Ne underfoh ðu ðines Drihtnes naman on ydelnysse.” Þæt is, Ne gelyf ðu þæt Crist þin Drihten sy gesceaft, ac gelyf þæt hē is gelic his Fæder, æfre of him acenned, þurh ðone sind ealle ðing geworhte. Witodlice ælc

God wrote the old law with his finger on the stone tables. The finger of God is the Holy Ghost, as Christ in his gospel said, "If I, by the finger of God, drive out devils." And the other evangelist wrote, "If I, in the Spirit of God, drive out the devil." Not to be considered is the magnitude of that limb, but the efficacy of the fingers. We have no limb so trained to every work as are our fingers, and the Holy Ghost is called the finger of God, because he writes through his grace in the hearts of men the ghostly commandments, and distributes his grace to men, according to his will, for he is the Almighty Worker, with Father and with Son, they three one God, ever unbegun and unended. The stone tables betokened the hardheartedness of the Jewish men, of which the prophet Ezekiel said, "I will take from them the hearts of stone, and I will give them hearts of flesh;" that is, hearts filled with understanding.

Ten commandments the Almighty wrote on the two tables; three ordinances on one table, which have reference to God's love, and seven on the other, which relate to love of men and to fellowship with our neighbour. The two tables betokened the two commandments which I have named, the love of God and of men, and also the two Testaments, the Old and the New.

The first ordinance is, "The Lord thy God is one God." One God is the Creator of all things, existing in three persons, that is, the Father, and his Son, and the Spirit of them both, all equally mighty, and ever existing in one Godhead. They may not be named together, but they are never separated. This one God we should with true belief and true love ever worship, for he alone is God our Creator, and there is no other God but him alone.

The second commandment is, "Take not thy Lord's name in vain." That is, Believe not that Christ thy Lord is a creature, but believe that he is equal to his Father, ever of him born, through whom all things are made. But every

gesceaft is ydelnysse underðeod, þæt is, awendedlicnesse, forðan ðe hī beoð awende fram brosnunge to unbrosnunge.

Þæt ðridde bebod is, "Beo ðu gemyndig þæt þu ðone resten-dæg gehalgige. On six dagum geworhte God ealle gesceafta, and geendode hī on ðam seofodan." Þæt is se Sæternes-dæg, "þa gereste he hine, and ðone dæg gehalgode." Ne gereste he hine forði þæt hē werig wære, seðe ealle ðing deð buton geswince, ac he geswāc ða his weorces : he geswāc ðæs dihtes ealra his weorca, ac hē ne geswāc na to gemenigfyldenne þæra gesceafta æftergengnyssa. God geswāc ða his weorces swa þæt hē na mā gecynda siððan ne gesceop, ac swa-ðeah hē gemenigfyllt dæghwomlice þa ylcan gecynd, swa swa Crist cwæð on his godspelle, "Pater meus usque modo operatur, et ego operor : " þæt is on Englisc, "Min Fæder wyrceð dæghwomlice oð þis, and ic wyrce." Se Ælmihtiga Fæder gedihte ealle gesceafta þurh his Wisdom, and se Wisdom is his Sunu ; and hē hī ealle geliffæste þurh ðone Halgan Gast, and on ðam deopan dihte stodon ealle þa ðing ðe ða-gyt næron. Witodlice we wæron on þam dihte, and eac ða ðe æfter ūs cumað, oð þyssere worulde geendunge. God gesceop ða æt fruman twegen men, wer and wīf, and he geswāc ða þæra gesceapennyssa, swa þæt hē na mā cynna on mannum ne gesette, ac hē gemenigfyllt ða twa cynn dæghwomlice, swa þæt hē gescypð ælces mannes lichaman on his moder innoðe, and him sawle siððan on besett. Ne beoð ða sawla nahwar ærðan wunigende, ac se Ælmihtiga Wyrhta hī gescypð ælce dæg, swa swa hē deð þa lichaman. God gesceop ða nytenu, and fixas, and fugelas, and ealle eorðlice wæstmas ; ac hē gescypð ælce geare oðre edniwe ðæs ylcan gecyndes ; forðan ðe ða ærran ateoriað. Se Sæternes-dæg wæs ða gehāten resten-dæg oð Cristes ðrowunge : on ðam dæge læg Cristes líc on byrigene, and hē arās of deaðe on ðam Sunnan-dæge, and se dæg is cristenra manna resten-dæg, and halig ðurh Cristes ærist : þone dæg we sceolon symle freolsian mid gastlicere arwurðnysse. Se Sæternes-dæg wæs

creature is subject to vanity, that is, to mutability, for they will be changed from corruption to incorruption.

The third commandment is, "Be mindful that thou hallow the day of rest. In six days God wrought all creatures, and finished them on the seventh." That is the Saturday, "when he rested, and hallowed that day." He rested not because he was weary, who does all things without fatigue, but he ceased then from his work: he ceased from the disposition of all his works, but he ceased not to multiply the successions of created beings. God, therefore, ceased from his work so that he created no more kinds afterwards, but, nevertheless, he daily multiplies the same kinds, as Christ said in his gospel, "*Pater meus usque modo operatur, et ego operor*:" that is in English, "My Father works daily until now, and I work." The Almighty Father disposed all creatures through his Wisdom, and his Wisdom is his Son; and he quickened them all through the Holy Ghost, and in that profound disposition stood all those things which yet were not. But we were in that disposition, and also those who come after us, until the ending of this world. God created at the beginning two persons, man and woman, and he ceased then from those creations, so that he placed no more kinds among men, but he multiplies those two kinds daily, so that he creates the body of every man in his mother's womb, and afterwards places in him a soul. Souls are nowhere existing previously, but the Almighty Worker creates them every day, as he does the bodies. God created the beasts, and fishes, and birds, and all earthly fruits; but he creates every year other new ones of the same kind; because the former ones decay. The Saturday was called the day of rest until Christ's passion: on that day Christ's body lay in the sepulchre, and he arose from death on the Sunday, and that day is the christians' day of rest, and holy through Christ's resurrection: that day we should ever solemnize with ghostly veneration. Saturday

gehalgod mid micelre gehealdsumnysse on ðære ealdan æ, for ðære getācnunge Cristes ðrowunge, and his reste on ðære byrgene; ac se Sunnan-dæg is nu gehalgod þurh soðfæstnysse his æristes of deaðe. Oðer resten-dæg is us eac toweard, þæt is, þæt ece lif, on ðam bið án dæg buton ælcere nihte, on þam we ús gerestað ecelice, gif we nu ðeowtlicera weorca, þæt sind synna, geswícað.

Þæt feorðe bebod is, “Arwurða þinne fæder and ðine moder. Se ðe wyrigð fæder oððe moder, oþþe hi tyrigð, se is deaðes scyldig.” Lā hwæne wile se man arwurðian, gif he ðone þe hine gestrynde, and ða moder ðe hine gebæc and afedde nele arwurðian? Æfter gastlicum andgite God is ðin fæder, and his gelaðung is ðin moder: arwurða hī on eallum ðingum.

Þæt fife bebod is, “Ne únriht-hæm ðu.” Ælc ðæra manna þe hæmð buton rihtre æwe, he hæmð unrhtlice; and se ðe ofer his æwe hæmð, he is forlīc ðurh his æwbrice.

Þæt sixte bebod is, “Ne ofslīh ðu mann.” Manslaga bið se ðe man ofslīhð; and se ðe oðerne to deaðe forsegð, and se ðe oðres sawle forpærð, se ðe hungrigum oððe nacodum gehelpan mæg and nele, ac læt hine acwelan on ðære hafen-leaste, þonne bið se eac ðurh his wælhreownysse manslaga geteald.

Þæt sefoðe bebod is, “Ne stala ðu.” Ðis bebod wiðcweð ælcum reaflice, and is gehwīlcum menn full cuð.

Þæt eahteoðe bebod is, “Ne beo ðu leas gewita.” Þis bebod wiðcweð leasunge.

Þæt nigoðe bebod is, “Ne gewilna ðu oðres mannes wifes.” Mánfullic dæd bið þæt hwā oðres wif gebysmirige; forðy is geboden þæt ðu ðæs ne gewilnige. Witodlice gif ðu ðæs ne gewilnast, ne becymst ðu næfre to ðam pleolicum leahtre.

Þæt teoðe bebod is, “Ne gewilna ðu oðres mannes æhta.”

was hallowed with great observance by the old law, in be-tokening of Christ's passion, and his rest in the sepulchre; but Sunday is now hallowed by the truth of his resurrection from death. Another day of rest for us is also to come, that is, the everlasting life, in which will be one day without any night, in which we shall rest eternally, if we now cease from servile works, that is, from sins.

The fourth commandment is, "Honour thy father and thy mother. He who curses father or mother, or provokes them, is guilty of death." O whom will a man honour, if he will not honour him who begat him, and the mother who bare and brought him forth? In a ghostly sense God is thy father, and his church is thy mother: honour them in all things.

The fifth commandment is, "Commit not adultery." Every man who lies except with his lawful wife, commits adultery; and he who lies with another besides his lawful wife, is an adulterer through breach of his marriage vow.

The sixth commandment is, "Slay no man." A man-slayer is he who kills any one; and he who traduces another to death, and he who destroys another's soul, he who can and will not help the hungry or naked, but lets him die in want, then will he also for his cruelty be accounted a man-slayer.

The seventh commandment is, "Steal not." This commandment forbids all robbery, and is fully known to every man.

The eighth commandment is, "Be not a false witness." This commandment forbids leasing.

The ninth commandment is, "Desire not another man's wife." It is a wicked deed that any one defile another's wife; therefore is it forbidden to desire her. For if thou desirest her not, thou wilt never come to that perilous crime.

The tenth commandment is, "Desire not another man's

Dis bebod wiðcweð unrihtwisre gewilnunge and woruldlicere gitsunge.

Is eac to understandenne, þæt þæt Egyptisce folc wearð mid tȳn wītum geslagen; and tȳn beboda wæron awritene on ðam twam tabelum, Godes folce to rihtinge, þæt ða deofellican leahtras ðurh ða bebodu adydde beon. þæt miccle geteld þæt God mid menigfealdum cræfte gedihte, hæfde getācnunge þære halgan gelaðunge ðe Crist ðurh his to-cyme astealde, and þurh his apostolas and lāreowas getimbrode. On ðisum getelde wæron menigfealde fāhnyssa, and fornean unasecgendlice frætunga: swa beoð eac on Godes gelaðunge menigfealde fægernysa ðurh gōdra manna drohtnunge, þe ðæs ecan lifes eallunge gewilniað. Ða menigfealdan offrunga þe se Ælmihtiga hēt on ðam getelde symle offrian, getācnodon Cristes ðrowunge; and he ða ealdan onsægednyssa ealle gestilde, þaða hē sylf soðlice wearð geoffrod þam Ælmihtigan Fæder for urum synnum.

þa ealdan sacerdas offrodon cealf, and æt ðam weofode snidon. Crist sylf wæs on ðam cealfe getācnod, for ðære mihte his ðrowunge. Hī offrodon lāmb binnon ðam getelde, and hē wæs eac on ðam getācnod, for his unscæððignysse; he wæs on rammes slege getācnod, for his ealdordome; he wæs on buccan slege getācnod, for gelicnysses synfulles flæscses, þæt hē mid urum flæsclicum gecynde ure synna adilegode. Eac gehwilce oðre offrunga hæfdon getācnunge his toweardan deaðes, and bīgencges Godes ðeowdomes.

We soðlice æfter ðeawlicum andgite cealf offriað Gode to lāce, gif we ures lichaman mōdignysse for his ege oferswiðað. Lāmb we offriað on Godes lāce, gif we unscæððignysse on urum ðeawum symle healdað, and þa unscadwislican styrunga on stæððignysse awendað. Buccan we offriað, oððe ticcen, gif we ures lichaman galnysses oferswiðað. Culfran we offriað, gif we soðe bilewitnysses on urum mōde healdað. Turtlan we offriað, gif we on clānnysse wuniað. þeorfe hlāfas we bringað Gode to lāce, ðonne we buton yfelnysses

possessions." This commandment forbids unrighteous desire and worldly covetousness.

It is also to be understood, that the Egyptian folk were stricken with ten plagues; and ten commandments were written on the two tables, for a direction to God's people, that devilish sins might be destroyed by those commandments. The great tabernacle that God with manifold craft directed, was a type of the holy church which Christ by his advent founded, and by his apostles and teachers constructed. In this tabernacle were manifold colours, and almost unspeakable ornaments: so also in God's church there are manifold beauties through the converse of good men, who fervently desire the everlasting life. The manifold offerings, which the Almighty commanded to be constantly offered in the temple, betokened the passion of Christ; and he abolished the old sacrifices, when he himself truly was offered to the Almighty Father for our sins.

The old priests offered a calf, and slew it at the altar. Christ was himself betokened in that calf, in virtue of his passion. They offered a lamb within the tabernacle, and he was also betokened in that, for his innocence; he was betokened in the slaying of a ram, for his authority; he was betokened in the slaying of a buck, for likeness of the sinful flesh, that with our fleshly nature he might extinguish our sins. Every other offering also was a type of his future death, and of the observance of God's service.

But we in a figurative sense offer a calf as a gift to God, if, for awe of him, we overcome the pride of our body. A lamb we offer as a gift to God, if we ever preserve innocence in our morals, and turn irrational perturbations into steadiness. A buck we offer, or a kid, if we overcome the lust of our body. A dove we offer, if we preserve true meekness in our mind. A turtle-dove we offer, if we continue in chastity. Unleavened loaves we bring as a gift to God, when

beorman on ðeornfynsse syfernysse and soðfæstnysse farað. Hunig wæs forbōden on eallum Godes lācum, forðan ðe him ne licað on his gecorenum nāne lustfullunga oððe werodnyssa þyssere worulde. On ælcum lācum sceolde beon scalt gemenged, gewisslice þæt we ealle Godes ðenunge mid sealte wīslīces gesceades symle gemengan. Ele sceolde eac mid Godes lācum beon geoffrod, for ðære getācnunge þæt we sceolon dōn mid glædnysse swa hwæt swa we Gode gedoð, forðan ðe hē lufað þone glædan sylrend.

SECUNDA SENTENTIA DE HOC IPSO.

MOYSES and Aāron, and ða yldestan ealdras Israhela ðeode geendodon heora lif on ðære langsuman fare, swa-ðeah buton legere; and God gesette Iosue ðam folce to heretogan, þæt he hī to ðam behātenan eðele lædan sceolde: and hē him behēt þæt hē wolde on eallum ðingum his gefylsta beon, swa swa hē wæs Moyse; and hē gesette Aārones sunu, Eleazār, to sacerde ðam folce. Þæt folc tymde micelne team on ðam westene, and wurdon gewexene to wīge ful strange, binnon ðam fyrste feowertig geara. Hī ferdon ða mid fultume þæs folces menīgu, and mid gescyldnysse soðes Drihtnes, to ðam leodum ðe hī gelaðode wæron. Ða Iordanis seo ēa on emtwā toeode, and for ðæs folces fare flowan ne mihte, and ætstōd se stream swa steap swa mūnt, and Israhel eode eall be ðam grunde drýge to lande, and seo ēa eft to-arn. Hi becomon ða to anre byrig Iericho, seo wæs sellice getimbrod, mid seofon weallum beworht, and wel wiðinnan geset. Þa eode Israhela folc on ymbhwyrfte þære byrig seofon dagas on ān, ealle suwigende, ælce dæge æne, swa swa se Ælmihtiga het; and on ðam seofodan dæge swiðlice bleowan seofon sacerdas mid sylfrenum bymum, and Israhela folc eall samod hrymde. Ða burston ða seofon weallas calle tosomne, and hī inn-codon swa hwær swa hī stodon, and ofslogon ða swiðe ða hæðenan, þæt ðær nān ne belāf ðæra ungelyfedra cucu. Hwæt ða Iosue

without the barm of evilness, we walk in the unleaven of soberness and truth. Honey was forbidden in all God's offerings, for no luxuries, no sweetnesses of this world are pleasing to him among his chosen. With all offerings salt should be mingled, undoubtedly that we should always mingle all service to God with the salt of wise discretion. Oil also should be offered with offerings to God, as a betokening that we should do with gladness whatsoever we do for God, because he loves the glad giver.

SECOND DISCOURSE ON THE SAME.

MOSES and Aaron, and the chief elders of the people of Israel ended their lives on the longsome journey, though without sickness; and God set Joshua as leader of the people, that he might conduct them to the promised land: and he promised that he would in all things be his supporter, as he had been of Moses; and he set Eleazar, the son of Aaron, as priest of the people. The people begat a great progeny in the wilderness, and were grown full strong for war, within the space of forty years. They went then with the support of the multitude of people and with the protection of the true Lord, to the nations to which they had been called. Then the river Jordan separated into two parts, and for the people's passage might not flow, and the stream stopt as steep as a mount, and all Israel went along the ground dry to land, and the river again ran together. They came to a city called Jericho, which was excellently built, encircled with seven walls, and well ordered within. Then went the people of Israel round about the city for seven days together, all holding silence, each day once, as the Almighty had commanded; and on the seventh day seven priests blew loudly with silver trumpets, and the people of Israel all cried together. Then the seven walls all burst at once, and they went in wheresoever they stood, and vigorously slew the heathen, so that not one of the unbelieving remained alive. Joshua after-

siððan ferde mid Israhela ðeode to eallum leodum þæs æðelan eardes, and hī ealle ofsloh : þa ðe him oðflugon, ðam feollon stānas on-uppan micele of heofonum, and hī mid ealle fordydon. Iosue se heretoga mid sige wearð gebyld, and cwæð to ðære sunnan mid swiðlicum worde, þæt heo of ðære stowe styrian ne sceolde, ærðan ðe his fynd feallende swulton. Þa stōð seo sunne swiðe healic ongear Gabaō, be Godes hæse, anes dæges fæc, ærðan ðe heo yrnan dorste, oðþæt ða sigefæstan heora fynd aledon. Seofon ðeoda hī ofslogon mid swurdes ecge, on ðam wæron getealde twa and ðrytig cyninga : ða wurdon ealle endemes adylegode. Hwæt ða, siððan se sigefæsta cempa þone eard ealne emlice dælde betwux twelf mægðum þæs æðelan mancynnes, Abrahāmes ofspringes, ðe hit eal gewann, and hī on ðam lande leofodon siððan, oðþæt se Ælmihtiga Cyning of ðam cynne asprang, Drihten Hælend, ure sawle to hæle. We habbað nu ðas race ānfealdlice gereht ; we willað eac þæt andgit eow geopenian, and ða dygelnysse eow ne bedyrnan.

Iosue hæfde þæs Hælendes getācnunge on naman and on dædum, ðeah hit eow digele sy. He wæs gehāten mid halwendum naman Iosue and Iesus, Iudeiscra latteow. Iesus wæs gehāten ure Hælend Crist fram ðam engle ærðan ðe he mennisclice acenned wære. Iesus is Ebreisc nama, þæt is on Leden ‘Saluator,’ and on Englisc ‘Hælend,’ forðan ðe hē gehælfð his folc fram heora synnum, and gelæf to ðam ecan earde heofenan rices, swa swa se heretoga Iesus gelædde þone ealdan Israhel to ðam earde þe him behāten wæs.

Seo burh Iericho mid hire seofon weallum getācnode ðas ateorigendlican woruld, þe tyrnð on seofon dagum, and hī symle ge-edlæcað, oðþæt seo geendung eallum mannum becume. Iericho is gereht ‘Mōna,’ and se mōna hæfð þissere worulde gelicnysse, forðan ðe hē is hwiltidum weaxende hwiltidum wanigende, swa swa ðeos woruld. Iosue se heretoga mid Israhela folce, beeode ða burh seofon siðum, and ða Godes ðeowas bæron þæt halige scrīn mid ðam heofen-

wards went with the people of Israel to all the nations of that noble country, and slew them all : on those who escaped from him great stones fell from heaven, and totally destroyed them. Joshua the leader was emboldened by victory, and said to the sun with mighty words, that it should not stir from that place, before his foes falling died. Then stood the sun very high against Gibeon, by God's command, for the space of a day, before it durst run, until the conquerors had laid low their foes. Seven nations they slew with edge of sword, among which were counted thirty-two kings : these were all finally extirpated. Thereupon the victorious champion equally divided all the country among the twelve tribes of the noble race, Abraham's offspring, who had won it all, and they afterwards lived in the land, until the Almighty King sprang from that race, the Lord Jesus, for our souls' salvation. We have now simply narrated this narrative ; we will also open the sense to you, and not hide the mysteries from you.

Joshua was a type of Jesus in name and in deeds, though to you it be obscure. He was called by the salutary name of Joshua and Jesus, the guide of the Jews. Our Saviour Christ was by the angel called Jesus before he was humanly born. Jesus is a Hebrew name, which is in Latin *Salvator*, and in English *Healing*, because he heals his people of their sins, and leads them to the eternal country of the kingdom of heaven, as the leader Jesus led the old Israel to the country which had been promised to them.

The city of Jericho with its seven walls betokened this perishable world, which turns in seven days, and always repeats them, until the ending comes to all men. Jericho is interpreted *Moon*, and the moon has a likeness to this world, because it is sometimes waxing sometimes waning, like this world. Joshua the leader with the people of Israel went about the city seven times, and the servants of God bare the holy ark with the heavenly covenant, and the city was not

licum haligdome, and seo burh næs mid nānum wige gewunnen, ac mid þam ymgange; and ðurh ðæra sacerda blawunge toburston ða weallas. Swa eac ðurh Cristes to-cyme to ðyssere worulde, and ðurh his apostola bodunge, tofeollon ða wiðerweardan weallas þyssere worulde ungeleafulnysse, oðþæt on ende ure tida bið se feondlica deað færllice toworpen, and se deað siððan ús derian ne mæg. Iosue ða siððan and Israhel ofslogon seofon ðeoda mid ðam foresædum cyne-gum, and hē ðone eard ealne todælde betwux ðam twelf mægðum þe him mid fuhton.

Hit wæs alyfed on ðære ealdan æ, þæt gehwā moste his feond ofslean, swa swa Crist sylf to his leorning-cnihtum cwæð, “Ge gehyrdon hwæt gecweden wæs ðam ealdum mannum on Moysses æ: Lufa ðinne nextan, and hata ðinne feond. Ic soðlice eow secge, Lufiað eowere fynd, doð þam tela ðe eow hātiað, and gebiddað for eowerum ehterum and eow tynendum, þæt ge beon eoweres Fæder bearn seðe on heofonum is, seðe deð his sunnan scīnan ofer ða yfelan and ofer ða gōdan, and sylð rēn-scuras ðam rihtwisum and ðam unrihtwisum. Gif ge ða āne lufiað þe eow lufiað, hwilce mede hæbbe ge þonne æt Gode?” Þus tæhte Crist on ðære Niwan Gecyðnysse eallum cristenum mannum to donne. Gif hwām seo lār officige, ne yrsige hē nateshwōn wið ús, ðeah ðe we Godes bebodu mannum geopenian; forðan ðe hē cwæð, “Soð ic eow secge, Buton eower rihtwisnyss mære sy þonne ðæra Iudeiscra bōcera and sunder-halgena, ne becume ge into heofenan rice.”

Crist gesette ða ealdan æ, and seo stōd ða hwile ðe hē wolde; and he hī eft awende to gastlicum ðingum on his andwerdnysse; forðan ðe hē is Ælmihtig God, and we sceolon his gesetnyssum gehyrsumian, ðeah ðe he gyt wolde þas Niwan Gecyðnysse eft awendan: ac we witon þæt hē nele. Þeah ðe se hlaford cweðe to his men, Do þis, and he eft cweðe, Ne do þu ðis, ðam æftran worde he sceal gehyrsumian, na ðam ærran. Cristene men sceolon gastlice feohtan

won by any war, but by that going about; and through the blowing of the priests the walls burst asunder. So likewise through Christ's advent to this world, and through the preaching of the apostles, the adverse walls of this world's unbelief fell, until at the end of our times hostile death will suddenly be cast down, and death can afterwards not injure us. Joshua then and Israel slew seven nations with the aforesaid kings, and he divided all the country among the twelve tribes which had fought with him.

It was allowed in the old law, that every one might slay his foe, as Christ himself said to his disciples, "Ye have heard what was said to the men of old in the law of Moses: Love thy neighbour, and hate thy foe. But I say unto you, Love your foes, do good unto them who hate you, and pray for your persecutors and injurers, that ye be children of your Father who is in heaven, who maketh his sun to shine over the evil and over the good, and giveth rain-showers to the righteous and to the unrighteous. If ye love only those who love you, what reward have ye then from God?" Thus taught Christ in the New Testament all christian men to do. If any one mislike the doctrine, let him not be at all angry with us, though we disclose God's commandments to men; for he said, "Verily I say unto you, Unless your righteousness be greater than that of the Jewish scribes and pharisees, ye will not come into the kingdom of heaven."

Christ established the old law, and that stood as long as he would; and he afterwards changed it to a ghostly sense by his presence; for he is Almighty God, and we should obey his ordinances, even though he would change the New Testament: but we know that he will not. Though the lord say to his man, Do this, and he afterwards say, Do this not, he shall obey the latter command, not the former. Christian men should fight spiritually against sins, as Paul,

ongean leahtrum, swa swa Paulus, ðeoda lreow, ús tæhte ðisum wordum, "Ymbcrydað eow mid Godes wæpnunge, þæt ge magon standan ongear deofles syrwingum; forðan ðe ús nis nān gecamp ongear flæsc and blōd, ac togeanes deofellicum caldrum and gastlicum yfelnyssum. Standað eornostlice mid begyrdum lendenum on soðfæstnyss, and ymbcrydde mid rihtwisnyss byrnan; and nymað þæs geleafan scyld, and ðæs hihtes helm, and þæs Halgan Gastes awurd, þæt is, Godes word." Mid þisum gastlicum wæpnum we sceolon ongear ðam awyrigedum gastum, þurh Godes mihte, stranglice feohtan, gif we willað sigefæste to ðam behātenan earde heofenan rices becuman.

Witodlice Iosue and Israhela folc oferwunnon seofon ðeoda: eahtoðe wæs Pharao, ðe ær mid his leode adranc; and hī siððan sigefæste þone behātenan eard him betwynan dældon. Swa sceolon eac cristene men ða eahta heafod-leahtras mid heora werodum ealle oferwinnan, gif hī æfre sceolon to ðam eðele becuman, ðe him on frymðe se Heofenlica Fæder gemynte, gif hī his bebodum bliðelice gehyrsumiað. Se forma heafod-leahter is gyferynys, se oðer is galnyss, ðrydda gytsung, feorða weamet, fifta unrōtnys, sixta asolcennys oððe æmelnyss; sefoða ydel gylp, eahteða mōdignyss. Þas eahta heafod-leahtras fordōð and geniðeriað þa unwæran into helle-wite. Hit is gecweden þæt se ealda Israhel oferwānn seofon ðeoda, eahteðe wæs Pharao, ac hī oferwunnon micele mā þonne ðær genamode wæron; swa eac ælc ðyssera heafod-leahtra hæfð micelne team, ac gif we ða modru acwellað, þonne beoð heora bearn ealle adyde.

Gifernys bið þæt se man ær timan hine gereordige, oððe æt his mæle to micel ðicge, mid oferflowendnysses ætes oððe wætes. Of ðisum leahtra beoð acennede oferfyll, and druncennys, and unclænnys lichaman, and mōdes unstæðignys, and ydel gaffetung, and fela oðre undeawas, ðe woruld-men to nānum laðe ne taliað, oðþæt hī on ende hī eft gemetað.

the teacher of the gentiles, taught us in these words, "Arm yourselves with God's armour, that ye may stand against the wiles of the devil; for to us it is no contest against flesh and blood, but against devilish princes and ghostly vices. Stand firmly with loins girded with truth, and armed with the breast-plate of righteousness; and take the shield of belief, and the helm of hope, and the sword of the Holy Ghost, that is, the word of God." With these ghostly weapons we must through God's might fight strenuously against the accursed spirits, if we will come triumphant to the promised country of heaven's kingdom.

Now Joshua and the people of Israel overcame seven nations: the eighth was Pharaoh, who had been previously drowned with his people; and they afterwards victorious divided the promised land among them. So also should christian men overcome all the eight chief sins with their hosts, if they shall ever come to the country which the Heavenly Father designed for them at the beginning, if they cheerfully obey his commandments. The first chief sin is greediness, the second is libidinousness, the third covetousness, the fourth passion, the fifth discontent, the sixth slothfulness or aversion, the seventh vain-glory, the eighth pride. These eight chief sins fordo and condemn the unwary to hell-torment. It is said that the old Israel overcame seven nations, the eighth was Pharaoh; but they overcame many more than were there named; so also each of these chief sins has a great progeny, but if we kill the mothers, then will all their children be destroyed.

It is greediness when a man takes food before his time, or at his meal eats too much, with a superfluity of food or fluid. Of this sin are born gluttony, and drunkenness, and uncleanness of body, and unsteadiness of mind, and idle obscenity, and many other vices, which worldly men account as no sin, until they at the end meet them again. Verily through

Witodlice ðurh gifernysse wæs Adām se frumsceapena man beþæht, ðaða hē onbirigde þæs forbodenan æpples. Se oðer heafod-leahter is gecweden forliger oððe gālnyss, þæt is þæt se man ungehealdsum sy on hāmede, and hnesce on mōde to flæsclicum lustum. Of ðam leahtre cumað mōdes mægen-least, and ungemetegod lufu, hatung Godes beboda, and hīge-leas plega, fracodlic spræc, and eagenas unstæððignys. Se ðridda leahter is gitsung, se ontent symle ðæs mannes mōd to mārān æhte, and swa hē māre hæfð swa hē grædigra bið. Of ðisum leahtre beoð acennede leasunga and āndan, fācu and reafiac, stala and forsworennys, leas gewitnyss and unmæðlic neadung. Se feorða leahter is weamet, þæt se man nāge his mōdes geweald, ac buton ælcere foresceawunge his yrsunge gefremað. Of ðam leahtre cymð hream, and æbilignys, dyslic dyrstignys, and mansliht. Se fifta leahter is unrōtnys ðissere worulde, þæt se man geunrōtsige ongean God for ungelimpum ðises andwerdan lifes. Of ðam bið acenned yfelnyss and wācmodnys, heortan biternys and his sylfes orwennys. Twā unrōtnysa sind : āu is ðeos derigendlice, oðer is halwendlic, þæt gehwā for his synnum unrōtsige mid soðre dædbote. Se sixta heafod-leahter is asolcennys oððe æmelnyss. Se leahter deð þæt ðam men ne lyst nān ðing to gōde gedōn, ac gæð him asolcen fram ælcere dūgeðe. Nis se leahter pleolic geðuht, ac hē gebrincð swa-ðeah ðone man to micclum yfele. He acenð idelnyss and slapolnyss, gemāgnysse and wordlunge, wōrunge and fyrwitnyss. Se seofoda heafod-leahter is gehāten idel-wuldor, þæt is gylp oððe getōt, þonne se man gewilnað þæt hē hlisful sy, and cyrten, and nele foresceawian þæt ure lichaman beoð awende to duste, and ure sawla sceolon agyldan gescead ealra ðæra ydelnyssa ðe hī unnytwerðlice nu begāð. Of ydelum gylpe bið acenned pryte and æbilignys, ungeðwærnyss and hywung, and lustfullung leasre herunge. Se eahteoda leahter is mōdignys. Se leahter is ord and ende ælces yfeles : se geworhte englas to deoflum, and ælcere synne anginn is mōdignys.

greediness was Adam, the first-created man, deceived, when he tasted the forbidden apple. The second chief sin is called fornication or libidinousness, that is, when a man is incontinent in sexual connexion and voluptuous in mind for fleshly lusts. Of this vice come imbecility of mind, and immoderate love, hate of God's commandments, and senseless play, obscene speech, and unsteadiness of eyes. The third sin is covetousness, which ever inflames a man's mind to greater possession, and as he has more so is he the greedier. Of this sin are born leasings and envy, fraud and rapine, stealing and forswearing, false witness and immoderate violence. The fourth sin is irascibility, when a man has not command of his mind, but without any foresight gives effect to his anger. Of this sin come uproar, and irritation, fool-hardiness, and murder. The fifth sin is discontent of this world, so that a man is discontented with God for the mishaps of this present life. Of this are born evilness and pusillanimity, bitterness of heart and despair of one's self. There are two discontents: one is this pernicious one, the other is salutary, when every one is discontented, on account of his sins, with true penitence. The sixth chief sin is slothfulness or disgust. This sin causes a man to have no desire to do anything good, but to go disgusted from every virtue. This sin is not regarded as perilous, but it, nevertheless, brings a man into great evil. It gives birth to idleness and sleepiness, petulance and babble, rambling and idle curiosity. The seventh chief sin is called vain-glory, that is pride or pomp, when a man desires to be famous and specious, and will not foresee that our bodies will be turned to dust, and that our souls shall render an account of all the vanities which they now uselessly commit. Of vain-glory are born pride and irritation, discord and hypocrisy, and lust of false praise. The eighth sin is pride. This sin is the beginning and end of every evil: it made angels into devils, and of every sin the beginning is pride. When a man

eac deð ure Drihten Crist, seðe is geciged rihtwisnysse Sunne : he fih̃t mid ūs ongean ðam fulum leahtrum, seðe ær his upstige ūs eallum behēt þæt hē dæghwomlice mid ūs beon wolde oð geendunge ðissere worulde. Þa Godes ðeowas ða on Israhela ðeode nāne land-are hleotan ne moston, forðan ðe God bebead ær ðurh Moysen, þæt hī be his lācum lybban sceoldon : cwæð þæt hē sylf wære heora yrfweardnys ; swa sceolon eac nu ða æðelan Godes ðeowas lybban be Godes dæle, gif hī rihtlice doð, and his rihtwisnysse symle aræran, and ða gastlican teolunga Gode gestreonan, and beon his folces foreðingeras, ā wissian hī eac, and mid weorcum gebysnian, and habban him þæt edlean on ðam ecan life.

Hwā mæg æfre on life ealle gereccan Godes mærlīcan mihta, ðe hē mannum cydde fram Adāmes anginne oð þisne andweardan dæg ? Sy him wuldor and lōf ā to worulde. Amen.

DOMINICA V. QUADRAGESIME.

ÐEOS tīd fram ðisum andwerdan dæge oð ða halgan Easter-tide is gecweden CRISTES ðROWUNG-TĪD, and ealle Godes ðeowas on ðære halgan gelaðunge, mid heora circlicum ðe-nungum wurðiað and on gemynde healdað his ðrowunge, þurh ða we ealle alysed eac ure bēc þæt we sceolon ðas feowertyne niht mid micelre geornfulnysse healdan, for genealæcunge þære halgan ðrowunge, and þæs arwurðfullan æristes ures Hælendes. On ðisum dagum we forlætað on urum repsum 'Gloria Patri,' for geomerunge þære halgan ðrowunge, buton sum healic freols-dæg him on besceote.

Dis dægðerlice godspel sprecð ymbe ðæra Iudeiscra ðwyrnysse, hū hī wiðerodon ongean Cristes lāre ðurh ungeleaful-

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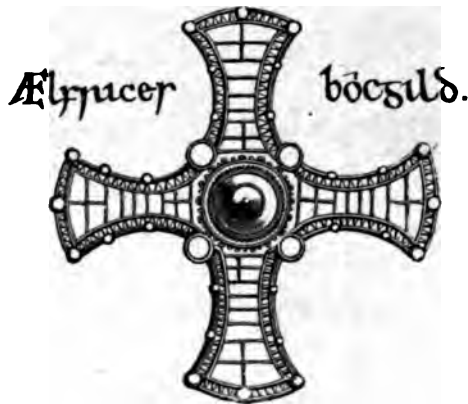
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Lord Christ, who is called the Sun of Righteousness : he fights with us against foul sins, who before his ascension promised to us all that he would be with us daily until the ending of this world. To the servants of God then among the people of Israel might not be allotted any land-possession, because God had before commanded through Moses, that they should live by his offerings : he said that he himself was their inheritance ; so also now should the noble servants of God live by God's portion, if they would do rightly, and ever exalt his righteousness, and gain ghostly produce to God, and be the intercessors of his people, also constantly direct them, and give example by works, and have their reward in everlasting life.

Who may ever in life recount the great powers of God, which he hath manifested from Adam's beginning until this present day ? Be to him glory and praise to all eternity. Amen.

THE FIFTH SUNDAY IN LENT.

THIS tide from this present day until the holy Easter-tide is called CHRIST'S PASSION TIDE, and all God's ministers in the holy church with their church-services honour, and in remembrance hold his passion, through which we were all redeemed. Our books also say, that we should hold these fourteen days with great earnestness, on account of the approach of the holy passion and honourable resurrection of our Saviour. On these days we omit in our responses 'Gloria Patri,' on account of our lament for the holy passion, unless some high festival-day occur during them.

This daily gospel speaks of the perversity of the Jews, how they opposed Christ's doctrine by unbelief, with envious mind.

nysse, mid niðfullum mōde. Drihten cwæð to ðæra Iudeiscra menigu, and to þam ealdor-biscopum, “ Quis ex uobis arguet me de peccato? Si ueritatem dico, quare uos non creditis mihi?” et reliqua: þæt is, on urum geðeode, “ Hwilt eower ðreað me be synne? Gif ic soð secge, hwī nelle ge me gelyfan?” et reliqua.

We willað trahtnian ðis godspel æfter Augustines and Gregories dihte. We sceolon smeagan mid arfæstre heortan ures Drihtnes mǣnðwærnysses. He com to ði þæt he wolde synna forgifan, and he cwæð, “ Hwilt eower ðreað me for synne?” Ne ðuhte him to huxlic, þæt he mid gesceade hine betealde unsynninne, seðe þurh Godcundnysses mihte ða synfullan gerihtwisian. He cwæð, “ Gif ic soð secge, hwī nelle ge me gelyfan? Se ðe fram Gode is, he gehyrð Godes word: forði ge nellað gehyran, forðan ðe ge ne sind fram Gode.” Þa Iudeiscan wæron fram Gode, and hi næron fram Gode. Hī wæron fram Gode gesceapene, ac hi wæron geleahtrode þurh deofol, and ðurh mǣnðædum hī wæron deofles bearn; swa swa Crist on ðisum godspelle her-bufan him to cwæð, “ Ge sind deofles bearn, and ge willað eoweres fæder willan wyrcan: he wæs manslaga fram frymðe, and he ne wunode on soðfæstnysses, forðan ðe nān soðfæstnys nis on him.” Ða Iudeiscan noldon ghyran Cristes soðfæstnysses, forðan ðe hī wæron afyllede mid heora fæder yfelnysses and leasunge: ac swa swa heora fæder þurh āndan ofsloh ða frumsceapenan men, swa eac ða Iudeiscan smeodon niðfullice ymbe Cristes cwale, geeuenlæcende heora fæder, þæt is, deofol, ðe fram frymðe wæs manslaga, na ðurh wæpnum, ac ðurh yfelre tihtinge.

Wite gehwā seðe oðerne to leahtrum forspenð, þæt he is manslaga, þonne hē ðæs oðres sawle forpærð þurh his yfelum tihtingum. Ælc gesceaft is gōd on gecynde, ac hit bið geleahtrode þurh yfelnysses. Þa Iudeiscan wæron gōde on gecynde and on gebyrde, forðan ðe hī wæron Abrahāmes ofspring; ac hī wæron yfele and deofles bearn ðurh euen-

The Lord said to the multitude of Jews and to the chief bishops, "*Quis ex vobis arguet me de peccato? Si veritatem dico, quare vos non creditis mihi?*" et reliqua: that is, in our tongue, "Which of you convicteth me of sin? If I say the truth, why will ye not believe me?" etc.

We will expound this gospel according to the authority of Augustine and Gregory. We should contemplate with pious heart our Lord's meekness. He came to the end that he might forgive sins, and he said, "Which of you convicteth me of sin?" It seemed not to him too humiliating with reason to prove himself unsinning, who through his divine nature might justify the sinful. He said, "If I say the truth, why will ye not believe me? He who is from God heareth God's word: ye will not hear, because ye are not from God." The Jews were from God, and they were not from God. They were created from God, but they were corrupted by the devil, and through deeds of wickedness they were children of the devil; as Christ in this gospel here above said to them, "Ye are children of the devil, and ye will work your father's will: he was a manslayer from the beginning, and he existed not in truth, because there was no truth in him." The Jews would not hear Christ's truth, because they were filled with the evilness and leasing of their father: but as their father through envy slew the first created persons, so likewise the Jews enviously deliberated for the slaying of Christ, imitating their father, that is, the devil, who was a manslayer from the beginning, not by weapons, but through evil instigation.

Let every one know who entices another to sins, that he is a manslayer, when he perverts the other's soul by evil instigations. Every creature is good in its nature, but it is corrupted by evil. The Jews were good by nature and by birth, for they were Abraham's offspring; but they were evil and children of the devil through imitation, not by nature.

læcunge, na ðurh gecynde. Hit is gewunelic on halgum gewritum, þæt gehwam bið fæder genamod be his geefenlæcunge: gif he geeuenlæcð Gode on gōdum weorcum, he bið þonne Godes bearn geciged; gif he geuenlæcð deofle on mánlicum dædum, he bið ðonne deofles bearn, þurh his yfelan geeuenlæcunga, na gecyndelice.

Drihten cwæð on ðyssere ylcan rædinge her-wiðufan to ðam Iudeiscum, “Soð soð ic eow secge, Ælc ðæra ðe synne wyrð, he bið þonne ðære synne ðeow.” Witodlice se synfulla ðeowað þam wyrstan ðeowte: þeah ðe hē bruce brādes rices, he is earm ðeowtling, na anes hlafordes; ac swa manegum leahtrum swa he gehyrsumað, swa manega deofla him beoð to hlafordum gesette.

Gehwā mæg hine sylfne tocnawan on ðam wordum þe Drihten cwæð, “Se ðe is fram Gode he gehyrð Godes word.” God Ælmihtig bebytt mannum þæt hī sceolon heofonan rices eðel symle gewilnian, and þyssere worulde ydelnysse forseon; oðres mannes æhta ne gewilnian, his āgen cystelice dælan; soðfæstnysse and rihtwisnysse mid ānrædum mōde symle healdan. Smeaga nu gehwā on his mōde, gif ðas beboda and oðre þillice habbað ænigne stede on his heortan, ðonne tocnæwð hē hwæðer he is fram Gode. Witodlice se is fram Gode þe Godes beboda mid gehyrsumum eare gehyrð, and gecneordlice hī mid weorcum gefylð. Se þe ne mæg lustlice Godes word gehyran, ne nele hī on weorcum awendan, he bið ðæra arleasra Iudeiscra efenhlytta, be ðam þe Crist cwæð, “Forði ge nellað gehyran, forðan ðe ge ne sind fram Gode.”

Þa Iudeiscan cwædon be Criste þæt hē wære Samaritanisc, and hæfde deofol on him. Samaria hatte ān burh, ða burh forsawon þa Iudeiscan to ðan swiðe, þæt swa hwilene swa hī to hospe habban woldon, ðonne cwædon hī be ðam þæt he wære Samaritanisc. Twā bysmolice word hī cwædon to Criste: ān is, þæt he wære Samaritanisc, oðer þæt he deofol on him hæfde, þæt we cweðað on Englisc be wōdum menn,

It is usual in the holy writings, that to every one a father be named according to his imitation: if he imitate God in good works, he will then be called a child of God; if he imitate the devil in wicked deeds, he will then be a child of the devil, through his evil imitations, not naturally.

The Lord said in this same text here above to the Jews, "Verily, verily I say unto you, Each of those who work sin shall then be the servant of sin." But a sinful man is a servant in the worst servitude: though he enjoy a broad realm, he is a miserable thrall, not of one master; but so many vices as he obeys, so many devils are set over him as masters.

Every one may know himself by the words which the Lord said, "He who is from God heareth God's word." God Almighty commands men constantly to desire the country of heaven's kingdom, and to despise this world's vanity; not to desire another man's possessions, to distribute his own bountifully; ever to observe truth and righteousness with steadfast mind. Let every one now consider in his mind, whether those commandments and others like unto them have any place in his heart, then will he know whether he is from God. Verily he is from God who with obedient ear hears God's commandments, and by works diligently fulfils them. He who cannot joyfully hear God's words, and will not turn them to works, is a participator with the impious Jews, according to what Christ said, "Therefore ye will not hear, because ye are not from God."

The Jews said of Christ that he was a Samaritan, and had a devil in him. Samaria was the name of a city, which city the Jews so greatly despised, that whatever man they would hold in scorn, they said of him that he was a Samaritan. Two reproachful sayings they said to Christ: one is, that he was a Samaritan, the other, that he had a devil in him, what we say in English of a mad man, 'thou art mad.' Christ then

‘þu eart wōd.’ þa wiðsōc Crist swiðe rihtlice þæt he deofol on him næfde; ac he ne wiðsōc þæt he nære Samaritanisc, forðan ðe Samaritanisc is gecweden ‘Hyrde,’ and hē is se soða Hyrde, swa swa se witega cwæð, “Buton Drihten ða burh gehealde, on ydel waciað þa hyrdas ðc hī healdað.” Eft cwæð se ylca witega, “Ne slæpð ne ne hnappað se ðe hylt Israhel.”

An ðæra hosp-warda he forbær suwigende, þæt þæt he be him sylfum oncneow; þæt oðer he soðlice wiðsōc, þæt he deofol on him næfde; ac hī wæron witodlice mid deofle afyllede, ðaða hī swa wōdlice to ðam welwillendan Hælende spræcon. He nolde secgan þæt soð wæs, þæt hī wōde wæron, þy-læs ðe hit wære geðuht þæt he hī for his teonan wōde hete, na æfter soðum ðincge. Mid ðam geðylde he sealde cristenum mannum soðe bysne þæt hī sceolon forsuwian heora geferena unðeawas, ðonne hī fram him getyrigde beoð, ðy-læs ðe hī ðurh heora soðsegene ungeðyldige beon, gif hī heora hosp mid soðe sæmtinges wrecað.

Drihten cwæð, “Ic arwurðige minne Fæder, and ge ūnarwurðiað me.” Swilce hē cwæde, ‘Nelle ic me sylfne arwurðian on eowere gesihðe, þy-læs ðe ic beo gylpende geðuht.’ “Ic arwurðige minne Fæder, and ge woldon me arwurðian, gif ge me rihtlice oncneowon. Ne sece ic min wuldor: se is ðe secð and tosciæt.” Drihten nis na oðrum mannum to wiðmetenne, ðeah ðe hē mann sy geworden; ac his Heofonlica Fæder hine wurðode toforan eallum his dælnymendum on ðære menniscnysse, þe hē for manna alysednysse underfeng.

We menn beoð mid synnum acennede: ne we ne beoð be āgenum dihte acennede, ne we ne lybbað swa lange swa us lyst, ne we swa ne sweltað swa we sylfe geceosað. Soðlice Crist, ærðan ðe hē acenned wære, gecceas him mæden to meder, and wæs buton ælcere synne acenned, and mid wundrum geswutelode þæt hē God is, and swa lange leofode on ðisum deadlicum life swa he sylf wolde, and be his āgenum

denied very rightly that he had a devil in him; but he did not deny that he was a Samaritan, because Samaritan is interpreted *Keeper*, and he is the true *Keeper*, as the prophet said, "Unless the Lord guard the burgh, in vain will the keepers watch who guard it." Again, the same prophet said, "He neither sleepeth nor slumbereth who guardeth Israel."

One of their reproaches he bore silently, that which he knew of himself; but the other he denied, that he had a devil in him; but they were undoubtedly filled with a devil, when they so madly spake to the benevolent Jesus. He would not say, what was true, that they were mad, lest it should appear that he in recrimination called them mad, not according to the truth. By that patience he gave christian men a true example that they should pass in silence the vices of their companions, when they are provoked by them, lest they through their truth-telling be impatient, if they always with truth avenge their contumely.

The Lord said, "I honour my Father, and ye dishonour me." As if he had said, 'I will not honour myself in your sight, lest I appear boastful.' "I honour my Father, and ye would honour me, if ye rightly knew me. I seek not my glory: there is one who seeketh and distinguisheth." The Lord is not to be compared with other men, although he became man; for his Heavenly Father honoured him before all his participators in the humanity which he assumed for the redemption of men.

We men are born with sins: we are not born at our own pleasure, nor live we so long as we list, nor die we so as we ourselves choose. But Christ, before he was born chose him a maiden for mother, and was born without any sin, and by miracles manifested that he is God, and lived as long in this mortal life as he himself would, and by his own

dihte deað geceas, and gewāt ðaða hē wolde. On ðære byrgene he lēg swa lange swa hē wolde; hē arās of ðære byrgene ðaða hē wolde, swilce of anum bedde. Eal ðis belimpð to ðære menniscnysse; seo godcundnys is ūnasmeagendlic and unasecgendlic. Micel is betwux Cristes wuldre æfter ðære menniscnysse, and betwux oðra manna wuldre. Be his menniscum wuldre hē cwæð, “ Ic ne sece min wuldor, is swa-ðeah seðe secð and toscæt.” Se Heofenlica Fæder wuldrað his Bearn, and toscæt his wuldor fram oðra manna wuldre ðearle unwiðmetenlice.

Be ðam godcundum wuldre cwæð Crist to ðam Iudeiscum, “ Soð soð ic eow secge, Swa hwā swa min word hylt, ne gesihð hē deað on ecnysse.” Her sealde Crist bysne eallum lāreowum, þæt hī ne sceolon, for yfelra manna ðwyrnysse, heora bodunge alecgan, ac swiðor geeācnian, swa swa se Hælend dyde, ðaða he ðæra Iudeiscra hosp-word gehyrde. Þa Iudeiscan cwædon, “ Nu we oncnāwað þæt ðu eart wōd. Abrahām forðferde and witegan, and ðu segst, Swa hwā swa min word hylt, ne onbyrigð hē deaðes on ecnysse.” Crist mænde ðone ecan deað, to þam ne becumað þa ðe his bebodu healdað; and ða Iudeiscan mændon þisne andweardan deað, ðam ne ætwint nān eorðlic mann. Hwæt is gōdra manna deað buton awendednys and færr fram deaðe to ðam ecan life? Se lichama awent to eorðan, and anbidað æristes, and on ðam fyrste nān ðing ne gefrēt. Seo clæne sawul anbidað eac þæs ecan æristes, ac heo wunað on wuldre on ðære hwīle mid halgum. Þæs mǣnfullan mannes deað is, þæt his sawul færð fram ðissere scortan blisse to ðam ecum witum, on ðam heo sceal ēcelice cwylnian, and swa-ðeah næfre ne ateorað. Ðisum deaðe genealæhton ða Iudeiscan, and ða giū hī wæron deade, þaða hī to Criste hosplice word wēdende spræcon. Se bið dead ēcum deaðe, seðe is forestiht to ðam ecum deaðe. He leofað on lichaman, and is swa-ðeah soðlice dead. Abrahām forðferde and witegan gemænelicum deaðe, ac hī lybbað on ecnysse mid Gode.

will chose death, and departed when he would. In the sepulchre he lay as long as he would; he arose from the sepulchre when he would, as from a bed. All this belongs to his humanity; his divinity is inscrutable and unspeakable. Greatly differs the glory of Christ according to humanity from the glory of other men. Of his human glory he said, "I seek not my glory; there is, nevertheless, one who seeketh and distinguisheth." The Heavenly Father glorifies his Son, and distinguishes his glory from other men's glory most incomparably.

Of this divine glory Christ spake to the Jews, "Verily, verily I say unto you, Whosoever observeth my words shall not see death to eternity." Here Christ gave an example to all teachers, that they should not, for the perversity of evil men, abate their preaching, but rather augment it, as Jesus did when he heard the reproaches of the Jews. The Jews said, "Now we know that thou art mad. Abraham departed, and the prophets, and thou sayest, Whosoever observeth my words, shall not taste of death to eternity." Christ meant the eternal death, to which those shall not come who hold his commandments; and the Jews meant this present death, from which no earthly man escapes. What is the death of good men but a change and passage from death to everlasting life? The body turns to earth and awaits the resurrection, and in that space feels nothing. The pure soul also awaits the eternal resurrection, but it continues in glory in that interval with saints. The wicked man's death is, that his soul passes from this short joy to eternal torments, in which it shall suffer eternally, and yet never perish. To this death the Jews approached, and they were already long dead, when they raging spake reproachful words to Christ. He is dead in eternal death, who is predestined to eternal death. He lives in body, and, nevertheless, is truly dead. Abraham departed, and the prophets, by common death, but they live to eternity with God.

Hī befrunon Crist, "Hwīlcne wyrcest þu ðe sylfne?" Drihten andwyrde, "Gif ic me sylfne wuldrige, þonne bið min wuldor naht. Min Fæder is ðe me wuldrað, be ðam ge secgað þæt hē eower God sy, and ge hine ne oncneowon." His wuldor hē tealde to his Fæder, of ðam ðe hē is eall þæt he is. Hē wuldrað his Fæder, and se Fæder wuldrað hine; forðan ðe him is ān wuldor gemæne, and ān Godcundnyss, mid ðam Halgum Gaste. He cwæð be his Fæder, "Ge secgað þæt hē eower God sy, and ge hine ne oncneowon." Gif hī soðlice þone Halgan Fæder oncneowon, ðonne underfengon hī mid geleafan his āncennedan Sunu, þe hē asende to mid-danearde. He cwæð, "Ic hine cann, and gif ic secge þæt ic hine ne cunne, þonne beo ic leas eow gelíc." Þas word mihton beon geðuhte flæsclicum mannum swylce hī mid gylpe geclypode wæron. Witodlice gylp is to forbugenne, ac swa-ðeah na swa þæt soð sy forlæten. Drihten cwæð, "Abrahām, eower fæder, blissode þæt hē minne dæg gesawe, and he geseah, and þæs fægnode." Abrahām se heahfæder underfeng þry englas on his gest-huse, on hiwe ðære Halgan ðrynnysse, to ðam hē spræc swa swa to ānum; forðan ðe seo Halige ðrynnys gecyndelice wunað on ānre Godcundnyss, æfre ān God untodædlic. Þa geseah Abrahām Drihtnes dæg, þaþa hē ðas gerynu tocneow. Eft is oðer ðing þe Abrahām mid micelre getācnunge gedyde. Ðaða hē ealdode, and his sunu wīfian sceolde, þa clypode hē his yldestan cniht him to, and het hine settan his hand under his ðeoh, and swerian ðurh ðone Heofonlican God, þæt hē næfre geðafode þæt his sunu Isāac ou hæðenre mægðe wīfian sceolde, ac of ðam geleaf-fullum folce þe Abrahām on afedd wæs. Hwæt belāmp Abrahames ðeoh to ðam Heofonlican Gode? Oððe hwæt mænde se āð swa gesworen, buton þæt mid ðære dæde wæs getācnod se Heofonlica God toward on lichaman of Abrahāmes cynne? Witodlice þæt ðeoh getācnode his cynn, and Abrahām ðurh witegunge stafode þone āð, þaða he geseah Drihtnes dæg toward of his sæde. His sæd he getācnode

They asked Christ, "Whom makest thou thyself?" The Lord answered, "If I glorify myself, then will my glory be naught. It is my Father who glorifieth me, of whom ye say that he is your God, and ye know him not." His glory he ascribed to his Father, through whom he is all that he is. He glorifies his Father, and the Father glorifies him; for there is one glory and one Godhead common to them with the Holy Ghost. He said of his Father, "Ye say that he is your God, and ye know him not." For if they had known the Holy Father, then would they with belief have received his only-begotten Son, whom he sent to the world. He said, "I know him, and if I say that I know him not, then shall I be false like unto you." These words might appear to fleshly men as if they had been uttered in pride. Pride is undoubtedly to be eschewed, but yet not so that truth be abandoned. The Lord said, "Abraham, your father, rejoiced to see my day, and he saw it, and rejoiced thereat." Abraham the patriarch received three angels in his hostel, in the form of the Holy Trinity, to whom he spake so as to one; for the Holy Trinity exists by nature in one Godhead, ever one God indivisible. Abraham then saw the day of the Lord, when he understood these mysteries. There is again another thing which Abraham did with a great betokening. When he waxed old, and his son should take a wife, he called his eldest lad to him, and bade him set his hand under his thigh, and swear by the Heavenly God, that he would never consent that his son Isaac should take a wife in a heathen tribe, but from the believing folk among which Abraham was born. What had Abraham's thigh to do with the Heavenly God? Or what meant the oath so sworn, except that by that deed was betokened that the Heavenly God was to come in body of Abraham's kin? For the thigh betokened his kin, and Abraham through prophecy dictated the oath, when he saw that the day of the Lord was to come of his seed. His seed

mid þam worde ðe hē cwæð, “Sete ðine hand under minum ðeo.” His Drihten he getācnode þaþa hē cwæð, “Swera ðurh ðone Heofenlican God.”

Hwæt ða Iudeiscan yrsigende cwædon to Criste, “Hwæt lā, gīt ðu ne eart fiftig geara, and gesawe ðu Abrahām?” Drihten him andwyrde, “Soð soð ic eow secge, ærðan ðe Abraham gewurde ic eom.” Abrahām wearð gesceapen, swa swa gesceaft: Crist hine gesceop, swa swa Scyppend, seðe toward wæs on flæsce of Abrahāmes ofspringe. Ne cwæð se Hælend, ‘Ærðan ðe Abrahām wære ic wæs,’ ac he cwæð, “Ærðan þe Abrahām gewurde ic eom.” þæt word belimpð synderlice to Gode ānum, “Ic eom”; forðan ðe he is āna buton anginne and ende, swa swa hē sylf cwæð to Moysen, “Ic eom seðe eom, and æge Israhela bearnum, Se ðe is sende me to eow.” Gesceafta sind þæt þæt hi sind, ac ðis word ne mæg soðlice beon be him gecweden, ðonne hī nabbað nāne wununge þurh hī sylfe, ac ðurh God, seðe āna is þurh hine sylfne wunigende, and ealle gesceafta healdende buton geswince. He mæg soðlice cweðan, “Ic eom,” þæt is on Læden, “Ego sum.” “Hī ða namon stānas, þæt hī hine torfodon.” Hī hæfdon stānene heardnysse on heora heortan, and forði to ðam stānum urnon, ðam ðe hī gelice wæron. Se Hælend soðlice hine behydde, and eode of ðam temple. He forbeah heora stānas swa swa mann, swa swa eadmōd, seðe mihte þurh his Godcundnysse gedōn þæt seo eorðe hī forswulge, oðþæt hī færllice feallende swulton; ac his geðyld wæs to ðan micel, þæt hē nolde nænne dōm ða gesettan, ðaða hē to ðrowigenne com. Eac is sum ðing dīgele on þære dæde: he behydde hine lichamlice wið þæra Iudeiscra stāninge, and he behydde hine gastlice fram heora stānenum heortum.

Lucas se Godspellere awrāt on oðre stowe, þæt ða Iudei læddon Crist æt sumum sæle to anum clife, and woldon hine niðer ascufan; ac hē eode betweonan heora handum aweg, swa þæt heora nān nyste hwær he becom. He nolde ðone

he betokened by the words which he spake, "Set thine hand under my thigh." His Lord he betokened when he said, "Swear by the Heavenly God."

The Jews then in anger said to Christ, "What, thou art not yet fifty years old, and hast thou seen Abraham?" The Lord answered them, "Verily, verily I say unto you, before Abraham was, I am." Abraham was created as a creature: Christ created him as Creator, who was to come in flesh of Abraham's offspring. Jesus said not, 'Before Abraham was, I was,' but he said, "Before Abraham was, I am." That expression, "I am," belongs exclusively to God alone; for he is alone without beginning and end, as he himself said to Moses, "I am that I am, and say to the children of Israel, He who is hath sent me to you." Creatures are that which they are, but this expression cannot truly be said of them, as they have no existence through themselves, but through God, who alone is existing through himself, and preserving all creatures without toil. He may truly say, "I am," that is in Latin, "Ego sum." "They then took stones, that they might stone him." They had stony hardness in their hearts, and, therefore, ran to the stones, to which they were like. But Jesus hid himself, and went from the temple. He avoided their stones as man, as a humble one, who might through his Godhead have caused the earth to swallow them, until suddenly falling they died; but his patience was so great, that he would not then fix any doom, when he came to suffer. There is also something mysterious in the deed: he hid himself bodily from the stoning of the Jews, and he hid himself spiritually from their stony hearts.

Luke the Evangelist wrote in another place, that the Jews at one time led Christ to a cliff, and would shove him down; but he went away from between their hands, so that no one knew what became of him. He would not suffer the death

deað þrowian ðe hī gecuron, ac ðone ðe ær gewitegod wæs,
 and ðone ðe hē sylf gecwæð. Iohannes se Godspellere awrāt,
 þæt Drihten cwæde to Nichodeme, an ðæra Iudeiscra ealdra,
 ðaða he mid geleafan his lāre sohte, “Swa swa Moyses ahōf
 ða næddran on ðam westene, swa gedafenað þæt ic beo
 ahāfen; þæt ælc ðæra þe on me gelyfð ne losige, ac þæt he
 hæbbe þæt ece lif.” On ðisum wordum is micel getācnung,
 ac eow eallum nis cuð naðor ne seo getācnung ne hū hit
 gedon wæs. Þæt Israhela folc, ðaða hit ferde fram Egypta-
 lande, wearð on ðam westene wiðerræde ongean God. Þa
 sende he betwux him fyrene næddran, þa totæron ðæs folces
 fela manna, and to deaðe geættrodon. Þa clypode þæt folc to
 Moysen ðisum wordum, “We syngodon ongean God and
 ongean ðe: bide for ús, þæt se Ælmihtiga God þas næddran
 fram ús afysige.” Hwæt ða Moyses for ðam folce gebæd,
 and God þærrichte bebad Moyse þæt he geworhte ane ærene
 næddran, and sette up to tǣcne, and þæt hē mǣnode þæt folc,
 þæt swa hwā swa fram ðam næddrum abiten wære, besawe
 up to ðære ærenan næddran, and he wurde gehæled. Hit
 wearð swa gedon. Ða næddran hī totæron, and hī besawon
 to ðære ærenan næddran, and hī wurdon gehælede fram ðam
 deadbærum attre þæra fyrenra næddryna. Hwæt getācnodon
 þa terendan næddran buton synna on urum deadlicum flæsce?
 Hwæt wæs seo up-ahāfene næddre buton Cristes deað on
 rode? Seo ærene næddre hæfde næddran gelīcnysse, ac heo
 wæs buton ælcum attre; swa eac Crist hæfde ure gelīcnysse,
 ac he næfde nāne synne on his leomum, ac ðurh his up-
 ahāfennysse on ðære rode he gehælde ure synna. Þurh
 næddran us becom deað, and forði wæs þurh ðære næddran
 gelīcnysse Cristes deað getācnod. Ðæra næddrena geslit
 wæs deadlic; Cristes deað wæs liflic. Nu behealde we ða
 næddran, þæt seo næddre us ne derige. Hwæt gemǣnð þæt?
 We behealdað Cristes deað, þæt us se deað ne derige, þe of
 ðære næddran asprang seoðe Adām forspeon. Hwæs deað
 behealde we? Lifes deað. Hwā is lif buton Crist? seðe

which they chose, but that which had before been prophesied, and which he had himself said. John the Evangelist wrote, that the Lord said to Nicodemus, one of the Jewish elders, when he with belief sought his instruction, "So as Moses lifted up the serpent in the waste, so is it fitting that I be lifted up; that every one of those who believe in me may not perish, but that he may have everlasting life." In these words there is great signification, but it is not known to you all, neither the signification nor how it was done. The people of Israel, when they went from the land of Egypt, were in the wilderness rebellious against God. He then sent among them fiery serpents, which tore of the people many men, and poisoned them to death. Then the people cried to Moses in these words, "We have sinned against God and against thee: pray for us, that the Almighty God may remove from us these serpents." Thereupon Moses prayed for the people, and God straightways commanded Moses to make a brazen serpent, and set it up as a token, and to counsel the people that whosoever had been bitten by the serpents should look up to the brazen serpent, and he would be healed. It was so done. The serpents tore them, and they looked to the brazen serpent, and they were healed of the deadly poison of the fiery serpents. What betokened the tearing serpents but sins in our mortal flesh? What was the up-lifted serpent but the death of Christ on the rood? The brazen serpent had a serpent's likeness, but it was without any poison; in like manner Christ had our likeness, but he had no sin in his members, but by his being raised up on the rood he healed our sins. Through a serpent came death to us, and, therefore, through the likeness of a serpent was Christ's death betokened. The bite of those serpents was mortal, the death of Christ was vital. We now behold the serpent, that the serpent may not hurt us. What does that mean? We behold the death of Christ, that death may not hurt us, which sprang from the serpent which seduced Adam. Whose death do we behold? The death of life. What is

cwæð, " Ic eom ærist and lif : se ðe gelyfð on me, þeah ðe hē dead beo he leofað ; and ælc ðæra þe leofað, and on me gelyfð, ne swelte hē on ecnysse." Crist is lif, and swa-ðeah he wæs on rode ahāngen. He is soð lif, and swa-ðeah he wæs dead on ðære menniscnysse, na on godcundnysse. On Cristes deaðe wæs se deað adydd, forðan þe þæt deade lif acwealde ðone deað, and he wæs fornumen on Cristes licha-man.

Mine gebroðru, uton behealdan þone ahangenan Crist, þæt we beon fram ðam ættrigum synnum gehælede. Witodlice swa swa þæt Israhela folc besawon to ðære ærenan næddran, and wurdon gehælede fram ðæra næddrena geslute, swa beoð nu gehælede fram heora synnum þa ðe mid geleafan behealdað Cristes deað and his ærist. Hī wæron gehælede fram deaðe to hwīlwendlicum life, and her is gecweden þæt we sceolon habban þæt ece lif ; swa micel is betwux þære gehīwodan anlicnysse and ðam soðan ðinge : seo gehīwode anlicnys getiðode þam toslitenum mannum hwīlwendlic lif ; þæt soðe ðing, þe ðurh ða ærenan næddran getācnod wæs, þæt is Cristes deað, getiðað ūs þæt ece lif. Þurh treow us com deað, þaða Adam geæt þone forbodenan æppel, and ðurh treow us com eft lif and alysednyss, ðaða Crist hāngode on rōde for ure alysednysse. ðære halgan rode tācn is ure bletsung, and to ðære rōde we ūs gebiddað, na swa-ðeah to ðam treowe, ac to ðam Ælmihtigum Drihtne, ðe on ðære halgan rōde for ūs hāngode. Sy him lōf and wuldor his ormætan eadmodnysse on ealra worulda woruld. Amen.

DOMINICA PALMARUM. DE PASSIONE DOMINI.

DRIHTNES ÐROWUNGE we willað gedafenlice eow secgan on Engliscum gereorde, and ða gerynu samod ; na swa-ðeah to langsumlice, gif we hit swa gelōgian magon.

life but Christ? who said, "I am the resurrection and the life: he who believeth in me, though he be dead he shall live; and every one of those who live and believe in me shall not die to eternity." Christ is life, and, nevertheless, he was hanged on a rood. He is true life, and, nevertheless, he was dead in his human nature, not in his divine nature. By Christ's death was death destroyed, for that mortal life killed death, and he was annihilated in the body of Christ.

My brothers, let us behold the crucified Christ, that we may be healed of venomous sins. Verily as the people of Israel looked on the brazen serpent, and were healed of the serpents' bite, so will now be healed of their sins they who with belief behold the death of Christ and his resurrection. They were healed from death to transitory life, and here it is said that we shall have life everlasting; so great is the difference between the apparent likeness and the true thing: the apparent likeness imparted to the torn men transitory life; the true thing, which was betokened by the brazen serpent, that is, the death of Christ, imparts to us life everlasting. Through a tree death came to us, when Adam ate the forbidden apple, and through a tree life came again to us and redemption, when Christ hung on the rood for our redemption. The sign of the holy rood is our blessing, and to the rood we pray, though not to the tree, but to the Almighty Lord, who for us hung on the holy rood. To him be praise and glory, for his boundless humility, to all eternity. Amen.

PALM SUNDAY. ON THE LORD'S PASSION.

WE will relate to you THE LORD'S PASSION suitably in the English tongue, together with the mysteries; not, however, at too great a length, if we may so order it.

Crist foresæde gefyrn, mid feawum wordum, his āgene ðrowunge, ærðan ðe hit gewurde, forðan ealle ðing he eallunge wiste ærðan ðe ðeos woruld wurde gesceapen. Moyses and Elias eac swilce sædon his ðrowunge on ær uppon anre dūne ðe se Hælend astah mid ðrim leorning-cnihtum, and his ansyn ætforan him eal sceān swa swa sunne, and his gewæda scinon on snawes hwitnysse. Ða wolde Petrus sleān sona ðreo geteld, for ðære gesihðe, ac ðær swegde ða stemn ðæs Heofonlican Fæder healice of wolcne, “Ðes is min leofa Sunu, on ðam me wel licað: gehyrað hine.” And þæt wolcn ða toglād. Ða genealæhte se dæg his deorwurðan ðrowunge, and ða Iudeiscan ealdras geornlice smeaddon hū hī Hælend Crist acwellan mihton; ondredon him swa-ðeah þæs folces foresteall. Hwæt ða se deofol into Iudan bestōp, ān ðæra twelfa Drihtnes ðegena, and he sona eode to ðæra Iudeiscra ræde, and openlice befrān, hwæt hi him feos geuðon, gif he ðone Hælend him belæwan mihte. Hi ða þæs fægnodon, and þæt feoh gesetton on ðrittig scillingum, gif he ðone unscæððigan belæwde.

Ða com se Hælend on assan sittende into Hierusalem, ær ðam symbol-dæge, and geheold ða Easter-tīd æfter ðære ealdan æ. On æfnunge hī æton ealle ætsomne, on ðam fiftan dæge ðe ge Ðunres hatað. Ða arās Drihten of ðam gereorde, and awearp his reaf swiðe ricene: wearð þa bewæfed mid anre wæter-scytan, and his gingrena fēt eadmodlice aðwōh, and eft his reaf ardllice genām, and hi sittende ðisum wordum gespræc: “Ic gesette eow nu soðe gebysnunge, þæt eower ælc sceole oðres fēt aðweān, swa swa ic lāreow eow liðebig aðwōh.” Se Hælend hī aðwōh mid þweale wiðutan fram fenlicere fūlnysse mid his fægerum handum, and wiðinnan eac heora andgit aðwōh fram eallum horwum healicra leahtra; and hēt gehwīlcne oðerne aðweān fram fūlum synnum mid foreðingunge, and eac wiðutan eadmōdnysse cyðan mid ge-swæsre ðenunge symle gebroðrum.

He eode eft sittan siððan mid his ðegnum, and on his

Christ had already in few words foretold his own passion, before it took place, for he knew all things perfectly before this world was created. Moses and Elias also previously announced his passion on a mountain which Jesus had ascended with three disciples, and all his countenance shone before them as the sun, and his garments shone with the whiteness of snow. Then would Peter forthwith pitch three tents on account of that vision, but there sounded then the voice of the Holy Father above from a cloud, "This is my beloved Son, in whom I am well pleased: obey him." And the cloud then glided away. Then approached the day of his precious passion, and the Jewish elders earnestly deliberated how they might slay Jesus Christ; but they dreaded a rescue by the people. Whereupon the devil entered into Judas, one of the twelve servants of the Lord, and he forthwith went to the council of the Jews, and openly asked, what money they would give him, if he would betray Jesus to them. At this they rejoiced, and fixed the money at thirty shillings, if he betrayed the innocent.

Then came Jesus sitting on an ass into Jerusalem, before the feast-day, and held the Easter-tide according to the old law. In the evening they all ate altogether, on the fifth day which ye call Thursday. Then the Lord arose from the refection, and cast aside his garment very suddenly: and was then girt with a napkin, and humbly washed the feet of his disciples, and afterwards quickly resumed his garment, and addressed them sitting in these words: "I have now set you a true example, that each of you should wash another's feet, so as I your teacher have meekly washed you." Jesus washed them with an ablution without from muddy foulness with his fair hands, and also washed their understanding within from all the dirt of deadly sins; and commanded each to wash other from foul sins by intercession, and also without ever to manifest humility with kind service to brothers.

He went afterwards to sit again with his disciples, and at

gereorde he geunrōtsode, cwæð þæt heora ān hine belēwan wolde. Hi ða ealle mid angsumum mōde ænlipige cwædon, “Eom ic hit, Drihten?” Þa andwyrde se Hælend him sona ðus, “Se ðe bedypð on disce mid me his hlāf on lēpeldre, he is min lēwa. Wā ðam men þe me belēwð! betere him wære þæt he geboren nære.” Þa befrān Iudas gif he hit wære? Ða cwæð se Hælend, “Ðu hit sēdest.” Drihten sēde mid soðum worde, “Mihte ic hæbbe mine sawle to sylenne, and ic eaðelice mæg hī eft genīman.” He genām ða hlāf and hine liflice gehalgode, todælde his ðegnum, and hi ðicgan het; cwæð þæt hit wære his āgen lichama to husle gehalgod him to alysednysse. Eft swa gelice gelæhte ænne calic, senode mid swiðran, and sealde his gingrum, of to supenne æfter gereorde; sēde þæt hit wære soðlice his blōd ðære Niwan Gecyðnysse, þæt he for mannum ageat, on synna forgyfennysse, ðær ðær se geleafa bið.

Drihten cwæð soðlice be ðam swicelan Iudan, þæt him selre wære þæt he geboren nære. Nis þæt na to understandenne ænigum gesceadwisum swilce he awar wære érðan ðe he geboren wære, ac hit is ānfealdlice gecweden, þæt him betere wære þæt he næfre nære, ðonne he yfele wære. Forwel fela manna onscuniað Iudan belēwinge, and swa-ðeah nellað forwāndian þæt hī ne syllon soðfæstnysse wið sceattum. Se Hælend sylf is eal soðfæstnys, and se ðe soðfæstnysse be-ceapað wið feo, he bið Iudan gefera on fyrenum witum, seðe Crist belēwde for lyðrum sceatte.

Æfter gereorde Crist bletsode husel, forðan ðe hē wolde ða ealdan ær gefyllan, and siððan ða niwan gecyðnysse halwendlice onginnan. Hī æton þæt lamb æfter ðam ealdan gewunan, and he syððan sona senode husel, seðe hine sylfne for urum synnum geoffrode liflice onsægednysse his leofan Fæder. Eft se Hælend sēde soðlice his gingrum, “Ealle ge me æswiciað on ðissere ānre nihte. Hit is soðlice awriten, Ic ofslea ðone hyrde, and ða scēp siððan sona beoð tostencte. Æfter ðan ðe ic arise of deaðe gesund, ic eow eft gemete on

his refection he was sad, saying that one of them would betray him. They then all with anxious mind singly said, "Am I he, Lord?" Jesus then forthwith answered them thus, "He who dippeth with me his bread in the dish is my betrayer. Wo to the man who betrayeth me! better were it for him that he had not been born." Then asked Judas if it were he? Then said Jesus, "Thou hast said it." The Lord said with true words, "I have power to give my soul, and I can easily take it again." He then took bread and vitally hallowed it, distributing it to his disciples, and bade them eat; saying that it was his own body hallowed as housel for their redemption. Afterwards in like manner he took a cup, signed it with his right hand, and gave it to his disciples to sip after the refection; saying that it was truly his blood of the New Testament, which he shed for men for forgiveness of sins, wheresoever there is belief.

The Lord said truly of the treacherous Judas, that better were it for him had he not been born. That is not to be understood by any sensible person as if he were anywhere before he was born, but it is simply said, that it were better for him that he had never been, than that he should evilly be. Very many men shun the treachery of Judas, and yet fear not to betray truth for money. Jesus himself is all truth, and he who sells truth for money will be the companion of Judas in fiery torments, who betrayed Christ for vile pelf.

After the refection Christ blessed the housel, because he would first fulfil the old law, and afterwards salutarily begin the new covenant. They ate the lamb after the old custom, and he immediately afterwards signed the housel, who offered himself for our sins a living sacrifice to his beloved Father. Again, Jesus truly said to his disciples, "Ye shall all be offended with me on this one night. Verily it is written, I will slay the shepherd, and the sheep shall afterwards be forthwith scattered. After that I shall have arisen sound

Galileiscum earde." Þa andwyrde Petrus āna mid gebeote, "Ic ðe næfre ne æswicige, ðeah ðe ealle oðre dōn." Drihten eft andwyrde ānrædlice Petre, "þu me wiðsæcst ðriwa on ðissere nihte, ærðan ðe se hāna hafitigende cawe." Petrus cwæð þæt hē nolde hine næfre wiðsacan, ðeah ðe hē sceolde samod mid him sweltan; and ealle ða oðre ealswa cwædon. Iudas se swicola swiðe hraðe eode to ðam ārleasum ehterum, þe he ær gespræc, and genām him fultum æt ðam phariseum, and hī ða eodon ealle gewæpnode and mid leoht-fatum to ðam Lifigendum Drihtne. Þa cwæð se lēwa to ðam lāðum floce, "Swa hwilcne swa ic cysse, cepað his sona." And he ða mid cosse Crist belæwde. Hwæt ða se Hælend him togeanes stōp, and unforht axode, hwæne hī sohton. Hī ða cwædon þæt hī Crist sohton. Ða sēde he him, "Ic hit soðlice eom." Hī ða mid þam worde wendon underbæc, feallende to eorðan, mid fyrhte fornumene. Eft ða siððan axode se Hælend hwæne hī sohton swa swiðe gewæpnode. Hī eft andwyrdon mid þam ærran worde, cwædon þæt hī ðone Hælend habban woldon. Þa andwyrde he mid þam ylcan worde, "Ic eow sēde ær þæt ic se eom. Gif ge me secað, lætað mine gyngran aweg." Ða abræd Petrus bealdlice his swūrd, and gesloh heora ānum þæt swiðre eare of: ac Crist him styrde mid stiðum wordum, and het hine hydan þæt hearde isen; cwæð þæt hē mihte ða mā ðonne twelf eoroda heofenlicra engla æt his Fæder abidan, gif hit weorðan ne sceolde swa swa witegan cwædon. And se Hælend ðærrihte þæt eare gehælde.

Wise men tealdon ān eorod to six ðusendum, and twelf eorod sind twā and hund-seofontig ðusend. Swa fela ðusend engla mihtou eaðe bewerian Crist wið ðanu unmannum, mid heofenlicum wæpnum, gif he ðrowian nolde sylfwilles for ūs. Ne hē nolde ða-gyt his gingrena deað, ac heold hī to lāreowun eallum leodscipum; and het ða ehteras hī ealle forlætan. He gcswutelode his mihte on ðam mǣnfullum, ðaða hē mid ānum worde hī ealle astrehte, forhte to eorðan feallende un-

from death, I will again meet you in the Galilean country." Then Peter alone answered with a promise, "I will never be offended with thee, though all others should." The Lord again answered Peter impressively, "Thou wilt deny me thrice in this night, ere that the cock, clapping its wings, shall have crowed." Peter said that he would never deny him, though he should die together with him; and all the others said the like. Judas the traitor very speedily went to the impious persecutors, to whom he had before spoken, and took him aid from the pharisees, and they then went all armed and with torches to the Living Lord. Then said the traitor to the hostile party, "Whomsoever I kiss, take him forthwith." And he then betrayed Christ with a kiss. Thereupon Jesus went towards them, and fearless asked them, whom they sought. They said that they sought Christ. Then said he to them, "I truly am he." At these words they went backwards, falling to the earth, seized with fear. Again Jesus asked whom they sought, so strongly armed. They again answered with the former words, saying that they would have Jesus. Then answered he in the same words, "I said to you before that I am he. If ye seek me, let my disciples go away." Peter then boldly drew his sword, and struck off the right ear of one of them: but Christ reproved him with stern words, and bade him hide the hard iron; saying that he could obtain from his Father more than twelve legions of angels, if it were not to be as the prophets had said. And Jesus straightways healed the ear.

Wise men have reckoned a legion at six thousand, and twelve legions are seventy-two thousand. So many angels might easily have defended Christ against those inhuman ones, with heavenly weapons, if he would not voluntarily have suffered for us. He desired not yet the death of his disciples, but preserved them as teachers to all nations; and bade the persecutors let them all go. He manifested his power over the wicked, when with a word he prostrated them

derbæc, and þæs árleasan eare eaðelice gehælde, to geswutelunge his únscæððignysse, and to sæðunge soðre godcundnysse. Næs Petrus gewunod to nānre wæpnunge, ac ðær wæron twā swúrd siðlice gebrohte to ðam wiðerstealle, gif hit swa Crist wolde. Ac he forbead þæt gewinn mid wordum ðearle, þæt nān Godes ðeow ne sceolde on him sylfum truwian, ne mid wæpnum winnan wið woruldlicum cempum, gif hē Cristes fōtswaðum filigan wile.

Se Hælend ða geðafode þæt hī hine namon, and gelæddon on bendum to heora ealdor-biscope, and his geferan ða mid fleame ætburston; ac Petrus him filigde feorran sārīg. Ða heoldon ða Iudei þone Hælend ofer niht, and mid anum wæfelæ his neb bewundon, sleande mid handbredum hūxlice and gelome, and heton hine rædan hwā hine hreopode, and mid menigfealdum hospe hine gegremedon, and mid leasum gewitum forleogan woldon. Ða axode hine se ealdor-biscop, and mid āðe gehalsode, þæt he openlice sæde, gif he Godes Sunu soðlice wære. Se Hælend him cwæð to, “ Ic eom swa ðu sædest; and ic sittende beo æt mines Fæder swiðran, and on wolcnum ic cume on ðissere worulde geendunge.” Ða cwæð se ealdor-biscop mid orgel-worde, “ Hwæt ðincð eow nu be ðissere segene?” Hī ealle andwyrdon, mid ānre stemne, þæt hē scyldig wære witodlice to deaðe: and hi hine bespætton, hūxlice sprecende.

Drihten soðlice us sealde hælu þurh ðam ear-plættum, and ece alysednysse; and ða spætlu aðwogon ure sweartan gyltas. Petrus stōd ofcalen on ðam cauertune, æt micclum fyre mid manegum oðrum. Ða cwæð him an wyln to, þæt he wære mid Criste, ac he sona wiðsōc þæt hit swa nære. Ða eft ymbe hwile cwæð sum oðer wyln, þæt he mid ðam Hælende on hyrede wære, and he eft wiðcwæð þæt he hine ne cuðe. Ða genealæhton mā hine meldigende, ac Petrus wiðsōc gyt ðriddan siðe, and se hāna sona hlūd-swege sang. Ða becyrde se Hælend and beseah to Petre, and he sona gemunde his micclan gebeotes, and mid biterum wōpe his wiðersæc behreowsode.

all, fearful falling backwards on the earth, and easily healed the ear of the impious one, in manifestation of his innocence, and in proof of his true divinity. Peter was not accustomed to any arming, but two swords had been temporarily brought for resistance, if Christ had so willed it. But he strongly forbade the contest by his words, that no servant of God should trust to himself, nor with weapons strive against worldly soldiers, if he will follow the footsteps of Christ.

Jesus then allowed them to take him, and lead him in bonds to their chief bishop, and his companions then escaped by flight; but Peter followed him afar sorrowing. The Jews then held Jesus over night, and wrapt his face with a covering, contumeliously and frequently striking him with the palms of their hands, and bade him guess who had touched him, and with manifold insult vexed him, and would lie with false witnesses. Then asked the chief bishop, and with an oath besought him openly to say, if he truly were the Son of God. Jesus said to him, "I am as thou hast said; and I shall be sitting at my Father's right hand, and I shall come in clouds at the ending of this world." Then said the chief bishop with arrogant words, "What think ye now of this speech?" They all answered with one voice, that he was certainly guilty of death: and they spat on him, contumeliously speaking.

But the Lord gave us salvation through the ear-buffets, and eternal redemption; and the spittle washed away our swart sins. Peter stood chilly in the hall, at a great fire with many others. Then said a maid-servant to him, that he was with Christ, but he immediately denied that it was so. Again after a while another maid-servant said, that he was in the party with Jesus, and he again denied that he knew him. Then more drew near identifying him, but Peter denied yet a third time, and the cock forthwith sang with a loud sound. Then Jesus turned and looked on Peter, and he instantly remembered his great promise, and with bitter wail repented his denial.

Hwī wolde æfre geðafian se Ælmihtiga Wealdend þæt his gecorena ðegen, þe hē eallum gesette geleaffullum leodum lāreow and hyrde, þæt he hine for yrcðe swa oft wiðsōce ? Ac se mildheorta Crist wolde him æteowian, on his āgenum gylte, hū he oðrum sceolde mannum gemiltsian on mislicum gyltum, nu he eallunge hæfð heofonan rices cæge ; þæt he nære to stīð unstrangum mannum, ac gemiltsode oðrum, swa swa se Ælmihtiga him. Eft ða on dāgereðe Drihtnes ehteras comon ealle tosomne to heora sunder-spræce, and hine þa læddon to ðære leode ealdre, mid micelre wrohte hine wre-gende. Ac se Hælend nolde hine betellan mid nānre soð-segene, ðeah ðe hē unscyldig wære. Iudas ða geseah ðone reðan dōm, and gebrohte þæt feoh, þe hē mid fācne genām, to ðam ealdor-biscopum, gebolgen swiðe, and hine sylfue aheng sona mid grine, and rihtlice gewrað ða forwyrhtan ðrotan, seoðe lytle ær belæwde Drihten. Ða noldon ða Iudei þæt feoh geleggan on heora fætelsum, swilce hī fācne næron, ac gebohton ænne æcer ælðeodigum to byrgelsum, þæt ðæs witegan word wurdon gefyllede, þe ær be ðam feo ealswa witegode. Yfele behreowsode se ārleasa læwa his mánfullan dæda mid his āgenum deaðe. On Criste hē syngode, and swiðor on him sylfum, forðan þe āgenslaga on ecnysse ðrowað. Se gebohta æcer belimpð to us, we ðe on ðyssere worulde ælðeodige wuniað ; we ūs gerestað on ðam liflicum wurðe, and Iudas ne moste ðæs landes brucan, ac tobærst on emtwā, and his innoð tofleow, nateshwōn gelōgod on nānre byrgene.

Se Hælend ða stōd on ðam dōmerne gelædd. Þa axode Pilatus hine orgollice, gif hē Iudeiscre ðeode cyning on eornost wære. Ða andwyrde se Hælend, “ Du hit sēdest.” Þa gemunde se ealdormann þæt Herodes wæs on ðære scīre ða, and asende Crist him to. Herodes soðlice wæs swiðe geblissod mid ðære gesihðe, for his swiðlicum tǣcnum, and wolde geseōn sum wundor fram him ; ac Crist him nolde nān ðing to gecweðan, ne on ðam timan nāne tǣcna wyrcan.

Why would the Almighty Ruler ever allow that his chosen servant, whom he had set as a teacher and guardian over all believing people, should through fear so often deny him? But the merciful Christ would show him, in his own sin, how he should be merciful to other men for divers sins, now that he fully possesses the key of heaven's kingdom; that he should not be too rigorous towards weak men, but should be merciful to others, as the Almighty was to him. Again, at dawn the Lord's persecutors all came together to their separate council, and then led him to the chief of the people, accusing him with a great accusation. But Jesus would not exculpate himself with any defence, though he was innocent. Judas then saw the cruel doom, and brought the money, which he had taken with guile, to the chief bishops, very wroth, and forthwith hanged himself in a noose, and justly bound the accursed throat, which a little before had betrayed the Lord. But the Jews would not lay the money in their bags, as if they had not been guileful, but bought a field for the burials of foreigners, that the words of the prophet might be fulfilled, who had before so prophesied. Sadly did the impious traitor repent of his wicked deeds with his own death. Against Christ he sinned, but more against himself, because a suicide suffers eternally. The bought field has reference to us, who dwell in this world as strangers; we rest in the vital field, and Judas might not partake of the land, but burst asunder in two, and his entrails flowed out, not deposited in any grave.

Jesus was standing, having been led into the judgement-hall. Pilate then asked him haughtily, if he really were king of the Jewish people. Jesus then answered, "Thou hast said it." Then the governor recollected that Herod was in the province, and sent Christ to him. Verily Herod was greatly rejoiced at the sight, on account of his potent miracles, and would see some wonder from him; but Christ would say nothing to him, nor at that time work any miracles.

Ða forseah Herodes hine swiðe mid his hirede, and be his
 hwītum reafum hūxlice spræc, and asende hine sona to ðam
 foresædan Pilate, and hī wurdon ða gefrynd, for ðære dæde,
 swa swa hī næron næfre ær on life. Ða clypode Pilatus eft
 to ðam folce, cwæð be ðam Hælende, þæt he unscyldig wære,
 forðan ðe Herodes ne hē eac ne mihte nænne gylt on him to
 deaðe afindan : cwæð þæt hē wolde hine beswingan, and to
 līfe alætan, gif him swa gelicode. Ða heoldon ða Iudei on
 healicum gewunan, þæt hī ælce geare ænne scyldigne abædon
 æt ðam ealdormenn to heora Easter-tīde, and hæfdon ða on
 bendum ænne bealdne ðeof, Barraban gecigedne, for man-
 alihthe to slege. Ða befrān Pilatus þæs folces menigu, hwæ-
 ðerne hī gecuron, Hælend oððe Barraban ? þæt folc him to
 cwæð, þæt hī gecuron Barraban. Ða axode Pilatus eft æt
 ðam folce, hwæt he be Drihtne gedōn sceolde ? Ða cwædon
 hī ealle mid ānre stemne, “ Sy hē ahangen on healicere rōde.”
 Ða geseah Pilatus ðæra Iudeiscra gehlyd, and aðwoh his
 handa on heora gesihðe, cwæð þæt he ūnscyldig his sleges
 wære. Ða cwædon ða Iudei him to andsware, “ Beo his
 blōdes gyte ofer urum bearnum, and eal seo wracu on us
 wunigende.” Ða het Pilatus ðone Hælend beswingan, and
 betæhte hine ða to heora benum, swa þæt he wælhreawlice
 wurde ahāngen. Hwæt ða his cempa hine gelæhton on ðam
 dōmerne mid dyrstigum anginne, and hine unscryddon his
 āgenum gyrelum, and mid wolcn-readum wæfelse hine be-
 wæfdon, and mid þyrnenum helme his heafod befengon, and
 for cyne-gyrde him hreod forgeafon, bīgende heora cneowu,
 and cweðende mid hospe, “ Sy ðu hāl, leof, Iudeiscre leode
 cyning.” Hī ða hrædlice eft hine unscryddon þam readan
 wæfelse, and his reaf him on dydon, and woldon þærrihte
 hine to rōde gelædan. þæt Iudeisce cyn is yfele bebunden,
 mid þam ðe hī cwædon be Cristes blōde, þæt seo wracu
 wære on him wunigende, and on heora bearnum ; nu bið
 hit eac swa : ær hī sind gebundene ær hī beon geborene.
 Hī gecuron manslagan, na Metoda Drihten, forðan hī habbað

Herod then with his household greatly despised him, and spake scornfully of his white garments, and forthwith sent him to the aforesaid Pilate, and they then became friends, for that deed, as they never had been before in life. Pilate then called again to the people, saying of Jesus, that he was innocent, for that neither Herod nor he also could find any guilt in him deserving of death : he said that he would scourge him, and leave him alive, if it so pleased them. The Jews then held it as a solemn custom, that they every year obtained a criminal from the governor at their Easter-tide, and they had at that time a bold thief in bonds, named Barabbas, condemned to death for murder. Pilate then asked the multitude of people, which they would choose, Jesus or Barabbas ? The people said to him, that they would choose Barabbas. Pilate again asked the people, what he should do with Jesus ? They all said with one voice, " Let him be hanged on a high rood." Pilate then saw the uproar of the Jews, and washed his hands in their sight, saying that he was guiltless of his death. The Jews said to him in answer, " Be the shedding of his blood upon our children, and all the vengeance resting on us." Pilate then commanded Jesus to be scourged, and delivered him to their prayers, so that he should cruelly be hanged. Thereupon his soldiers seized him in the judgement-hall, with daring violence, and stript him of his own garments, and clothed him in a scarlet robe, and encircled his head with a thorny crown, and for a sceptre gave him a reed, bowing their knees, and saying with mockery, " Hail to thee, sir, king of the Jewish people." They then quickly stript him of the red robe, and put his raiment on him, and would straightways lead him to the rood. The Jewish race is grievously bound by what they said relative to the blood of Christ, that the vengeance should be resting on them and on their children ; it is even now so : they are bound before they are born. They chose a murderer, not the Creator

nu þone hetolan deofol him to hlaforde, na ðone Lifigendan Crist.

Þæra cempena hosp hæfde getācnunge on gastlicum ðingum þæt hī him to gamene gedydon. Se wolcn-reada wæfels wīslīce getācnode ures Drihtnes deað mid ðære deage hiwe. Soðlice ðurh ðornas synna beoð getācnode, swa swa Ælmihtig God to Adāme cwæð, “Dornas and bremelas þe sceolon wecan, forðan ðe ðu wære þinum wife gehyrsum swiðor þonne me, Mihtigum Drihtne.” Nu wurdon ure synna eft adylegode ðurh ðone ðyrnenan helm on ðone Hælend beslagen. Hī cwædon mid hospē þæt hē cyning wære, se ðe soðlice is þeoda Waldend. Hī hine unscryddon, and eft gescryddon, forðan ðe he wolde his lichaman forlætan, and siððan undeadlicne eft aræran. Hwæt ða cempa hine gelæddon to ðære cwealm-stowe, þær man cwealde sceaðan, and him budon drincan gebitrode wīn-drenc, ac he hit asceaf sona fram his muðe; nolde his onbyrian for ðære biternysse. Þes gebiteroda drenč hæfde getācnunge his deaðes biternysse, ðe he ða onbyrigde; ac he hine hrædlice mid his æriste awearp. Ðær wæron gelædde mid ðam Lifigendan Drihtne twegen scyldige sceaðan, for heora synnum to hōnne. Þa hengon ða cempa Crist on æle middan, and þa twegen sceaðan him on twa healfa; and Pilatus awrāt þæs wites intingan on anre tabelan mid þrim gereordum, Ebreiscum, and Greciscum, and Ledenum samod: “Þes is se Hælend, Iudeiscra Cyning;” and asette ðis gewrit sona to ðære rōde, bufon Cristes heafde, healice to tātne. And ðær hāngode se Hælend on rōde, Iudeiscra Cyning, wælhreawlice gefæstnod.

Þa dældon ða cwelleras Cristes reaf on feower, heora ælcum his dæl, swa him dēmdē seo tāt; and heoldon his tunecan ūntoslitene, forðan ðe heo wæs eal buton seame, and seo getācnode ða soðan ānnysse ðære halgan gelaðunge, se ðe æfre bið wið gedwollmannum þurh Drihtne gescyld. Drihten wæs gefæstnod mid feower nægelum, to west-dæle awend;

Lord, therefore have they now the hateful devil for lord, not the Living Christ.

The mockery of the soldiers was a token that in ghostly concerns they held him in scorn. The scarlet robe wisely betokened our Lord's death by its dyed colour. Verily by thorns sins are betokened, as the Almighty God said to Adam, "Thorns and brambles shall wax for thee, because thou hast been obedient to thy wife rather than to me, the Mighty Lord." Now are our sins again obliterated by the thorny crown placed on Jesus. They said with mockery that he was a king, who is truly the Ruler of nations. They stript him, and again clothed him, because he would forsake his body, and afterwards immortal rise again. The soldiers then led him to the place of execution, where thieves were executed, and bade him drink an imbittered wine-drink, but he instantly thrust it from his mouth; he would not taste it for its bitterness. This imbittered drink betokened the bitterness of his death which he then tasted; but he quickly cast it away by his resurrection. There were led with the Living Lord two guilty thieves, to be hanged for their sins. The soldiers then hanged Christ in the middle, and the two thieves on each side of him; and Pilate wrote the occasion of the punishment on a tablet in three tongues, Hebrew, and Greek, and Latin together: "This is Jesus, the King of the Jews;" and immediately set this writing on the rood, above the head of Christ, on high for a token. And there hung Jesus on the rood, the King of the Jews, cruelly fastened.

Then the executioners parted Christ's garments into four, to each of them his part, as the lot had adjudged to them; and they held his tunic untorn, because it was all without seam, and it betokened the true unity of the holy church, which will be ever shielded by the Lord against heretics. The Lord was fastened with four nails, turned to the west

and his wynstra heold ðone scynendan suð-dæl, and his awiðra norð-dæl, east-dæl his hnol; and he ealle alyse middaneardes hwemmas swa hāngiende. Ða reðan Iudei beheoldon feorran, and mid hospe clypodon to Hælendum Criste, “Gif ðu Godes Sunu sy, gā of ðære rōde, and we siððan swa on ðe gelyfað.” Se mildheorta Drihten cwæð to his Fæder, “Min Heofenlica Fæder, ic ðe nu bidde, forgif ðas dæde þisum gedwolmannum, forðan ðe hī nyton hwæt hī nu dōð.”

An ðæra sceaðena eac swilce clypode, “Gif ðu Hælend Crist sy, gehæl ðe and us.” Þa andwyrde se oðer, hine ðreagende, “Hwæt ðu lā, earming, ne ondrætst ðu ðe God? Wit synd gewitnode for wælhreawum dædum, and þes halga Hælend hāngað hēr unscyldig.” Eft ða se ylca clypode to Criste, “Gemūn ðu min, Drihten, þonne ðu mihtig becymst to ðinum āgenum rice, roderes Wealdend!” Se Hælend him cwæð to mid soðum behāte, “Nu to-dæg ðu bist on neorxena wange mid me.” Þes sceaða gesælig siðode to heofenum, and se oðer gewende wælhreaw to helle. On ðisum twam sceaðum wæron getācnode seo Iudeisce ðeod and þæt hæðene folc. Þæt Iudeisce folc nolde on Crist gelyfan, ðone ðe hī mid hospe on hengene fæstnodon; and þæt hæðene folc on hine gelyfde, þreagende ða oðre þearle mid geleafan.

Se halige Maria, þæs Hælendes moder, stōd wið ða rōde ðearle dreorig, and Iohannes samod, hire swuster bearn. Ða clypode Drihten to his dreorian meder, “Efne her hāngað nu ðin sunu, fæmne:” swilce he cwæde, ‘þis is ðin gecynd ðus ðrowigendlic, ðe ic of ðe genām.’ He cwæð to Iohanne, “Her stænt ðin modor.” Þa hæfde Iohannes hire siððan gymene mid geswæsum ðenungum, ā on ðisum life. Eft ða cwæð se Hælend, þæt him hearde ðyrste. Ða arn to ðam ecede sum arleas cempa, and bedypte ane spincgan, and bær to his muðe. Hwæt ða, ymbe midne dæg wearð middaneard aðeostrod, and seo sunne behydde hire hātan leoman oð ða nigoðan tide, ðe we nōn hatað. Ða clypode Drihten, and

part; and his left held the shining south part, and his right the north part, the east part the crown of his head; and he redeemed all the regions of the world, thus hanging. The bloodthirsty Jews beheld from afar, and with mockery cried to the Saviour Christ, "If thou art the Son of God, go from the rood, and we will then believe in thee." The merciful Lord said to his Father, "My Heavenly Father, I pray thee now, forgive these misled men for this deed, for they know not what they now do."

One of the thieves also cried in like manner, "If thou art the Saviour Christ, save thyself and us." Then answered the other, reproving him, "O thou miserable, dreadst thou not God? We are punished for cruel deeds, and this holy Jesus hangeth here guiltless." Afterwards the same cried to Christ, "Remember me, Lord, when mighty thou comest to thine own kingdom, Ruler of the skies!" Jesus said to him with true promise, "Now to-day thou shalt be with me in paradise." This thief passed happy to heaven, and the other went bloodthirsty to hell. By these two thieves were betokened the Jewish nation and the heathen people. The Jewish people would not believe in Christ, whom with mockery they fastened on a gibbet; and the heathen people believed in him, strongly reproving the others by their belief.

The holy Mary, the mother of Jesus, stood over against the rood very sad, and John, her sister's child, with her. The Lord then cried to his disconsolate mother, "Woman, behold here hangeth now thy son:" as if he had said, 'This is thy nature thus suffering, which I took from thee.' He said to John, "Here standeth thy mother." John then had care of her afterwards, with kind offices, ever in this life. Afterwards Jesus said, that he greatly thirsted. Then an impious soldier ran to the vinegar, and dipt a sponge in it, and bare it to his mouth. After that, about mid-day the earth was darkened, and the sun hid his hot beams until the ninth hour, which we call noon. Then cried the Lord, and

cwæð to his Fæder, "Ic betæce, Fæder, þe nu minne gast." And hē ahyldum heafde hine sona ageaf. Efne ða tobærst þæs temples wāh-ryft, fram ðære fyrste ufan oð ða flor neoðan, and eal eorðe bifode, and toburston stānas, byrgenu openodon mid deadum bānum, and halgena lichaman leohtlice arison, comon to ðære byrig, cuðlice æteowode manegum mannum, swa swa Matheus awrát. Se hundredes ealdor soðlice clypode, æfter ðisum tǣcnum, "þes is soð Godes Bearn." And seo oðer menigu ðe ðær mid stodon beoton heora breost, bugende to Gode.

Þæt Iudeisce folc wæs on ealdum dagum Gode gecōren, swa swa gōd wīn; ac hī wurdon awende to ðam wyratum ecede, and forði gebudon eced ðam Drihtne, unwynsumne wætan, swa swa hi sylfe wæron.

Seo swearcigende sunne, and ða gesceafta samod, ealne middaneard endemes aðeostrodon mid sweartre nihte, for heora Scyppendes ðrowunge. Ne ðorfte se Hælend for ðam nægelum gewītan ða-gyt swa hrædlice, ac he ageaf his gast ðurh godcundre mihte, swa swa Godes Sunu. Ða bifode seo eorðe, and toburston stānas, þæt eal middaneard eft wurde astyred þurh Cristes ðrowunge to soðum geleafan, and ða heardheortan hæðenra ðeoda to heora Scyppende siððan gebígde. Þæs temples wāh-ryft eac wearð toborsten, ðe ða digelnysse eallunge bedyrnde þære ealdan æ, on ðam ærran timan, oðþæt Drihten sylf ða digelnysse cydde eallum geleaf-fullum æfter his ðrowunge. Eac swilce geopenodon ealdra manna byrgenu, and hī ansunde arison mid heora Scyppende on ecum æriste, and orsorge deaðes; and heofenan rice mid Hælende astigon, swa swa wise lāreowas geleaflice secgað.

Se Hælend for his ehterum eadmōdlice gebæd his Ælmihtigan Fæder on ðære menniscnysse, seðe æfre mid him ealle ðing getiðað on þære godcundnysse godes willan mannum; and his bēn ða gebígde, ðe ydel beon ne mihte, ðone hundrede; ealdor and eahta ðusend manna, ðe æfter his ðrowunge ealle gecyrdon, ðurh Petres bodunge, mid soðre dædbote,

said to his Father, "Father, I now to thee commit my spirit." And with head inclined he forthwith gave it up. Lo then the temple's veil burst asunder, from the summit above down to the floor beneath, and all the earth trembled, and stones burst in pieces, graves opened with dead bones, and the bodies of saints freely arose, came to the city, and publicly appeared to many men, as Matthew has written. The centurion truly cried, after these tokens, "This is a true Son of God." And the other multitude who stood there beat their breasts, inclining to God.

The Jewish folk was in old days chosen by God, as good wine; but they were changed to the worst vinegar, and therefore ordered vinegar for the Lord, a liquor unpleasant, as they themselves were.

The darkening sun, and the heavenly bodies together, at last obscured all the world with swart night, for their Creator's passion. Jesus needed not yet so quickly to withdraw from the nails, but he gave up his ghost through divine power, as the Son of God. Then the earth trembled, and stones burst in pieces, so that all the earth was through Christ's passion excited to true belief, and the hardhearted nations of heathens afterwards turned to their Creator. The veil of the temple was also rent, which wholly concealed the mystery of the old law, in the former time, until the Lord himself manifested that mystery to all the faithful after his passion. In like manner also were opened the graves of ancient men, and they arose uncorrupted with their Creator in an eternal resurrection, and free from fear of death; and ascended to the kingdom of heaven with Jesus, as wise teachers credibly say.

JESUS in his humanity humbly prayed for his persecutors to his Almighty Father, who ever with him grants in his divine nature all things with good will to men; and his prayer, which might not be vain, inclined the centurion and eight thousand men, who after his passion were all converted, through the preaching of Peter, with true repentance, though

þeah ðe ða heafod-men hearde wiðcwædon, and mid for-sewennysse symle ðwyrodon.

Ða wælhreowan Iudei noldon geðafian, for ðam symbel-dæge, þæt hi swa hangodon cuce on ðam rôdum, ac woldon hī acwellan, and bædon Pilate, þæt man heora sceancan to-bræce ær þære Easter-tide, and of ðam rôdum awurpe. Ða comon ða cempa mid cwylmbærum tolum, and sona ðæra sceaðena sceancan tobræcon, ðe ða-gyt cwylmigende cuce hangodon. Hi gemetton ða Crist middanearde deadne, and his halgan sceancan scænan ne dorston; ac an ðæra cempa mid cwealmbærum spere his sidan geopenode, and of ðære ut-fleow blōd and wæter samod mid soðre gerynu. Þæt ut-flowende blōd wæs ure alysednys on synna forgifenyse, mid soðum geleafan. Þæt wæter witodlice wæs ure fulluht, on ðam beoð aðwogene ðeoda menigu fram fyrnlicere synne ðæs frumsceapenan mannes.

Of geswefedum Adame wæs Eua gesceapen, and Drihten on rôde mid deaðe wæs geswefod, þæt seo halige gelaðung eac gesceapen wurde ðurh ða gerynu ðære readan wunde, seoðe halwende wæs soðfæstum gehwilcum þe on Godes gelaðunge mid geleafan drohtniað. God Ælmihtig gesceop man on ðam sixtan dæge, ðaða he gesceafta Scyppende gedihte, and on ðam seofodan dæge hine sylfne gereste, geendodum weorcum, swa swa he sylf wolde. Eft soðlice se Scyppend, on ðam sixtan dæge, on rôde hangiende, his hand-geweorc alyse, Adames ofspring, mid his āgenum deaðe, and on byrgene siððan anbidiende læg on ðam seofodan dæge, ðe ge Sæternes hatað. Ða sum rice ðegen ðearle wæs gelyfed dearnunge on Drihten, for ðam dyrstigum folce, his nama wæs Ioseph; and he genealæhte ða hrædlice on æfen to ðam ealdormen, bæd þæt he moste Drihtnes líc bebyrian. Ða wundrode Pilatus þæt he swa hraðe gewāt, and geðafode ðam ðegene þæt he hine behwurfe. Ða com eac Nichodemus mid gemengedre sealfe of myrran and alwan manegra punda gewyht; and hī bewundon his líc mid linenre scytan, gedēced

the chief men obstinately refused, and with contempt always acted perversely.

The bloodthirsty Jews would not consent, on account of the feast-day, that they should hang so alive on the roods, but would kill them, and prayed to Pilate that their legs might be broken before the Easter-tide, and that they might be cast from the roods. The soldiers then came with the deadly tools, and forthwith brake the legs of the thieves, who yet hung alive in torment. They found Christ dead to the world, and durst not break his holy legs; but one of the soldiers opened his side with a deadly spear, and from it flowed out blood and water together, with a true mystery. The out-flowing blood was our redemption in forgiveness of sins, with true belief. The water verily was our baptism, in which are washed the multitude of the gentiles from the original sin of the first-created man.

Of Adam made to sleep was Eve created, and the Lord on the rood was put to sleep by death, that the holy church also might be created through the mystery of the red wound, which was salutary to every just one who lives with belief in the church of God. God Almighty created man on the sixth day, when he, the Creator, had disposed the creatures, and on the seventh day rested, his work being ended, as he himself would. Verily afterwards the Creator, on the sixth day, on the rood hanging, his handiwork redeemed, Adam's offspring, with his own death, and in the grave then awaiting lay on the seventh day, which ye call Saturn's. Then was a rich thane fervently believing in the Lord, secretly, on account of the daring folk, his name was Joseph; and he quickly at eve approached the governor, praying that he might bury the Lord's body. Then Pilate wondered that he so quickly had departed, and allowed the thane to attend to him. Then also came Nicodemus with a mixed ointment of myrrh and aloes of many pounds weight; and they wound his body in a linen

mid wyrtum, swa swa heora gewuna wæs. Ða stōd on ðære stowe sum stānen ðruh, on ðære næfre ne læg nān eorðlic mann. Ða ledon ða þegenas ðone Hælend ðæron, and mid hlīde belucon ure ealra Alysēd. Rihtlice wæs seo byrgen swa nīwe gefunden, and nænne oðerne næfre ne underfeng, swa swa Maria wæs, moder Cristes, mæden and modor, and oðerne ne gebær. Hwæt ða Iudei eodon to Pilate, bædon þæt he bude ða byrgene besettan mid wacelum weardum, þæt hē ne wurde forstolen, and ðam folce gesæd, þæt hē sylf aryse. Ða geðāfode Pilatus þæt hi hine besæton mid ymtrym-mince, and ða ðruh ge-innsegelodon; ac Crist arās swa-ðeah of ðam deaðe gesund, on ðam ðriddan dæge æfter his ðrowunge, oferswiðdum deaðe. Sy him ā wuldor mid his Heofonlican Fæder and ðam Halgan Gaste, on ānre Godcundnysse on ecere worulde. Amen.

Ne mot nān man secgan spell on þam ðrim swig-dagum.

SERMO DE SACRIFICIO IN DIE PASCAE.

MEN þa leofostan, gelōme eow is gesæd ymbe ures Hælendes æriste, hū hē on ðisum andwerdan dæge, æfter his ðrowunge mihtiglice of deaðe arās. Nu wille we eow geopenian, þurh Godes gife, be ðam HALGAN HUSLE ðe ge nū to gān sceolon, and gewissian eower andgit ymbe þære gerynu, ægðer ge æfter ðære Ealdan Gecyðnysse ge æfter ðære Niwan; þy-læs ðe ænig twyning eow derian mage be ðam liflicum gereorde.

Se Ælmihtiga God becað Moysen ðam heretogan on Egypta-lande, þæt hē sceolde bebeodan Israhela folce þæt hī namon æt ælcum heorðe ānes geares lāmb, on ðære nihte ðe hī ferdon of ðam lande to ðam behātenan earde, and sceoldon þæt lāmb Gode geoffrian, and siððan sniðan, and wyrcan

sheet, with spices covered, as their wont was. There stood in that place a tomb of stone, in which no earthly man had ever lain. Then the thanes laid Jesus therein, and with a lid closed up the Redeemer of us all. Rightly was a grave found so new and which had no other ever received, so as Mary was, mother of Christ, maiden and mother, and no other bare. Hereupon the Jews went to Pilate, praying that he would command the sepulchre to be beset with watchful guards, that he might not be stolen, and the people be told that he had himself arisen. Then Pilate permitted them to watch him with a guard, and to seal the sepulchre; but Christ, nevertheless, arose sound on the third day after his passion, having overcome death. Be to him ever glory with his Heavenly Father and the Holy Ghost, in one Godhead to eternity. Amen.

No sermon may be said on the three still days.

A SERMON ON THE SACRIFICE ON EASTER-DAY.

MEN most beloved, it has frequently been related to you concerning our Saviour's resurrection, how he on this present day, after his passion mightily arose from death. We will now disclose to you, through the grace of God, concerning the HOLY HOUSEL to which ye are now to go, and direct your understanding with regard to that mystery, both according to the Old Testament and according to the New; lest any doubt may injure you concerning the vital refection.

The Almighty God commanded Moses the leader in the land of Egypt, that he should command the people of Israel to take for every hearth a yearling lamb, on the night in which they departed from that land to the promised country, and to offer that lamb to God, and afterwards to slaughter

rode-tācn on heora gedyrum and oferslegum mid ðæs lāmbes blōde, etan siððan ðæs lāmbes flāsc gebræd, and ðeorfe hlafas mid feldlicere lactucan.

God cwæð to Moysen, “Ne ete ge of ðam lāmbe nān ðing hreaw, ne on wætere gesōden, ac gebræd to fyre. Etað þæt heafod, and ða fēt, and þæt innnewearde, ne his nān ðing ne belife oð merigen : gif ðær hwæt to lafe sy, forbærnað þæt. Dicgað hit on ðas wison. Begyrdað eowere lendenu, and beoð gesceode, habbað eow stæf on handa, and etað ardlice : þeos tīd is Godes færeld.” And wearð ða on þære nihte ofslegen on ælcum huse geond eal Pharaones rice þæt frumcennede cild ; and wæs þæt Godes folc Israhel ahredd fram ðam færlīcan deaðe þurh ðæs lāmbes offrunge, and his blodes mearcunge. Þa cwæð God to Moysen, “Healdað þisne dæg on eowerum gemynde, and freolsiað hine mærlīce on eowerum cynrenum mid ecum biggencge, and etað þeorfne hlāf symle seofon dagas æt ðissere freolstide.” Æfter ðissere dæde lædde God þæt Israhela folc ofer ða Readan sæ mid drium fotum, and adrencte ðæron Pharao and ealne his here samod, ðe heora ehton, and afedde siððan þæt Israhela folc fcowertig geara mid heofenlicum¹ bigleofan, and him forgeaf wæter of heardum stān-clude, oðþæt hī comon to ðam behātenan eðele. Sume ðas race we habbað getrahtnod on oðre stowe, sume we willað nu geopenian, þæt þe belimpð to ðam halgan husle.

Cristene men ne moton healdan nu ða ealdan æ lichamlice, ac him gedafenað þæt hī cunnon hwæt heo gastlice getācnige. Þæt unscæððige lāmb, þe se ealda Israhel ða ofsnāð, hæfde getācnunge, æfter gastlicum andgite, Cristes ðrowunge, seðe unscæððig for ure alysednysse his halige blōd ageat ; be ðam singað Godes ðeowas æt ælcere mæssan, “Agnus Dei, qui tollis peccata mundi, miserere nobis :” þæt is on urum ge-reorde, “þu Godes Lāmb, ðe ætbretst middaneardes synna, gemiltsa us.” Þæt Israhela folc wearð ahredd fram þam færlīcan deaðe, and fram Pharaones ðeowte þurh þæs lāmbes

it, and to make the sign of the cross on their door-posts and lintels with the lamb's blood, to eat afterwards the lamb's flesh roasted, and unleavened loaves with field lettuce.

God said to Moses, "Eat ye not of the lamb anything raw, nor sodden in water, but roasted at the fire. Eat the head and the feet, and the inward parts, nor let anything remain of it till morning: if there be aught left, burn it. Eat it in this wise. Begird your loins, and be shod, have your staff in hand, and eat in haste: this tide is God's passover." And on that night there was slain in every house throughout the realm of Pharaoh the first-born child; and Israel, the people of God, was delivered from that sudden death through the offering of the lamb, and the marking with its blood. Then said God to Moses, "Hold this day in your memory, and celebrate it solemnly in your generations with eternal observance, and eat unleavened bread constantly for seven days at this feast-tide." After this deed God led the people of Israel over the Red sea with dry feet, and drowned therein Pharaoh and all his host together, who had persecuted them, and afterwards fed the people of Israel for forty years with heavenly food, and gave them water from the hard stony rock, until they came to the promised country. Some of this narrative we have expounded in another place, some we will now explain, namely that which relates to the holy housel.

Christian men may not now hold the old law bodily, but it is fitting that they know what it betokens spiritually. The innocent lamb, which the old Israel then slaughtered, was a token, according to the ghostly sense, of Christ's passion, who innocent shed his holy blood for our redemption; in reference to which God's ministers sing at every mass, "*Agnus Dei, qui tollis peccata mundi, miserere nobis:*" that is in our tongue, "Thou Lamb of God, who takest away the sins of the world, have mercy upon us." The Israelitish people were delivered from sudden death, and from Pharaoh's

offrunge, ðe hæfde getācnunge Cristes ðrowunge, ðurh ða we sind alysed fram ðam ecum deaðe and þæs reðan deofles anwealde, gif we rihtlice gelyfað on ðone soðan Alysand ealles middaneardes, Hælend Crist. Þæt lāmb wæs geoffrod on æfnunge, and ure Hælend ðrowade on þære sixtan ylde þys-sere worulde; seo yld is geteald to æfnunge þises ateorigendlican middaneardes. Hī mearcodon mid ðæs lāmbes blōde, on heora gedyrum and oferslegum, TAU, þæt is, rode-tācen, and wurdon swa gescylde fram ðam engle ðe acwealde þæra Egyptiscra frumcennedan cild. And we sceolon mearcian ure forewearde heafod and urne lichaman mid Cristes rode-tācne, þæt we beon ahredde fram forwyrde, þonne we beoð gemearcode ægðer ge on foran heafde ge on heortan mid blōde þære drihtenlican ðrowunge.

Ðæt Israhela folc ætt þæs lāmbes flæsc on heora Easter-tide, þaþa hī ahredde wurdon, and we ðicgað nū gastlice Cristes lichaman, and his blōd drincað, þonne we mid soðum geleafan þæt halige husel ðicgað. Þone timan hī heoldon him to Easter-tide, seofon dagas mid micclum wurðmynte, ðe hī ahredde wurdon wið Pharao, and of ðam earde ferdon; swa we eac cristene men healdað Cristes ærist ús to Easter-tide þas seofon dagas, forðan ðe we sind, þurh his ðrowunge and æriste, alysde, and we beoð geclænsode þurh ðæs halgan husel-ganges, swa swa Crist sylf cwæð on his godspelle, “Soð soð ic eow secge, næbbe ge lif on eow, buton ge eton min flæsc and drincon min blōd. Se ðe et min flæsc and min blōd drincð, hē wunað on me, and ic on him, and he hæfð þæt ece lif, and ic hine arære on ðam endenextan dæge. Ic eom se liflica hlāf ðe of heofonum astah. Na swa swa eowere forðfæderas æton þone heofenlican mete on westene, and siððan swulton; se ðe et ðisne hlāf, he leofað on ecnysse.” Hē halgode hlāf ær his ðrowunge, and todælde his discipulum, þus cweðende, “Etað þisne hlāf, hit is min lichama; and doð þis on minum gemynde.” Eft he bletsode wīn on anum calice, and cwæð, “Drincað ealle of ðisum :

thralldom through the offering of the lamb, which was a be-tokening of Christ's passion, through which we are redeemed from eternal death and the power of the cruel devil, if we rightly believe in the true Redeemer of all the world, Jesus Christ. The lamb was offered in the evening, and our Saviour suffered in the sixth age of this world ; that age is considered as the evening of this perishable world. They marked with the blood of the lamb, on their door-posts and lintels, the letter TAU, that is, the sign of the rood, and so were shielded from the angel who slew the first-born children of the Egyptians. And we should mark our foreheads and our bodies with the sign of Christ's rood, that we may be saved from destruction, when we are marked both on the forehead and in heart with the blood of the divine passion.

The people of Israel ate the flesh of the lamb at their Easter-tide, when they were delivered, and we now partake spiritually of Christ's body, and drink his blood, when with true belief we partake of the holy housel. The time they held as their Easter-tide, for seven days, with great veneration, in which they were delivered from Pharaoh, and departed from the country ; so likewise we christian men hold Christ's resurrection as our Easter-tide, during these seven days, because, through his passion and resurrection, we are redeemed, and we shall be purified by partaking of the holy housel, as Christ himself said in his gospel, "Verily, verily I say unto you, ye have not life in you, unless ye eat my flesh and drink my blood. He that eateth my flesh and drinketh my blood, he dwelleth in me, and I in him, and he shall have everlasting life, and I will raise him at the last day. I am the living bread, which came down from heaven. Not so as your fathers ate the heavenly meat in the wilderness, and afterwards died ; he who eateth this bread shall live to eternity." He hallowed the bread before his passion, and distributed to his disciples, thus saying, "Eat this bread, it is my body, and do this in my remembrance." Afterwards he blessed wine in a cup, and said, "Drink all of this : this is

þis is min blōd, þæt ðe bið for manegum agōten on synna forgifenyssse." Þa apostoli dydon swa swa Crist het, þæt hī halgodon hlāf and wīn to husle eft siððan on his gemynde. Eac swilce heora æftergencgan and ealle sacerdas, be Cristes hæse, halgiað hlāf and wīn to husle, on his naman, mid þære apostolican bletsunge.

Nu smeaddon gehwilce men oft, and gyt gelōme smeagað, hū se hlāf, þe bið of corne gegearcod, and ðurh fyres hætian abacen, mage beon awend to Cristes lichaman; oððe þæt wīn, ðe bið of manegum berium awrunge, weorðe awend, þurh ænigre bletsunge to Drihtnes blōde? Nu secge we swilcum mannum, þæt sume ðing sind gecwedene be Criste þurh getācnunge, sume ðurh gewissum ðinge. Soð þing is and gewiss, þæt Crist wæs of mædene acenned, and sylfwilles ðrowade deað, and wæs bebyriged, and on ðisum dæge of deaðe arās. He is gecweden hlāf þurh getācnunge, and lāmb, and leo, and gehū elles. He is hlāf gehāten, forðan ðe hē is ure līf and engla; he is lāmb gecweden for his unsceððig-nysse; leo for ðære strence þe he oferswiðde þone strangan deofol. Ac swa-ðeah, æfter soðum gecynde nis Crist naðor ne hlāf, ne lāmb, ne leo. Hwī is ðonne þæt halige husel gecweden Cristes lichama oððe his blōd, gif hit nis soðlice þæt þæt hit gehāten is? Soðlice se hlāf and þæt wīn, ðe beoð ðurh sacerda mæssan gehalgode, oðer ðing hī æteowiað menniscum andgitum wiðutan, and oðer ðing hī clypiað wiðinnan geleaffullum mōdum. Wiðutan hī beoð gesewene hlāf and wīn, ægðer ge on hiwe ge on swæcce, ac hī beoð soðlice, æfter ðære halgunge, Cristes lichama and his blōd þurh gastlicere gerynu. Hæðen cild bið gefullod, ac hit ne bret na his hīw wiðutan, ðeah ðe hit beo wiðinnan awend. Hit bið gebroht synfull þurh Adames forgægednysse to ðam fant-fæte, ac hit bið aðwogen fram eallum synnum wiðinnan, þeah ðe hit wiðutan his hīw ne awende. Eac swilce þæt halige fant-wæter, þe is gehāten līfes wyl-spring, is gelic on hīwe oðrum wæterum, and is underðeod brosnunge; ac þæs

my blood, which shall be shed for many in forgiveness of sins." The apostles did as Christ commanded, in afterwards hallowing bread and wine for housel in his remembrance. In like manner their after-comers and all priests, at Christ's behest, hallow bread and wine for housel, in his name, with the apostolic blessing.

Now certain men have often inquired, and yet frequently inquire, how the bread, which is prepared from corn, and baked by the heat of fire, can be changed to Christ's body; or the wine, which is wrung from many berries, can by any blessing be changed to the Lord's blood? Now we say to such men, that some things are said of Christ typically, some literally. It is a true and certain thing that Christ was born of a maiden, and of his own will suffered death, and was buried, and on this day arose from death. He is called bread typically, and lamb, and lion, and whatever else. He is called bread, because he is the life of us and of angels; he is called a lamb for his innocence; a lion for the strength wherewith he overcame the strong devil. But yet, according to true nature, Christ is neither bread, nor a lamb, nor a lion. Why then is the holy housel called Christ's body or his blood, if it is not truly that which it is called? But the bread and the wine which are hallowed through the mass of the priests, appear one thing to human understandings without, and cry another thing to believing minds within. Without they appear bread and wine, both in aspect and in taste; but they are truly, after the hallowing, Christ's body and his blood through a ghostly mystery. A heathen child is baptized, but it varies not its aspect without, although it be changed within. It is brought to the font-vessel sinful through Adam's transgression, but it will be washed from all sins within, though it without change not its aspect. In like manner the holy font-water, which is called the well-spring of life, is in appearance like other waters, and is subject to

Halgan Gastes miht genealæhð þam brosnienðlicum wætere
 ðurh sacerda bletsunge, and hit mæg siððan lichaman and
 sawle aðweān fram eallum synnum ðurh gastlicere mihte.
 Efne nu we geseoð twa ðing on ðisum ānum gesceafte. Æfter
 soðum gecynde þæt wæter is brosnienðlic wæta, and æfter
 gastlicere gerynu hæfð halwende mihte; swa eac, gif we
 sceawiað þæt halige husel æfter lichamlicum andgite, þonne
 geseo we þæt hit is gesceaft brosnienðlic and awendedlic.
 Gif we ða gastlican mihte ðæron tocnawað, þonne undergyte
 we þæt ðær is lif on, and forgifð undeadlicnysses ðam þe hit
 mid geleafan picgað. Micel is betwux þære ungesewenlican
 mihte þæs halgan husles and þam gesewenlican hīwe āgenes
 gecyndes. Hit is on gecynde brosnienðlic hlāf, and brosnienðlic
 wīn, and is æfter mihte godcundes wordes soðlice
 Cristes lichama and his blōd; na swa-ðeah lichamlice, ac
 gastlice. Micel is betwux þam lichaman þe Crist on ðrowade,
 and ðam lichaman þe to husle bið gehalgod. Se lichama
 soðlice ðe Crist on ðrowode was geboren of Mārīan flæsce,
 mid blōde and mid bānum, mid felle and mid sinum, on
 menniscum limum, mid gesceadwisre sawle gelīffæst; and
 his gastlica lichama, ðe we husel hatað, is of manegum
 cornum gegaderod, buton blōde and bāne, limleas and sawul-
 leas, and nis forði nān ðing þæron to understādenne licham-
 lice, ac is eall gastlice to understādenne. Swa hwæt swa
 on ðam husle is þe us līfes edwist forgifð, þæt is of ðære
 gastlican mihte and ungesewenlicere fremminge: forði is þæt
 halige husel gehāten gerynu, forðan ðe oðer ðing is ðæron
 gesewen, and oðer ðing undergyten. Þæt þæt ðær gesewen
 is hæfð lichamlic hīw, and þæt þæt we ðæron understāndað
 hæfð gastlice mihte. Witodlice Cristes lichama ðe deað
 ðrowade, and of deaðe arās, ne swylt næfre heonon-forð, ac
 is ece and unðrowiendlic. Þæt husel is hwīlwendlic, na ece;
 brosnienðlic, and bið sticmælum todæled; betwux toðum to-
 cowen, and into ðam buce asend: ac hit bið þeah-hwæðere,
 æfter gastlicere mihte, on ælcum dæle eall. Manega under-

corruption; but the might of the Holy Ghost approaches the corruptible water through the blessing of the priests, and it can afterwards wash body and soul from all sins through ghostly might. Lo now we see two things in this one creature. According to true nature the water is a corruptible fluid, and according to a ghostly mystery has salutary power; in like manner, if we behold the holy housel in a bodily sense, then we see that it is a corruptible and changeable creature. But if we distinguish the ghostly might therein, then understand we that there is life in it, and that it gives immortality to those who partake of it with belief. Great is the difference between the invisible might of the holy housel and the visible appearance of its own nature. By nature it is corruptible bread and corruptible wine, and is by power of the divine word truly Christ's body and his blood; not, however, bodily, but spiritually. Great is the difference between the body in which Christ suffered, and the body which is hallowed for housel. The body verily in which Christ suffered was born of Mary's flesh, with blood and with bones, with skin and with sinews, with human limbs, quickened by a rational soul; and his ghostly body, which we call housel, is gathered of many corns, without blood and bone, limbless and soulless, and there is, therefore, nothing therein to be understood bodily, but all is to be understood spiritually. Whatsoever there is in the housel which gives us the substance of life, that is from its ghostly power and invisible efficacy: therefore is the holy housel called a mystery, because one thing is seen therein and another thing understood. That which is there seen has a bodily appearance, and that which we understand therein has ghostly might. Verily Christ's body which suffered death, and from death arose, will henceforth never die, but is eternal and impassible. The housel is temporary, not eternal; corruptible, and is distributed piece-meal; chewed betwixt teeth, and sent into the belly: but it is, nevertheless, by ghostly might, in every part all. Many receive the holy

foð þone halgan lichaman, and he bið swa-ðeah on ælcum dæle eall, æfter gastlicere gerynu. þeah sumum men gesceote læsse dæl, ne bið swa-ðeah na mære niht on ðam mǣran dæle þonne on ðam læssan; forðan ðe hit bið on æghwylcum menn ansund, æfter ðære ungesewenlican mihte.

þeos gerynu is wedd and hīw; Cristes lichama is soðfæstnyss. Ðis wed we healdað gerynelice oðþæt we becumon to ðære soðfæstnyss, and ðonne bið þis wedd geendod. Soðlice hit is, swa swa we ær cwædon, Cristes lichama and his blōd, na lichamlice ac gastlice. Ne sceole ge smeagan hū hit gedōn sy, ac healdan on eowerum geleafan þæt hit swa gedōn sy.

We rædað on ðære bēc ðe is gehāten ‘*Uitae Patrum*,’ þæt twegen munecas bædon æt Gode sume swutelunge be ðam halgan husle, and æfter ðære bene gestodon him mæssan. Ða gesawon hī licgan an cild on ðam weofode þe se mæssepreost æt mæssode, and Godes engel stōd mid hand-sexe, anbidiende oðþæt se preost þæt husel tobræc. þa toliðode se engel þæt cild on ðam disce, and his blōd into ðam calice ageat. Eft, ðaða hi to ðam husle eodon, ða wearð hit awend to hlāfe and to wīne, and hī hit ðygedon, Gode ðancigende þære swutelunge. Eac se halga Gregorius abæd æt Criste, þæt he æteowode anum twynigendum wīfe embe his gerynu mīcele seðunge. Heo eode to husle mid twynigendum mōde, and Gregorius begeat æt Gode þærrihte, þæt him bām wearð æteowed seo snæd þæs husles ðe heo ðicgan sceolde, swilce ðær læge on ðam disce anes fingres lið eal geblōdgod: and þæs wifes twynung wearð ða gerihtlæced. Uton nu gehyran þæs apostoles word embe ðas gerynu.

Paulus se Apostol cwæð be ðam ealdan folce Israhel, ðus writende on his pistole to geleafullum mannum: “Ealle ure forðfæderas wæron gefullode on wolcne and on sǣ, and ealle hī æton þone ylcan gastlican mete, and ealle hī druncon þone ylcan gastlican drenc. Hī druncon soðlice of æfterfiligendum

body, and it is, nevertheless, in every part all, by a ghostly miracle. Though to one man a less part be allotted, yet is there no more power in the great part than in the less; because it is in every man whole, by the invisible might.

This mystery is a pledge and a symbol; Christ's body is truth. This pledge we hold mystically until we come to the truth, and then will this pledge be ended. But it is, as we before said, Christ's body and his blood, not bodily but spiritually. Ye are not to inquire how it is done, but to hold in your belief that it is so done. 277P

We read in the book that is called 'Vitæ Patrum,' that two monks prayed of God some manifestation concerning the holy housel, and after the prayer assisted at mass. Then saw they a child lying on the altar at which the mass-priest was celebrating mass, and God's angel stood with a hand-knife, waiting until the priest should break the housel. The angel then dismembered the child in the dish, and poured its blood into the cup. Afterwards, when they went to the housel, it was changed to bread and to wine, and they partook of it, thanking God for that manifestation. The holy Gregory also obtained from Christ, that he would show to a doubting woman some great proof with reference to his mystery. She went to housel with doubtful mind, and Gregory straightways obtained of God, so that there appeared to them both the morsel of the housel that she should eat, as if there lay in the dish the joint of a finger all bloody: and the woman's doubt was then rectified. Let us now hear the words of the apostle with reference to this mystery.

Paul the Apostle said of the old people of Israel, thus writing in his epistle to believing men: "All our forefathers were baptized in the cloud and in the sea, and they all ate the same ghostly meat, and they all drank the same ghostly drink. Verily they drank from the stone that followed after

stāne, and se stān wæs Crist." Næs se stān ðe þæt wæter ða of fleow lichamlice Crist, ac hē getācnode Crist, ðe clypode þus to eallum geleaffullum mannum, "Swa hwām swa ðyrste, cume to me and drince, and of his innoðe fleowð liflic wæter." Þis he sǣde be ðam Halgan Gaste, ðe ða underfengon ðe on hine gelyfdon. Se apostol Paulus cwæð, þæt þæt Israhela folc sǣte ðone ylcan gastlican mete, and drunce ðone ylcan gastlican drenc, forðan ðe se heofenlica mete þe hī afedde feowertig geara, and þæt wæter þe of ðam stāne fleow, hæfde getācnunge Cristes lichaman and his blōdes, þe nu beoð geoffrode dæghwomlice on Godes cyrcan. Hit wæron ða ylcan ðe we nu offriað, na lichamlice ac gastlice.

We sǣdon eow hwene ǣr, þæt Crist halgode hlāf and wīn, ǣr his ðrowunge, to husle, and cwæð, "Þis is min lichama and min blōd." Ne ðrowode he ða-gýt, ac swa-ðeah hē awende ðurh ungesewenlicere mihte þone hlāf to his āgenum lichaman, and þæt wīn to his blōde, swa swa hē ǣr dydeon þam westene, ǣrðan ðe hē to men gebōren wurde, ðaða hē awende ðone heofenlican mete to his flæsce, and þæt flowende wæter of ðam stāne to his āgenum blōde. Fela manna æton of ðam heofonlican mete on ðam westene, and druncon þone gastlican drenc, and wurdon swa-ðeah deade, swa swa Crist sǣde. Ne mǣnde Crist ðone deað þe nān man forbugan ne mæg, ac he mǣnde þone ecan deað, þe sume of ðam folce for heora geleafleaste gearnodon. Moyses, and Aaron, and manega oðre of ðam folce þe Gode gelicodon, æton þone heofenlican hlāf, ac hī næron deade þam ecum deaðe, ðeah ðe hī gemænum deaðe forðferdon. Hī gesawon þæt se heofonlica mete wæs gesewenlic and brosnindlic, ac hī understodon gastlice be ðam gesewenlican ðinge, and hit gastlice ðigdon. Se Hælend cwæð, "Se ðe et min flæsc, and drincð min blōd, hē hæfð ece lif." Ne het hē etan þone lichaman ðe hē mid befangen wæs, ne þæt blōd drincan ðe hē for ūs ageat; ac hē mǣnde mid þam worde þæt halige husel, þe gastlice is his

them, and the stone was Christ." The stone from which the water then flowed was not Christ bodily, but it betokened Christ, who thus cried to all believing men, "Whosoever is thirsty, let him come to me and drink, and from his inside shall flow living water." This he said of the Holy Ghost, whom they received who believed in him. The apostle Paul said, that the people of Israel ate the same ghostly meat, and drank the same ghostly drink, because the heavenly meat which fed them forty years, and the water which flowed from the stone, were a type of Christ's body and his blood, which are now offered daily in God's church. They were the same which we now offer, not bodily but spiritually.

We have said to you a little before, that Christ hallowed bread and wine, before his passion, for housel, and said, "This is my body and my blood." He had not yet suffered, but, nevertheless, he changed, through invisible might, the bread to his own body, and the wine to his blood, as he had before done in the wilderness, before he was born as man, when he changed the heavenly meat to his flesh, and the flowing water from the stone to his own blood. Many men ate of the heavenly meat in the wilderness, and drank the ghostly drink, and, nevertheless, became dead, as Christ said. Christ meant not the death which no man may avoid, but he meant the eternal death, which some of the people had merited for their unbelief. Moses and Aaron, and many others of the people who were pleasing to God ate the heavenly bread, but they died not the eternal death, although they departed by the common death. They saw that the heavenly meat was visible and corruptible, but they understood spiritually concerning the visible thing, and partook of it spiritually. Jesus said, "He who eateth my flesh, and drinketh my blood, shall have everlasting life." He did not command the body with which he was invested to be eaten, nor the blood to be drunk which he shed for us; but he meant by that speech the holy housel, which is spiritually his body and

lichama and his blōd : and se ðe þæs onbyrigð mid geleaffulre heortan, he hæfð þæt ece lif.

On ðære ealdan æ geleaffulle menn offrodou Gode mislice lāc, ðe hæfdon towearde getācnunge Cristes lichaman, ðe he sylf, for urum synnum, siððan geoffrode his Heofenlican Fæder to onsægednysse. Witodlice þis husel, ðe nu bið gehalgod æt Godes weofode, is gemynd Cristes lichaman, þe hē for ús geoffrode, and his blōdes, þe he for ús ageat, swa swa he sylf het, “Doð þis on minum gemynde.”

Æne ðrowade Crist ðurh hine sylfne, ac swa-ðeah dæg-hwomlice bið his þrowung ge-edniwod þurh gerynu þæs halgan husles æt ðære halgan mæssan ; forði fremað seo halige mæsse micclum ge þam lybbendum ge ðam forðfarenum, swa swa hit for oft geswutelod is. Us is eac to smeagenne, þæt þæt halige husel is ægðer ge Cristes lichama ge calles geleaffulles folces, æfter gastlicere gerynu, swa swa se wisa Augustinus be ðan cwæð, “Gif ge willað understādan be Cristes lichaman, gehyrað þone apostol Paulum, þus cweð-ende, Ge soðlice sindon Cristes lichama and leomu. Nu is eower gerynu gelēd on Godes mysan, and ge underfoð eower gerynu, to ðan þe ge sylfe sind. Beoð þæt þæt ge geseoð on ðam weofode, and underfoð þæt þæt ge sylfe sind.” Eft cwæð se apostol Paulus be ðisum, “We manega sindon ān hlāf and ān lichama.” Understāndað nu and blissiað ; fela sind ān hlāf and ān lichama on Criste. He is ure heafod, and we sind his lima. Ne bið se hlāf of ānum corne, ac of manegum ; ne þæt wīn of ānre berian, ac of manegum. Swa we sceolon eac habban ānnysse on urum Drihtne, swa swa hit awriten is be ðam geleaffullan werode, þæt hī wæron on swa micelre ānnysse, swilce him eallum wære ān sawul and ān heorte.

Crist gehalgode on his beode þa gerynu ure sibbe and ure ānnysse. Se ðe underfehð þære ānnysse gerynu, and ne hylt ðone bend þære soðan sibbe, ne underfehð he na gerynu for him sylfum, ac gecyðnysse togeanes him sylfum. Micel gōd

his blood : and he who tastes that with believing heart shall have everlasting life.

In the old law believing men offered to God divers gifts, which had a future tokening of Christ's body, which he himself, for our sins, afterwards offered to his Heavenly Father as a sacrifice. Verily this housel, which is now hallowed at God's altar, is a remembrance of Christ's body, which he offered for us, and of his blood, which he shed for us, as he himself commanded, "Do this in remembrance of me."

Christ suffered once through himself, but yet his passion is renewed daily through the mystery of the holy housel at the holy mass ; therefore the holy mass greatly benefits both the living and the departed, as has very often been manifested. We have also to consider, that the holy housel is both the body of Christ and of all believing people, by a ghostly mystery, as the wise Augustine said of it, "If ye will understand concerning the body of Christ, hear the apostle Paul, thus saying, Ye are truly Christ's body and limbs. Now your mystery is laid on God's table, and ye receive your mystery, for which ye yourselves are. Be that which ye see on the altar, and receive that which ye yourselves are." Again the apostle Paul said of this, "We many are one bread and one body." Understand now and rejoice ; many are one bread and one body in Christ. He is our head, and we are his limbs. The bread is not of one corn, but of many ; nor the wine of one berry, but of many. So we should also have unity in our Lord, as it is written of the faithful company, that they were in so great unity, as if there were for them all one soul and one heart.

Christ hallowed on his table the mystery of our peace and our unity. He who receives the mystery of unity, and holds not the bond of true peace, receives not the mystery for himself, but as a witness against himself. Great good it is to

bið cristenum mannum þæt hī gelome to husle gān, gif hī unscæððignysse on heora heortan berað to ðam weofode, gif hī ne beoð mid leahtrum ofsette. Þam yfelan men ne becymð to nānum gōde, ac to forwyrde, gif he ðæs halgan husles unwurðe onbyrigð. Halige bēc beodað þæt man gemencge wæter to ðam wīne ðe to husle sceal, forðan ðe þæt wæter hæfð þæs folces getācnunge, swa swa þæt wīn Cristes blōdes; and forði ne sceal naðor buton oðrum beōn geoffrod æt ðære halgan mæssan, þæt Crist beo mid us, and we mid Criste; þæt heafod mid þam leomum, and ða leomu mid ðam heafde.

We woldon gefyrn trahtnian be ðam lāmbē, þe se ealda Israhel æt heora Easter-tide geoffrodon, ac we woldon ērest eow gereccan ymbe ðas gerynu, and siððan hū hit man ðicgan sceal. Þæt getācnigendlice lāmb wæs geoffrod æt heora Easter-tide, and se apostol Paulus cwæð on ðisum dægþericum pistole, þæt Crist is ure Easter-tīd, se ðe for ús wæs geoffrod, and on þisum dæge of deaðe arās. Israhel ðigde þæs lāmbes flæsc, swa swa God behead, mid þeorfum hlāfum and feldlicum lactucum; and we sceolon ðicgan þæt halige husel, Cristes lichaman and his blōd, buton beorman yfelnyssse and mānfulnyssse. Swa swa se beorma awent þa gesceafta of heora gecynde, swa awendað eac leahtras þæs mannes gecynd fram unscæððignysse to gewemmednyssse. Se apostol tæhte þæt we sceoldon wistfullian na on yfelnyssse beorman, ac on þeorfnyssum syfernyssse and soðfæstnyssse. Lactuca hatte seo wyrt þe hī etan sceoldon mid ðam þeorfum hlāfum; heo is biter on ðigene: and we sceolon mid biternyssse soðre behreowsunge ure mōd geclænsian, gif we willað Cristes lichaman ðicgan. Næs þæt Israhela folc gewunod to hreawum flæsce, þeah ðe God him bebude þæt hī hit hreaw ne æton, ne on wætere gesōden, ac gebræd to fyre. Se wile ðicgan Godes lichaman hreawne, se ðe buton gesceade wenð þæt he wære ānfeald man ús gelíc, and nære God. And se ðe, æfter menniscum wisdomē, wile smeagan ymbe ða gerynu Cristes flæsclicnyssse, he deð swilce he seoðe ðæs lāmbes

christian men that they frequently go to housel, if they bear innocence in their hearts to the altar, if they are not possessed with sins. For the evil man it turns to no good, but to perdition, if he unworthy taste the holy housel. Holy books enjoin that water be mixed with the wine destined for housel, because water is typical of the people, as the wine is of the blood of Christ; and, therefore, that neither should be offered without the other at the holy mass, that Christ may be with us, and we with Christ; the head with the limbs, and the limbs with the head.

We would long since have treated of the lamb, which the old Israel offered at their Easter-tide, but we would first relate to you concerning this mystery, and afterwards how it is to be eaten. The typical lamb was offered at their Easter-tide, and the apostle Paul said in this day's epistle, that Christ is our Easter-tide, who was offered for us, and on this day arose from death. Israel ate the flesh of the lamb, as God commanded, with unleavened bread and field lettuces; and we should partake of the holy housel, Christ's body and his blood, without the barm of evilness and wickedness. As barm changes creatures from their nature, so also sins change the nature of man from innocence to corruption. The apostle taught that we should feast not on the barm of evilness, but on the unleavened loaves of soberness and truth. Lettuce the plant was called which they were to eat with the unleavened loaves; it is bitter in the eating: and we should purify our minds with the bitterness of true repentance, if we desire to partake of Christ's body. The people of Israel were not accustomed to raw flesh, though God commanded them not to eat it raw, nor sodden in water, but roasted at the fire. He will partake of God's body raw, who without reason weens that he was a simple man like unto us, and not God. And he who, according to human wisdom, will inquire into the mystery of Christ's incarnation, does as though he seethed

flæsc on wætere; forðan ðe wæter getācnað on þyssere stowe mennisc ingehyd. Ac we sceolon witan, þæt ealle ða gerynu Cristes menniscnysse wæron gefadode þurh mihte þæs Halgan Gastes, þonne ðicge we his lichaman gebrædne to fyre, forðan ðe se Halga Gast com on fyres hīwe to ðam apostolum, on mislicum gereordum. Israhel sceolde etan þæs lāmbes heafod, and ða fēt, and þæt innewerde, and þær nān ðing belīfan ne moste ofer niht; gif þær hwæt belife, forbærnan þæt on fyre; and ne tobræcon ða bān. Æfter gastlicum andgite we etað þæs lāmbes heafod, þonne we underfoð Cristes godcundnysse on urum geleafan. Eft, ðonne we his menniscnysse mid lufe underfoð, þonne ete we þæs lāmbes fēt, forðan ðe Crist is angynn and ende, God ær ealle worulda, and man on þyssere worulde geendunge. Hwæt is þæs lāmbes innewerde buton Cristes digelan bebodu? ða we etað þonne we lifes word mid grædignysse underfoð. Nān ðing ne moste þæs lāmbes belīfan oð merien, forðan þe Godes cwydas sind to smeagenne mid swa micelre carfulnysse, swa þæt ealle his beboda mid andgite and weorce beon asmeade on nihte ðises andwerdan lifes, ærðan ðe se endenexta dæg þæs gemænelicān æristes æteowige. Gif we ðonne ealle ða gerynu Cristes flæsclicnysse ðurhsmeagan ne magon, ðonne sceole we þa lafe betæcan þæs Halgan Gastes mihte mid soðre eadmōdnysse, and na to dyrstelice embe ða deopan digelnyssa ofer ures andgites mæðe smeagan.

Hī æton þæt lāmb mid begyrdum lendum. On lendum is seo galnys ðæs lichaman, and se ðe wile þæt husel ðicgan, hē sceal gewriðan þa galnysse, and mid clānnysse ða halgan ðigene onfōn. Hī wæron eac gesceode. Hwæt sind gescý buton deadra nytēna hyda? We beoð soðlice gesceode, gif we geefenlæcað mid urum færelde and weorce forðfarenra manna lif, þæra ðe Gode geðugon þurh gehaltsumnysse his beboda.

Hī hæfdon him stæf on handa æt ðære ðigene. Se stæf getācnað gymene and hydrædene. Þa ðe bet cunnon and

the flesh of the lamb in water; for water in this place betokens human knowledge. But we are to know, that all the mysteries of Christ's humanity were ordained through the might of the Holy Ghost, then eat we his body roasted at the fire, because the Holy Ghost came in form of fire to the apostles, in various tongues. Israel was to eat the lamb's head, and the feet, and the inward part, and nothing might there remain over night; if anything remained, it was to be burnt in the fire; and they were not to break the bones. In a ghostly sense we eat of the lamb's head, when we receive the divinity of Christ into our belief. Again, when we with love receive his humanity, then eat we the feet of the lamb, for Christ is beginning and end, God before all worlds, and man at the ending of this world. What is the lamb's inward part but Christ's occult commands? those we eat when with eagerness we receive the word of life. Nothing of the lamb might remain until morning, because the words of God are to be considered with so great carefulness, that all his commands, with understanding and effect, be pondered over in the night of this present life, ere the last day of the universal resurrection appears. But if we cannot investigate all the mysteries of Christ's incarnation, then should we with true humility commit the remainder to the might of the Holy Ghost, and not too daringly, beyond the compass of our understanding, inquire concerning those deep secrets.

They ate the lamb with girded loins. In the loins is the lust of the body, and he who will eat the housel shall bind up lust, and with chastity receive the holy aliment. They were also shod. What are shoes but the hides of dead beasts? We shall be truly shod, if in our course and work we imitate the lives of men departed, who throve to God through observance of his commandments.

They had staff in hand at the refecton. The staff betokens care and guardianship. They who better know and can should

magon, sceolon gyman oðra manna, and mid heora fultune underwryðian. Ðam gemettum wæs bebōden þæt hī sceoldon caſſice etan, forðan ðe God onſcunað þa ſleacnyſſe on his ðegnum, and ða he lufað þe mid Godes caſnyſſe þæs ecan liſes myrhðe ſecað. Hit is awriten, “Ne elca ðu to gecyrrenne to Gode, ðy-læs þe ſe tīma loſige þurh ða ſleacan elcunge.” Þa gemettan ne moſton þæs lāmbes bān ſcænan, ne ða cēpan ðe Criſt ahengon ne moſton tobrecan his halgan ſcæncan, ſwa ſwa hī dydon þæra twegra ſceaðena, ðe him on twā healfa hangodon. Ac Drihten arās of deaðe geſund, buton ælcere forrotodnyſſe, and hī ſceolon geſeðn æt ðam micclan dōme hwæne hī gewundodon wælhreawlice on rōde.

Þeos tīd is gehāten on Ebreiſcum gereorde PASCHA, that is on Leden ‘Transitus,’ and on Engliſc ‘Færeld’; forðan ðe on ðisum dæge ferde Godes folc fram Egypta-lande ofer ða Readan ſæ, fram ðeowte to ðam behātenan earde. Ure Drihten ferde eac on þisne timan, ſwa ſwa ſe godſpellere Iohannes cwæð, fram ðisum middanearde to his Heofonlican Fæder. We ſceolon fyligan urum Heafde, and faran fram deofle to Criſte, fram ðiſſere unſtæððigan worulde to his ſtaðelfæſtan rice; ac we ſceolon æreſt, on urum andwerdan life, faran fram leahtrum to halgum mægnum, fram undeawum to gōdum ðeawum, gif we willað æfter ðisum lænan life faran to ðam ēcan, and, æfter urum æriſte, to Hælende Criſte. He ūs gelæde to his Liſigendan Fæder, þe hine ſealde for urum ſynnūm to deaðe. Sy him wuldor and lōf þære wel-dæde on ealra worulda woruld. Amen.

ALIUS SERMO DE DIE PASCAE.

HIT is ſwiðe gedafenlic, þæt ge on ðisum drihtenlicum æriſte ſume lārlice word æt eowerum lāreowum gehyron.

Lucas ſe Godſpellere awrāt on Criſtes bēc, þæt on ðisum

have care of other men, and support them with their aid. The partakers were commanded to eat quickly, because God abominates slackness in his servants, and he loves those who with the speed of God seek the joy of everlasting life. It is written, "Tarry not to turn to God, lest the time be lost through slothful delay." The partakers might not break the bones of the lamb, nor might the soldiers who hanged Christ break his holy legs, as they did those of the two thieves who hung on the two sides of him. But the Lord arose from death sound, without any corruption, and they shall see at the great doom him whom they cruelly wounded on the rood.

This tide is in the Hebrew tongue called *PASCHA*, that is in Latin, *Transitus*, and in English, *Passover*; because on this day God's folk passed from the land of Egypt over the Red sea, from thralldom to the promised country. Our Lord also passed at this time, as the evangelist John said, from this world to his Heavenly Father. We should follow our Head, and pass from the devil to Christ, from this unsteady world to his steadfast kingdom; but we should first, in our present life, pass from sins to holy virtues, from vices to good morals, if we desire, after this transitory life, to pass to the life everlasting, and, after our resurrection, to Jesus Christ. May he lead us to his Living Father, who gave him to death for our sins. Be to him glory and praise for that beneficence to all eternity. Amen.

ANOTHER SERMON ON EASTER-DAY.

IT is very fitting, that on this divine resurrection ye hear some instructive words from your teachers.

Luke the Evangelist wrote in the book of Christ, that on

Easterlicum dæge “eodon twegen Drihtnes leorning-cnihtas to anre byrig, seo wæs fíf mila fram Hierusalem, Emmaus gehāten : þa eodon hī, sprecende ymbe þæs Hælendes þrowunge him betwynan ;” et reliqua.

On ðisum andwerdan dæge gelāmp ðis, þeah ðe þis godspel æt oðre mæssan geræd sy. Gregorius, se halga papa, ure apostol, trahtnode þis godspel mid sceortre trahtnunge, and cwæð, Mine gebroðra ða leofostan, efne ge gehyrdon þæt ure Drihten æfter his æriste hine æteowode on siðfæte his twām leorning-cnihtum, na fulfremedlice be him gelyfendum, ac be him sprecendum ; and hē nolde for ðære twynunge him æteowian his oncnawennysæ. Swa dyde Drihten on heora gesihðe swa swa hī sylfe dydon on heora heortum. Hī soðlice hine lufodon wiðinnan, and swa-ðeah him twynode be his æriste ; Drihten him wæs andwerd wiðutan, and swa-ðeah him ne geswutelode hwæt hē wæs. Hē gefylde his behāt, þe hē ær his ðrowunge gecwæð, “Swa hwær swa beoð twegen oððe ðry gegadrode on minum naman, þær ic sylf beo him to-middes.” Hē ðreade heora andgites heardnysse, and him geopenode ða halgan gewritu ðe be him wæron gesette ; and swa-ðeah hē wæs him geðuht swilce ælðeodig for ðære twynunge.

Be ðison we magon tocnawan þæt ūs is twyfeald neod on bōclicum gewritum. Anfeald neod ūs is, þæt we ða bōclican lāre mid carfullum mōdesmeagan ; oðer þæt we hī to weorcum awendan. Gif Moyses and ealle witegan witegodon þæt Crist sceolde, ðurh nearunysse his ðrowunge, into his heofonlican wuldre faran, hūmeta mæg ðonne se beōn cristen geteald, se ðe nele, be his andgites mæðe, þa bōclican gewritu aspyrian, hū hī to Criste belimpað, ne ðurh nānre earfoðnysse þæt ece wuldor mid Criste geearnian ?

Hī ða gelaðodon hine to heora gest-huse, and him mete gebudon, and hine on ðam gereorde oncneowon, þone ðe hī ne mihton on onwrigennysse haliges gewrites oncnawan. Næron hī onlihte þurh þæt þæt hī Godes beboda gehyrdon,

this Easter day "two of the Lord's disciples went to a town, which was five miles from Jerusalem, called Emmaus: then went they, speaking among themselves of the passion of Jesus:" et reliqua.

On this present day this happened, though this gospel is read at another mass. Gregory, the holy pope, our apostle, has expounded this gospel in a short exposition, and said, My dearest brothers, behold ye have heard that our Lord after his resurrection appeared on a journey to his two disciples, who did not fully believe concerning him, but were speaking of him; and he would not, on account of their doubt, show that he knew them. The Lord did in their sight as they themselves did in their hearts. They truly loved him within, and yet doubted as to his resurrection; the Lord was present to them without, and yet did not manifest to them who he was. He fulfilled his promise, which he made before his passion, "Whosoever two or three shall be gathered together in my name, there I myself will be in the midst of them." He reproved the hardness of their understanding, and opened to them the holy writings which had been composed concerning him; and, nevertheless, he appeared to them as a stranger, because of their doubt.

By this we may know that we have a twofold need in book-writings. Our simple need is to consider with careful mind the written lore; the other, to turn it to works. If Moses and all the prophets prophesied that Christ, through the anguish of his passion, should pass into his heavenly glory, how then can he be accounted a christian, who will not, according to the capacity of his understanding, search the book-writings, how they refer to Christ, nor through any difficulty merit with Christ eternal glory?

They then invited him to their guest-house, and offered him meat, and knew him at the refecton, whom they might not know by the revelation of the holy writ. They were not enlightened because they had heard the commandments

ac hī wurdon onlihte þaða hī Godes beboda to weorce awendon, þurh ða cumliðnyssse; forðan ðe hit is awriten, þæt ða ne beoð rihtwise getealde mid Gode, þa ðe buton weorce his beboda gehyrað; ac ða beoð rihtwise getealde, þe mid weorcum his beboda gefyllað. Efne ure Drihten næs oncnawen, ðaða he on siðfæte hī gespræc, ac ðaða hē mid him gereordode, þa wearð hē oncnawen þurh heora cumliðnyssse. Mine gebroðra, lufiað cumliðnyssse and soðre lufe weorc, swa swa se apostol Paulus ða geleaffullan ðeode þisum wordum tihte, “Wunige betwux eow lufu soðre broðerrædene, and ne forgymeleasige ge cumliðnyssse.”

Sume gecwemdon englum on heora gest-husum underfangenum þurh cumliðnyssse. Be ðisum eac cwæð se apostol Petrus, “Beoð cumliðe eow betwynan, buton ceorungum.” Drihten sylf cwæð, “Ic wæs cuma, and ge me underfengon.” Witodlice cumliðnys is swiðe hlisful ðing, and asteald ðurh halgum heahfæderum. Sum hīredes ealdor beeode cumliðnyssse mid micelre gecneordnyssse, and dæghwomlice ælðeodige men æt his mysan gereordode. Hwæt ða, on sumum dæge com sum ælðeodig man betwux ðam oðrum to his mysan, and se hīredes ealdor, swa swa his gewuna wæs, bær him wæter to handum. Þa færlice fordwān se foresæda ælðeodiga of his gesihðum, and hē ðæs micclum wundrode. Eft on þære ylcan nihte, cwæð se Hælend ðurh onwrigennysse to ðam hīredes hlaforde, “Oðrum dagum þu underfenge me on minum limum, gyrstan-dæg þu underfenge me on me sylfum.” Smeagað nu, mine gebroðra, hū micel niht stent on cumliðnyssse, gif heo bið orhlyte ydeles gylpes. Drihten gelæste þam hīredes hlaforde þæt þæt hē on his godspelle gecwæð, “Se ðe underfehð ænne lytling on minum naman, hē underfehð me sylfne.” Sy lōf and wuldor ā ðam welwyllendan Hælende. Amen.

of God, but they were enlightened when they turned the commandments of God to work, by hospitality; for it is written, that they shall not be accounted righteous with God, who without work hear his commandments; but they shall be accounted righteous, who fulfil his commandments with works. Lo our Lord was not known, when he spake with them on the journey, but when he ate with them, then he became known through their hospitality. My brothers, love hospitality and works of true love, as the apostle Paul stimulated the faithful people in these words, "Let the love of true brotherhood dwell among you, and neglect not hospitality."

Some through hospitality have given pleasure to angels, whom they received into their guest-houses. Of this also the apostle Peter said, "Be hospitable among yourselves, without murmuring." The Lord himself said, "I was a guest, and ye received me." Verily hospitality is a very excellent thing, and was established by the holy patriarchs. A chief of a household practised hospitality with great assiduity, and daily entertained strangers at his board. Behold on a certain day a stranger came among others to his table, and the chief of the household, as was his wont, bare water to him for his hands. The before-said stranger then suddenly vanished from his sight, and thereat he greatly wondered. Afterwards, on the same night, Jesus through revelation said to the master of the household, "On other days thou hast received me in my limbs, yesterday thou receivedst me in myself." Consider now, my brothers, what great virtue exists in hospitality, if it be void of vain-glory. The Lord made good to the master of the household that which he said in his gospel, "He who receiveth one little one in my name, he receiveth myself." Be ever praise and glory to the benevolent Jesus. Amen.

FERIA IV. IN HEBDOMADE PASCAE.

GELOME æteowode ure Drihten hine sylfne his leorning-cnihtum æfter his æriste, and mid him ðigde lichamlice bigleofan, and hī mid his lāre getrymde. Sume his geswutelunge we eow sǣdon on oðre stowe, sume we willað eow nu secgan, nu ge her gegaderode syndon. We wenað þæt ge ealle on andwerdnysse her ne beon to ðam dæge þe we þæt godspel rædan sceolon.

Iohannes se Godspellere awrāt on þære feorðan Cristes bēc, ðus cweðende, “Manifestauit se Iesus ad mare Tyberiadis :” et reliqua : “Se Hælend hine geswutelode æfter his æriste æt ðære sǣ Tyberiadis his seofon leorning-cnihtum,” etc.

Gregorius trahtnode þis godspel, and smeade hwī Petrus oððe heora ænig to ðan eft fenge þe hē ær forlēt. Witodlice Petrus wæs fiscere ær his gecyrrednysse, and Matheus wæs tollere. Petrus gecyrde eft to his fixnoðe, and Matheus næfre æfter his gecyrrednysse æt toll-setle ne sǣt ; forðan ðe oðer is þæt man him ðurh fixnoðe bigleofan tilige, and oðer þæt man ðurh toll feoh gegadrige. Sume teolunga sind þe man begān mæg buton synnum, sume sind ðe man earfoðlice mæg oððe nateshwon buton synnum begān. Is forði neod þam ðe to Gode ānrædlice bihð, þæt his mōd ne ge-edlæce ða teolunga þe hine fram Gode wemað. Petrus hæfde unpleolice teolunge ær his gecyrrednysse, and he eac forði eft buton pleo to his fixnoðe gecyrde.

Se Hælend stōd on ðam strande, ðaða he hine geswutelode his leorning-cnihtum æfter his æriste, and nolde gān up on ðam sǣlicum yðum, swa swa he dyde ær his ðrowunge. Seo sǣ getācnað þas andwerdan woruld, and þæt strand getācnode ða ecan staðolfæstnysse þæs towerdan lifes. Hī swuncon on ðære sǣ, forðan ðe hī wæron ða-gyt on geswincfullum yðum þises deadlican lifes. Se Hælend stōd on ðam strande,

WEDNESDAY IN EASTER WEEK.

OUR Lord, after his resurrection, frequently appeared to his disciples, and with them bodily ate food, and confirmed them with his teaching. Some of his manifestation we have related to you in another place, some we will now relate to you, now that ye are here assembled. We ween that ye will not all be present here on the day when we shall read that gospel.

John the Evangelist wrote in the fourth book of Christ, thus saying, "*Manifestavit se Jesus ad mare Tiberiadis,*" et reliqua: "Jesus showed himself after his resurrection at the sea of Tiberias to his seven disciples," etc.

Gregory has commented on this gospel, and considered why Peter or any of them again took to that which they had before abandoned. For Peter before his conversion was a fisher, and Matthew a toll-gatherer. Peter turned again to his fishing, but Matthew after his conversion never sat at the toll-seat; because it is one thing that a man provide himself sustenance by fishing, and another that a man accumulate money by toll. Some occupations there are that a man may follow without sins, some there are that a man can hardly, or not at all follow without sins. It is, therefore, needful for him who steadfastly inclines to God, that his mind approach not those pursuits which may seduce him from God. Peter had an occupation void of peril before his conversion, and he, therefore, turned again without peril to his fishing.

Jesus stood on the strand, when he showed himself to his disciples after his resurrection, and would not go upon the sea waves, as he did before his passion. The sea betokens this present world, and the strand betokened the eternal stability of the life to come. They toiled on the sea, because they were yet in the toilsome waves of this mortal life. Jesus stood on the strand, because, through his resurrection, he

forðan ðe he hæfde ðurh his ærist ealle deadlicnyssa aworpen, swilce hē mid weorcum hī gespræce, ‘Nelle ic on sǣ eow æteowian, forðan ðe ic ne eom mid eow on geswincfullum yðum andwerdre deaðlicnysse.’

Heora fixnoðe gelāmp micel earfoðnys, þæt Cristes tǣcne gelumpe micel mǣrsung. We rædað on Cristes bēc, þæt Drihten hete tuwa awurpan net on fixnoðe; æne ær his ðrowunge, and oðre siðe æfter his æriste. He het ær his ðrowunge wurpan, ac hē ne scyrde on hwæðere healfe hī þæt net wurpan sceoldon. Æfter his æriste he het wurpan þæt net on ða swiðran healfe þæs rewetes, for ðære getǣcninge. Seo swiðre half getǣcnað ða gōðan, and seo wynstre ða yfelan. Se ærra fixnoð ær Cristes ðrowunge getǣcnode þas andwerdan gelaðunge ðe we on sindon; and se æftra fixnoð, æfter Drihtnes æriste, getǣcnode þa towerdan gelaðunge gecorenra manna to ðam ecan life. On ðam ærran fixnoðe wurdon swa fela gelæhte þæt þæt net tobærest; and swa fela manna gebugað to geleafan on ðissere andwerdan gelaðunge, þæt hī sume eft út-berstað ðurh wiðercorennysses and leahtum heora ðwyran lifes. On ðam æftran fixnoðe wurdon gelæhte micle and manega fixas, and þæt net swa-ðeah aðolode, forðan ðe nān man ne ætberst út of ðære toweardan gelaðunge, siððan hē to Godes rice becymð; ac hī wunað æfre siððan ealle on singalre sibbe, on ēcere staðolfæstnysses.

Petrus teah þæt net to lande, forðan ðe him is sinderlice betæht hydræden ofer eallum cristenum mannum, swa swa Drihten him to cwæð ðriwa æt ðisum ylcan gereorde: he cwæð, “Petrus, lufast ðu me? He cwæð, Drihten, ðu wāst ealle ðing, and þu wāst þæt ic ðe lufige. Drihten cwæð him to, Gif ðu me lufige, læswa mine scep.” Drihtnes scep sindon cristene men; swilce he cwæde, ‘Gif ðu me lufige, cyð þa lufe ðe ðu to me hæfst minum folce, mid ðinre gymene.’ Witodlice Petrus tihð ða geleaffullan of yðigendre sǣ þyssere worulde, and fram flæsclicum lūstum to ðære ecan

had cast off all mortalities, as if he in reality said to them, 'I will not appear to you on the sea, because I am not with you in the toilsome waves of the present mortality.'

Great vexation attended their fishing, that a great glory might attend Christ's miracle. We read in the book of Christ, that the Lord twice commanded the net to be cast in fishing; once before his passion, and the second time after his resurrection. Before his passion he commanded it to be cast, but he did not distinguish on which side they should cast the net. After his resurrection he commanded them to cast the net on the right side of the ship, for a tokening. The right side betokens the good, and the left the evil. The former fishing, before Christ's passion, betokened this present church in which we are; and the second fishing, after the Lord's resurrection, betokened the future church of men chosen to everlasting life. In the former fishing so many were caught that the net burst; and so many men turn to belief in this present church, that some of them again burst out through reprobation and the sins of their perverse life. In the second fishing great and many fishes were caught, and the net, nevertheless, continued sound, because no man will escape from the future church, after he comes to the kingdom of God; but they will dwell ever after in constant peace, in everlasting steadfastness.

Peter drew the net to land, because to him is especially committed the guardianship over all christian men, as the Lord thrice said to him at this same refection: he said, "Peter, lovest thou me? He said, Lord, thou knowest all things, and thou knowest that I love thee. The Lord said to him, If thou lovest me, feed my sheep." The Lord's sheep are christian men; as if he had said, 'If thou lovest me, show the love that thou hast for me to my people by thy care.' Verily Peter draws the faithful from the billowy sea of this world, and from fleshly lusts to the eternal steadfast-

staðolfæstnysse, ðurh his lāre, ðurh tācna, ðurh ðingrædene, ðurh miltsunge him forgyfeure mihte.

Þæt getel ðæra fixa hæfð mārān getācnunge ðonne ge understāndan magon. Hī gemetton fyr, and fisc on uppon, and hlāf on em, ðaða hī to lande comon. Se gebrædda fisc and se hlāf hæfdon āne getācnunge. Se fisc getācnode þone Hælend, þe wæs on ðære earfoðnysse his ðrowunge gebræd; and hē is se liflica hlāf, ðe afētt ægðer ge englas ge menn. Þæt fyr getācnode ðone Halgan Gast, ðurh ðone we beoð gehalgode, and ealle synna beoð ðurh hine forgyfene. We rædað on oðre stowe, þæt Crist æte æfter his æriste gebrædne fisc and hunies beobread. Hwæt getācnode se gebrædda fisc, buton ðone geðrowodan Crist? Hwæt ðæs hunies beobread, buton his Godcundnysse swetnysse? Beobread is on twām ðingum, on weaxe and on hunie. Crist is on twām edwistum, on unagunnenre Godcundnysse and on ongunnenre menniscnysse. He wæs us geworden on his ðrowunge gebræd fisc, and on æriste hunies beobread. He gereordode hine æfter his æriste mid seofon leorning-cnihtum, forðan ðe he geswutelode mid þære dæde, þæt ða men becomað to his ecan gereorde, þe on anwerdum life ðurh geearnungum becomað to seofonfealdre gife þæs Halgan Gastes: þa sind wisdom and andgit, ræd and strengð, ingehyd and ārfæstnys: Godes ege is se sefoða. Þurh ðas seofon mægenū bið þæt ece lif geearnod. Witodlice se ðe Cristes Gast on him næfð, nis se his.

Eow is to witenne þæt ðeos wucu is geteald to ānum dæge, æfter gastlicere gerynu. Be ðam dæge cwæð se witega, "Hæc est dies quam fecit Dominus; exultemus et lætemur in ea:" "Ðes is se dæg þe Drihten worhte; uton blissian and fægnian on ðam dæge." We sceolon blissian on urum Drihtne and on ure alysednysse, na on hīgleaste oððe on woruldlīcum gedwyldum. Uton beōn swa swa we singað, "dæg, and na ðeostru." Forwel fela sind þe wyllað on ðisum dagum drincan oð speowðan, and fracodlice him be-

ness, through his doctrine, through miracles, through mediation, through merciful use of the power given to him.

The number of the fishes has a greater tokening than ye can understand. They found fire, and fish upon it, and bread close by, when they came to land. The broiled fish and the bread had one tokening. The fish betokened Jesus, who was broiled in the anguish of his passion; and he is the bread of life, which feeds both angels and men. The fire betokened the Holy Ghost, through whom we are hallowed, and all sins will through him be forgiven. We read in another place, that Christ ate after his resurrection broiled fish and honey-comb. What betokened the broiled fish but the suffering Christ? What the honey-comb, but the sweetness of his Divinity? A honey-comb consists of two things, of wax and of honey. Christ is of two substances, of Divinity without beginning, and of humanity with beginning. For us at his passion he became a broiled fish, and at his resurrection a honey-comb. He refected himself after his resurrection with seven disciples, because he would by that deed manifest, that those men come to his eternal refection, who in the present life through merits come to the sevenfold grace of the Holy Ghost: which are wisdom and understanding, counsel and strength, knowledge and piety: awe of God is the seventh. Through these seven virtues everlasting life is earned. But he who has not the Spirit of Christ within him is not his.

Ye are to know that this week is accounted as one day, according to a ghostly mystery. Of that day said the prophet, "*Hæc est dies quam fecit Dominus; exultemus et lætemur in ea:*" "This is the day which the Lord hath made; let us exult and rejoice in that day." We should exult in our Lord and in our redemption, not with heedlessness or with worldly irregularities. Let us be as we sing, "day, and not darkness." Very many there are who on this day will drink to vomiting, and shamefully brawl among

twynan sacian; ac ðillice ne magon singan þone lofsang. “ þes is se dæg ðe Drihten worhte.” Him andwyrð þærrihte Drihten, ‘ Ge sind þeostru, and na leoht. Gif ge willað beon se dæg þe ic worhte, lybbað þonne rihtlice, þæt ge habbon soðfæstnysse leoht on eowerum heortum, and þæt ne beo næfre ðurh leahtras acwenced.’

þæt soðe Leoht, Hælend Crist, ðe onlihte ealne mid-daneard, onlihte ure mōd mid his godcundan leohte; and þæt ne beo næfre ðurh ðone lāðan deofol adwæsced, þæt we mid leohte ures geleafan and gōdum gearnungum to ðam ecum life becuman moton. Amen.

KAL. MAII.

APOSTOLORUM PHILIPPI ET IACOBI.

PHILIPPUS, se Godes Apostol, ðe we on ðisum dæge wurðiað, bodade godspel anrædlice hæðenum þeodum geond twentig geara fæce æfter Cristes ðrowunge, on ðam lande þe is gehāten Sciððia. Ða gelæhton hine þa hæðenan, and gelæddon to heora deofolgylde, þær ðær wæs ān ormæte draca, se ofsloh ðærrihte ðæs hæþengylðan sunu, se ðe bær þa stor-cyllan to ðære offrunge. Se draca ofsloh eac twegen gerefan ðære ylcan scire, on þæra hæftnedum wæs se apostol Philippus gehæfd. Witodlice ðurh ðæs dracan blæd eal seo menig micclum wearð geuntrumod. Þa cwæð se apostol Philippus to ðam ymbstāndendum folce, “ Hlystað mines rædes, and eowەر hæl bið ge-edniwod, and þas deaðan beoð arærede, and se draca, ðe eow derigendlic is, bið aflýged on mines Godes naman.” Hí ealle cwædon, “ Hwæt tæcst ðu us to ræde?” Se apostol cwæð, “ Towurp þis deofolgild, and tocwysað, and arærað Cristes rôde-tācn on ðære stowe, and gebiddað eow to ðære.” Ða ongunnon ða hryman, þe ðurh þæs dracan blæde alefode wæron, “ Wurde ure miht ge-

themselves ; but such may not sing the hymn, "This is the day which the Lord hath made." The Lord would straightways answer them, 'Ye are darkness, and not light. If ye will be the day that I made, live then rightly, that ye may have the light of truth in your hearts, and that that be through sins never quenched.'

May the true Light, Jesus Christ, who enlighteneth all the world, enlighten our minds with his divine light ; and may that never, through the hostile devil, be extinguished, that we with the light of our belief, and with good deserts may come to the everlasting life. Amen.

MAY I.

THE APOSTLES PHILIP AND JAMES.

PHILIP, the Apostle of God, whom we on this day honour, steadfastly preached the gospel to the heathen nations during a period of twenty years after Christ's passion, in the land which is called Scythia. Then the heathen seized him, and led him to their idol, where there was an immense dragon, which straightways slew the son of the idolater who bare the censer to the offering. The dragon slew also two counts of the same shire, in whose custody the apostle Philip was held. Verily by the dragon's breath all the multitude was greatly sickened. Then said the apostle Philip to the folk standing around, "Listen to my counsel, and your health shall be renewed, and these dead shall be raised, and the dragon, which is destructive to you, shall be put to flight in the name of my God." They all said, "What teachest thou us for counsel?" The apostle said, "Cast down this idol, and crush it, and raise up the sign of Christ's rood on the place, and pray to that." Then begun those to cry, who had been hurt by the dragon's breath,

edniwod, þonne towurpe we ðis deofolgild.” Ða cwæð se apostol to ðam dracan, “ Ic ðe bebeode, on naman Hælendes Cristes, þæt ðu gewite of ðyssere stowe, and far to westene, ðær ðær manna drohtnung nis; and þu nānum men on ðinum fram-fære ne drece.” Ða ferde se reða draca ardlice aweig, and nahwar siððan ne æteowode. Se apostol Philippus arærde ða of deaðe, on Godes naman, ða þry deadan þe se draca acwealde, and ealle ða menigu gehælde, þe ðurh þæs dracan blæd geuntrumod wæs.

Hwæt ða ongunnon ealle his ehteras mid soðre dædbote to him gebiddan, wendon þæt hē wære witodlice God. Þa ongann se apostol hī ealle lēran ofer twelf monað ða deopan lāre be Drihtnes to-cyme to ðyssere worulde on soðre men-niscnysse, and hu he mid his deaðe middaneard alyade, and æfter his æriste hine sylfne æteowode his leorning-cnihtum, and him ge-edniwode þa ylcan lāre þe he ær hī mid lærde, and hu hē to heofonum astah on heora ealra gesihðe, and him siððan sende þone soðan frofer þæs Halgan Gastes, swa swa he him ær behet: “ Nu com ic to eow þurh ðæs Ælmihtigan sande, and ic dyle eow witan, ðurh Drihtnes mihte, þæt ðas deofolgild eow sind derigendlice, ða ðe ge mid ydelnysse oð þis wurðodon.” Ðurh þas bodunge gelyfdon fela ðusend manna on ðone soðan God þe se apostol bodade, and wurdon gefullode binnon feawum dagum. Ða gehādode se apostol on ðam earde gehwær biscopas and mæssepreostas, diaconas and Godes ðeowas, and Gode cyrcan arærde. Gewende ða to Asiam, ðurh onwrigenyse Godes, to anre byrig seo is Geropolis gecīged, and he ðær adwæscte ða deofellican lāre þe gedwolmen arærdon dyrstiglice ongean God.

Se apostol hæfde twā dohtra, gestryned ærðan ðe he gecure Crist to lāreowe. Þa ðurhwunodon on mægðhāde, mærllice drohtniende, on ðære ylcan byrig þe we ær namodon, ðaða se fæder Philippus ðider feorran com. Þurh ða mædenu begeat

"Let our strength be renewed, then will we cast down this idol." Then said the apostle to the dragon, "I command thee, in the name of Jesus Christ, to depart from this place, and go to the wilderness, where intercourse of men is not; and to afflict no man on the way hence." Then the fierce dragon went hastily away, and appeared nowhere afterwards. The apostle Philip then raised from death, in the name of God, the three dead whom the dragon had killed, and healed all the multitude, which had been sickened by the dragon's breath.

Hereupon all his persecutors begun to worship him with true repentance, imagining that he really was God. Then the apostle undertook to teach them all, for more than twelve months, the deep lore of the Lord's advent to this world in true humanity, and how by his death he redeemed the world, and after his resurrection appeared to his disciples, and to them renewed the same lore which he before had taught with them, and how he ascended to heaven in the sight of them all, and afterwards sent to them the true comfort of the Holy Ghost, as he had before promised to them: "Now I am come to you by the sending of the Almighty, and I have made you to know, through the Lord's might, that these idols are destructive to you, which ye vainly have until now honoured." Through this preaching many thousand men believed in the true God whom the apostle preached, and were baptized within a few days. The apostle then ordained everywhere in the country bishops and mass-priests, deacons and ministers of God, and raised churches to God. He went then to Asia, through a revelation of God, to a city which is called Gero-polis, and he there extinguished the devilish doctrine which heretics had daringly raised against God.

The apostle had two daughters, begotten before he had chosen Christ for teacher. These continued in maidenhood, honourably living, in the same city which we before named, when their father Philip came thither from afar. Through

se Ælmihtiga Wealdend fela oðre mædenu to his mæran wuldre.

Philippus se apostol æfter ðisum gecygdre his gingran him to, and þære leode biscopas, sæde þæt he sceolde on ðam sefoðan dæge gewitan of worulde, and lærde hī georne, þæt hī on geleafan ðurhwunedon; and gewāt siððan seofon and hund-eahtatig geara to ðam Lifigendan Drihtne, þe he on life folgode. His līc wæs bebyriged on ðære foresædan byrig; and his twā dohtra siððan gewiton æfter feawum gearum fægre geendode. Hi wæron gelēde on twā healfa his byrgene. Ðær getiðað Drihten, ðurh ða deorwyrðan halgan, micle wel-dæda and wundra gelome, geleaffullum mannum, seðe leofað ā. Amen.

DE SCÖ IACOBO APOSTOLO.

WE wurðiað eac on ðissere andwerdan freolstide oðerne apostol, IACOB þone Rihtwisan, se wæs on ðisum dæge gemartirod. He wæs haliges lifes mann fram his cildhāde. Ne drānc he wines drenc, ne nān ðæra wætena þe druncen-nysse styriað, ne nān ðing ðe æfre cucu wæs ne com on his muðe; ne he næs geefesod, ne eac bescoren oððe gebaðod, be ðan ðe bēc secgað. He feng to Cristes setle æfter his ðrowunge, and gymde þæs halgan hiredes ðe ðam Hælende filigde, and ðæra geleaffulra manna ðe on hine gelyfdon. He geheold Cristes setl geond ðrittig geara fæc, and gelome ðingode for ðæs folces gyltum, bigende his cneowu on gebedum symle, swa þæt him weoxon wearrige ylas, on olfendes gelic-nysse, on his liðegum cneowum.

þa ongunnon pharisei him betwynan ðwyrian on Hierusalem for Cristes geleafan. Sume hī gelyfdon ðurh Iacobes lāre, sume wiðsōcon ðone soðan Hælend. þa com seo burhwaru samod to ðam apostole, cwædon þæt hī woldon his lāre gehyran: “Sege ðisum folce soð be ðan Hælende. Ðu eart eal rihtwīs, and nānum ne onbihst: we biddað þæt þu astige

these maidens the Almighty Ruler gained many other maidens to his great glory.

After this Philip the apostle called to him his disciples and the bishops of the people, saying that on the seventh day he should depart from the world, and zealously instructed them that they should persist in belief; and after eighty-seven years departed to the Living Lord, whom he had followed in life. His corpse was buried in the aforesaid city, and his two daughters departed a few years after by a happy end. They were laid on the two sides of his grave. There the Lord permits, through those precious saints, great benefits and frequent miracles to believing men, who liveth eternally. Amen.

OF SAINT JAMES THE APOSTLE.

WE honour also, at this present festival, another apostle, JAMES the Righteous, who was on this day martyred. He was a man of holy life from his childhood. He drank no wine drink, nor any of those liquors which cause drunkenness, nor came anything that ever was living into his mouth; nor was he shaven, also not shorn or bathed, according to what books say. He succeeded to Christ's seat after his passion, and had charge of the holy family which had followed Jesus, and of the faithful men who believed in him. He held Christ's seat for a space of thirty years, and frequently interceded for the people's sins, bending his knees constantly in prayers, so that there grew callous substances, in likeness of a camel, on his pliant knees.

Then the pharisees begun to disagree among themselves in Jerusalem, on account of belief in Christ. Some believed through James's instruction, some denied the true Saviour. Then came the citizens together to the apostle, saying that they would hear his instruction: "Say to this folk the sooth concerning Jesus. Thou art all righteous, and bendest to no

to ðam sticelan scylfe, þæt we þe ealle geseon, and ðine stemne gehyron, hwilce cyðnyse ðu wilt cyðan be Criste." Hwæt ða boceras ða hine up-gebrohton to þæs temples scylfe, and him siððan to clypodon, "Du rihtwisosta wer, þe we wyllað gehyran, cyð us nu be Criste, ðe acweald wæs on rōde." Ða andwyrde se apostol mid ormætre stemne, "To hwī āxige ge me be ðam Hælende ðus? Efne hē sitt on heofenum æt his Fæder swiðrau, and hē cymð on wolcnum, on ðissere worulde geendunge, þæt hē gehwīlcum deme be his ærran dædum." Ða wurden ða geleaffullan, æfter þissere clypunge, micclum gegladode, and wuldrodon God, cweðende, "Osanna ðam soðan Hælende."

Þa cwædon ða gedwolmen ðe Drihten wiðsōcon, "Yfele we dydon mid þissere axunge; ac uton up-astigan, and hine under-bæc sceofan, þæt oðre forhtian, and fram Criste bugan." Ða ongunnon ða clypian, þe þæt gedwyld lufodon, þæt se rihtwisa dwelode, þe swa be Drihtne spræc. Hī ða up-astigon, and hine under-bæc scufon, and mid stānum torfodon þone soðfæstan Iacob. Ac hē næs acweald ðurh ðam healican fylle, ac gebīgde his cneowu on gebedum sona, and bæd þone Ælmihtigan for ðam arleasum cwellerum, þæt hē him forgeafe þa fyrnlican synne. Þa ongunnon ða Iudei hine eft torfian mid heardum stānum, and heora ān hine sloh, mid ormætum strence, inn oð þæt bragen. Þus wearð gemartirod se mæra apostol, and on ðære stowe bebyriged, wið þæt miccle tempel, binnon Hierusalem, Iudea cyne-stol.

Se mildheorta God wolde ða-gýt gebīgan ðæra Iudeiscra mōd, mid micclum tǣcnum, to ðam soðum geleafan, gif hī sylfe woldon, þæt hī mid dædbote adwæseton heora synna; and asende him to syllice tǣcna, swa þæt an steorra stōd, se wæs swurde gelic, bufon Hierusalem, beorhte scynende. Eac an cometa ofer ealne gear sceān mid egeslicum lige, æfre byrnende. An cū wearð gebroht eft to ðam temple, þæt man hī geoffrode on ða ealdan wisan: ða wolde heo cealfian on

one: we pray thee to mount on the steep pinnacle, that we may all see thee, and hear thy voice, what announcement thou wilt announce concerning Christ." Whereupon the scribes brought him up to the pinnacle of the temple, and then cried to him, "Thou most righteous man, whom we desire to hear, inform us now concerning Christ, who was killed on a rood." Then answered the apostle with a loud voice, "Why ask ye me thus concerning Jesus? Lo he sits in heaven at the right of his Father, and he will come in clouds at the ending of this world, that he may doom every one according to his former deeds." Then were the believing, after this announcement, greatly gladdened, and glorified God, saying, "Hosannah to the true Saviour."

Then said the heretics who denied the Lord, "We did badly with this request; but let us go up and shove him backwards, that others may fear, and turn from Christ." They begun then to cry, those who loved error, that the righteous man erred, who of the Lord so spake. They then went up, and shoved him backwards, and with stones stoned the righteous James. But he was not killed through the high fall, but immediately bowed his knees in prayer, and prayed to the Almighty for the impious murderers, that he would forgive the flagitious sin. Then begun the Jews to stone him again with hard stones, and one of them struck him with immense force into the brain. Thus was martyred the great apostle, and buried in the place, against the great temple, within Jerusalem, the royal seat of Judea.

The merciful God would yet incline the minds of the Jews, with great signs, to the true belief, if they themselves would, that they with penance might extinguish their sins; and sent to them wondrous signs, so that a star stood above Jerusalem, which was like to a sword brightly shining. Also a comet shone over all the country with awful flame, ever burning. A cow was afterwards brought to the temple to be sacrificed after the old custom: then she would calve in sight

gesihðe þæs folces, ac heo eanode lāmb ongean hire gecynde. Eft siððan wearð gesewen, wið sunnan setlunge, geond ealne ðone eard, yrnende here up on ðam wolcnum, mid ormsætre wæpnunge. Eft on ðære byrig begann sum uplendisc mann egeslice hrýman to ðam arleasum burhwarum, “Fram east-dæle stemn, fram west-dæle stemn, fram feower windum stemn. Wā ðissere burhware.” Þa árn se ceorl geond ealle ða stræt, dæges and nihtes dreorig hrymende, oðþæt ða heafod-men hine hetelice swungon æne and oðre siðe, oðþæt ða bān scinon; ac hē nolde biddan nānre miltsunge, né næfre mid wōpe his wunda bemænan, ac symle clypode mid swiðlicere þoterunge, swa swa we ær sædon, “And wā ðissere burhware.” Fela oðre tǣcna wurdon eac gesewene on Iude-iscre leode, þe nu sind lange to reccenne. Hwæt ða, se Ælmihtiga, ðe ealle ðing wāt, geseah þæt hī noldon heora synna behreowsian, þæt hī æfre dorston heora Drihten ahōn, and siððan his apostolas sume eac adyddon; ða asende hē him to ðone scearpan here of Romana rice, mid reðum wæpnum. Þa wearð þæt earme mennisc, for heora mǣndædum, sum mid hungre acweald, sum mid heardum isene, and seo burh toworpen, swa swa gewritu secgað, and þæt micele templ mid eallum his mærdum.

Uton nu, gebroðru, biddan geornlice ðas halgan apostolas, ðe we to-dæg wurðiað, þæt hī us ðingian to urum Scyppende, seðe āna rixað on ecnysse God. Amen.

V. NON. MAII.

INUENTIO SCÆ CRUCIS.

MEN ða leofostan, nu to-dæg we wurðiað þære HALGAN RODE gemynd, ðe ure Drihten on ðrowode; forðan ðe heo wæs geswutelod on ðisum dæge mannum.

of the people, but she yeaned a lamb against her nature. Afterwards was seen towards sunset, over all the country, an army running upon the clouds, with an immense arming. Afterwards in the city a man from up the country began to cry terrifically to the impious citizens, "From the east part a voice, from the west part a voice, from the four winds a voice. Wo to these citizens." Then the churl ran through all the street, day and night, dismally crying, until the chief men severely scourged him, once and a second time, until the bones appeared ; but he would not pray for any mercy, nor ever with weeping his wounds bemoan, but constantly cried, with powerful howling, as we before have said, "And wo to these citizens." Many other signs were also seen among the Jewish people, which are now long to relate. Whereupon the Almighty, who knows all things, saw that they would not repent of their sins, that they had ever dared to crucify their Lord, and afterwards also destroyed some of his apostles ; he then sent to them the keen army of the Roman empire, with cruel weapons. Then were the miserable people, for their evil deeds, killed, some by hunger, some by hard iron, and the city was overthrown, as writings say, and the great temple with all its glories.

Let us now, brothers, earnestly pray to the holy apostles, whom we to-day honour, that they intercede for us to our Creator, who alone reigneth God to eternity. Amen.

MAY III.

THE INVENTION OF THE HOLY CROSS.

MEN most beloved, now to-day we honour the remembrance of the HOLY ROOD on which our Lord suffered ; because it was on this day manifested to men.

Hieronimus, se wisa mæssepreost, awrāt on ðære bēc ðe we hātað ‘*Ecclesiastica Historia*,’ þæt sum Romanisc casere wæs Constantinus gehāten, se wæs eawfæst on ðeawum and ārfæst on dædum, cristenra manna fultumigend, and næs ðeah gýt gefullod. Þa wānn him ongean sum wælhreow heretoga, Maxentius gehāten, mid micclum ðrymme, wolde him beuæman his lifes and his rices. Þa ferde se casere swiðe carful mid fyrde, and gelome beheold wið heofonas weard, biddende georne godcundne fultum. Ða geseah hē on swefne, on ðam scinendan east-dæle, Drihtnes rôde-tācn deorwurðlice scinan; and him sædon ða to gesewenlice englas, “Þu casere Constantine, mid ðisum tātne oferswið ðine wiðerwinnan.” And hē awōc ða bliðe for ðære gesihðe and for ðan behātenan sige, and mearcode him on heafde halig rôde-tācu, and on his guðfanan, Gode to wurðmynte. He het eac smiðian of smætum golde ane lytle rôde, ða he lædde on his swiðran, biddende georne þone Ælmihtigan Wealdend, þæt seo swiðre ne wurde æfre gewemmed ðurh readum blode Romaniscra leode, ðam ðe hē geuðe ælcere duguðe, gif Maxentius āna him wolde abugan, ðe ða burh geheold mid hētelum geðance. Þa hēt Maxentius mid micclum swicdōme oferbricgian ða eā, eal mid scipum, and syððan ðylian swa swa oðre bricge, þæt se casere sceolde ðær-on becumian; ac him sylfum getimode swa swa hē ðam oðrum gemynte. Se ārleasa gewende āna of ðære byrig, and hēt ðone here him æfter ridan; he ne gemunde ða, for ðam micclum graman, ðære leasan bricge, þe hē alecgan hēt, ac rād him āna to ormæte caſice. Þa scipu toscuton, and he ðone grund gesohte mid horse mid ealle, and se here ætstōð ahréd fram frecednysse for his ānes deaðe. Swa wearð gefylled þæs caseres bēn, þæt his hand næs besmiten, þe ða rôde heold, mid agōtenum blode his āgenre burhware. Ða wearð eal þæt folc micclum gegladod, þæt hī moston gesunde cyrran to ðære byrig; and underfengon ðone casere, swa swa him ge-

Jerome, the wise mass-priest, wrote in the book which we call 'Ecclesiastica Historia,' that there was a Roman emperor called Constantine, who was pious in morals and honourable in deeds, a supporter of christian men, and was yet not baptized. Then a bloodthirsty general, named Maxentius, warred against him with a great host, he would take from him his life and his empire. Then the emperor departed very full of care with the army, and frequently looked heavenwards, fervently praying for divine support. He then saw in a dream, in the shining east region, the sign of the Lord's rood preciously shining, and visible angels said to him, "Thou emperor Constantine, with this sign overcome thine adversaries." And he awoke then blithe on account of the vision and the promised victory, and marked on his head the holy sign of the rood, and on his gonfanon, in honour to God. He bade then be forged of beaten gold a little rood, which he laid on his right hand, fervently praying the Almighty Ruler that his right hand might never be polluted with the red blood of the Roman people, to whom he would grant every good, if Maxentius only would submit to him, who held the city with hostile thought. Then Maxentius with great fraud commanded the river to be bridged over, all with ships, and then to be floored as any other bridge, that the emperor might come thereon ; but it befell himself as he had intended for the other. The impious one went alone to the bridge, and commanded the army to ride after him ; he did not then, in his great fury, remember the false bridge, which he had ordered to be laid, but rode to it alone with boundless speed. The ships parted asunder, and he sought the ground with horse and all, and the army stopt, saved from peril by the death of him alone. So was fulfilled the emperor's prayer, that his hand, which had held the rood, was not sullied with the shed blood of his own citizens. Then was all the people greatly gladdened, that they might return whole to the city ; and they received the emperor as it was congenial to them ;

cynde wæs ; and he mid sige gesæt siððan his cynestól, gefullod on Criste, þe his folc geheold.

His modor wæs cristen, Elena gehāten, swiðe gelyfed mann, and ðearle eawfæst. Þa ferde heo to Hierusalem, mid fullum geleafan, wolde ða rôde findan ðe Crist on ðrowade. Heo becom to þære stowe, swa hire geswutelode God, þurh heofenlicere gebicnunge, and afunde ðreo rôda, ān wæs ðæs Hælendes, and ða oðre ðæra ðeofa. Ða nyste heo gewiss hwilc wære Cristes rôd, ærðan ðe hē mid tǣcnum hī geswutelode. Þa wearð seo cwēn micclum gegladod, þæt heo moste ðone mǣdm on moldan findan, and siððan ðurh tǣcnum swutelunge oncnawan. Arærde ða cyrcan on ðære cwealm-stowe, þær seo rôd on læg, þam leofan Drihtne, and bewānd ænne dæl ðære halgan rôde mid hwitum seulfre, and hī ðær gesette, and ðone oðerne dæl lædde to hire suna, and ða isenan næglas, þe wæron adrifene þurh Cristes folman, ðaða hē gefæstnod wæs.

Ðus wrāt Hieronimus, se wisa trahtnere, be ðære halgan rôde, hu heo wearð gefunden. Gif hwā elles secge, we sceottað to him.

Cristene men sceolon soðlice abūgan to gehalgodre rôde, on ðæs Hælendes naman, forðan ðe we nabbað ða ðe hē on ðrowade, ac hire anlicnys bið halig swa-þeah, to ðære we abūgað on gebedum symle to ðam Mihtigan Drihtne, þe for mannum ðrowade ; and seo rôd is gemynd his mæran þrowunge, halig ðurh hine, ðeah ðe heo on holte weoxe. We hī wurðiað ā for wurðmynte Cristes, seðe ūs alysde mid lufe ðurh hī, þæs we him ðanciað symle on life.

and he victoriously afterwards possessed his throne, baptized in Christ, whom his people followed.

His mother was a christian, called Helena, a very faithful person, and very pious. She went to Jerusalem, with full belief, she wished to find the rood on which Christ had suffered. She came to the place, as God had manifested to her, through a heavenly sign, and found three roods, one was that of Jesus, and the others those of the thieves. She then knew not for certain which was Christ's rood, ere that he by signs manifested it. Then was the queen greatly gladdened, that she was permitted to find the treasure in the earth, and afterwards by signs to know its manifestation. She raised then a church to the dear Lord, on the place of execution, in which the rood lay, and encircled a part of the holy rood with white silver, and placed it there, and brought the other part to her son, and the iron nails, that were driven through Christ's palms, when he was fastened.

Thus wrote Jerome, the wise expositor, concerning the holy rood, how it was found. If any one say otherwise, we refer to him.

Christian men truly should bow to the hallowed rood in the name of Jesus, for although we have not that on which he suffered, its likeness is, nevertheless, holy, to which we ever bow in our prayers to the Mighty Lord, who suffered for men ; and the rood is a memorial of his great passion, holy through him, though it grow in a wood. We ever honour it for the honour of Christ, who redeemed us with love through it, for which we thank him ever in life.

EODEM DIE.

SCÖRUM ALEXANDRI, EUENTII ET THEODOLI.

ON ðisum dæge þrowode sum árwurðe papa ALEXANDER geháten, mid twám mæssepreostum, EUENTIIUS and THEODOLUS, ætforan ðam casere, Aurelianus genamod, þe hī gemartirode. Hē wæs wælhreaw cwellere cristenra manna, and fela belífode gelyfedra manna. Þa hēt hē gelangian þone halgan lāreow, and cwæð him sona to mid særwigendum mōde, “Alexander papa, ic sece ærest æt þe, þæt þu nie ardlice secge hwæt se intinga sy þæt ge wyllað sweltan sylfwilles for Criste, ærðan ðe ge æfre his geleafan wiðsacan.” Þa andwyrde se papa ðam cwellere ðus, “þæt þæt ðu axast is swiðe halig ðing; ac Crist ús forbead þæt hundum to sylłaune.” Ða cwæð Aurelianus, “Eom ic hund geðuht?” Alexander ða wiscte, “Eala gif ðu wære hund! Hund is sawulleas, and on helle ne ðrowað. Se man þe forsihð his Scyppend on life, sceal æfre ðrowian on ecum tintregum.” Þa ðywde se casere hine to swingenne, gif he him ne sæde swa hwæs swa he axode. Alexander cwæð, þæt he ondrede God, and nænne oðerne, on andwerdum life. “þu dwelast, casere, þurh dystignysse, gif ðu buton geleafan æt us leornian wylt ða halgan gerynu, ðurh heardum swinglum.” Aurelianus andwyrde orgelice swiðe, “Ic āna gewearde ealles mid-daneardes, and ðu specst ðus dystiglice swilce to sumum dēman; ac ðin sawul sceal, swiðe getintregod, gewitan of ðam lichaman ær ic ðe forlæte.” Alexander sæde, “Hwæt dest ðu niwes nu? Ða āne ætwundon þinum wælhreawum handum, ðe for ðinum tintregum heora Drihten wiðsocon. Ic soðlice sceal æt ðe sweltan deaðe, forðan ðe ic nelle næfre Crist wiðsacan.”

Æfter ðisum wordum hēt se wælhreowa hine hōn on heardre hengene, and his sidan bænnan mid hātum ligum, and mid hengene ðrawan to langere hwīle; ac he naht ne ge-

ON THE SAME DAY.

THE SAINTS ALEXANDER, EVENTIUS AND THEODULUS.

ON this day suffered a venerable pope called **ALEXANDER**, with two mass-priests, **EVENTIUS** and **THEODULUS**, before the emperor named Aurelian, who martyred them. He was a bloodthirsty slayer of christian men, and many believing men deprived of life. Then he commanded the holy doctor to be sent for, and directly said to him with insidious mind, "Alexander pope, I seek first from thee, that thou quickly tell me what the cause is that ye will voluntarily die for Christ rather than ever deny his faith." The pope answered the murderer thus, "That which thou askest is a very holy thing; but Christ forbade us to give that to the dogs." Then said Aurelian, "Do I seem a dog?" Alexander then wished, "Ah, if thou were a dog! A dog is soulless, and suffers not in hell. The man who despises his Creator in life, shall for ever suffer in eternal torments." The emperor then threatened to scourge him, if he told him not whatsoever he asked him. Alexander said, that he feared God, and none other, in the present life. "Thou erreest, emperor, through temerity, if, without belief, thou desirest to learn from us the holy mysteries by hard stripes." Aurelian answered very proudly, "I alone hold sway over all the world, and thou speakest thus audaciously as to some judge; but thy soul shall, sorely tortured, depart from thy body before I leave thee." Alexander said, "What new wilt thou do now? They only escaped from thy cruel hands, who through thy torments denied their Lord. But I shall perish by death from thee, for I will never deny Christ."

After these words the cruel tyrant commanded him to be hanged on a hard gibbet, and his sides to be burnt with hot flames, and to be a long while tormented on the gibbet; but

cwæð. Ða befrān se ārleasa casere, hwī he suwade. Ða sǣde se halga, þæt he spræce to Criste. Eft hine axode se ārleasa casere, Huneta he wolde his geogoðe amyrran, cwæð þæt he ða wære geðuht þrittig geara. Ða wiscte se biscop þæt se wælhreowa ne sceolde his sawle amyrran ðurh his mǣndædum. Ða sende seo cwēn ðis ærende him to, “Beorh ðe ic bidde, and forlæt ðone biscop, elles ðu earma scealt yfelum deaðe sweltan, and ic beo forlæten wudewe on life.” Ða cwæð se casere, þæt hi wæron gesibbe, and forði spræce þillice word him fore. He hēt swa-þeah-hwæðere ðone halgan forlætan, and gelangian ða preostas to his laðan andwerdnysses, and befrān ðone papan hwæt hī wæron gehæfde. Ða sǣde se biscop, þæt hi soðlice wæron halige mæssepreostas, ðam Hælende ðeowigende. Ða axode se casere þone ænne preost, hu his nama wære, oððe hū gefyrn he gelyfde. He cwæð þæt he hatte Euentius fram iugeðe, and wære gefulod for hund-seofontig geara, and to mæssepreoste gehalgod for manegum gearum. Ða hēt se casere hine Crist wiðsacan, and hē moste beōn mǣrlice mid him. Euentius him sǣde ða mid soðre lāre, þæt he sceolde behreowsian his reðan dæda, and gelyfan on Crist, þæt he his miltse begeate. Ða hēt se wælhreowa him gelangian tō ðone oðerne preost, and him sona to cwæð, “Eart ðu þeodolus, ðe mine hæse forsiht?” Ða sǣde ðeodolus, þæt he forsāwe his hæse, and eac hine sylfne for nahte tealde, forðan ðe hē Godes halgan hynde mid witum. Aurelianus cwæð to ðam ārwurðan preoste, “Ne bist ðu orhlyte eallunge ðæra witena.” þeodolus sǣde, þæt he truwoðe on God þæt hē nære ascýred fram soðum martirdome þæs halgan weres, his holdan papan. Ða hēt se wælhreowa gewriðan ðone papan, and ðone oðerne preost to his hricge hindan, and wurpan hī begen into byrnendum ofne; and hēt ðeodolum stāndan æt ðam muðe, þæt hē for ðam oðgan him abūgan sceolde. Hī wurdon ða aworpene, swa se

he said nothing. Then the impious emperor inquired why he was silent. Then said the saint, that he was speaking to Christ. Again the impious emperor asked him, Why he would sacrifice his youth, saying, that he then appeared to him to be thirty years old. Then the bishop wished that the bloodthirsty emperor might not sacrifice his soul through his wicked deeds. The queen then sent this errand to him, "Save thyself, I pray, and leave the bishop, else thou, miserable, shalt die an evil death, and I shall be left a widow for life." Then said the emperor that they were akin, and therefore she spake such words before him. He, nevertheless, commanded the saint to be left, and the priests to be sent for to his hateful presence, and questioned the pope who the prisoners were. Then said the bishop, that they were truly holy mass-priests, servants of Jesus. Then the emperor asked one of the priests what his name was, or how long he had believed. He said, that he was called Eventius from his youth, and had been baptized seventy years ago, and halloved a mass-priest for many years. The emperor then commanded him to deny Christ, and he might be exalted with him. Eventius then said to him, with true instruction, that he should repent of his cruel deeds and believe in Christ, that he might obtain his mercy. Then the cruel tyrant commanded the other priest to be sent for, and directly said to him, "Art thou Theodulus, who despisest my behest?" Then said Theodulus, that he despised his behest, and himself also accounted as naught, because he afflicted God's saints with torments. Aurelian said to the venerable priest, "Thou shalt not be wholly exempt from those torments." Theodulus said, that he trusted in God that he should not be excluded from the true martyrdom of the holy man, his benign pope. Then the cruel tyrant ordered the pope to be bound, and the other priest behind his back, and both to be cast into a burning oven; and commanded Theodulus to stand at the mouth, that from fear he might submit to him.

wælhreowa hēt, into ðam byrnendum ofne, gebundene ðwyres ; ac se lig him ne mihte nateshwon derian. Ða clypode se papa to ðam oðrum preoste, “ Broðor Ðeodole, gang hider in to ús : se ylca is herinne ðe giú ær ahredde ða gelyfedan cnihtas wið Nabochodonosor, ðe hī gebundene wearp into byrnendum ofne.” Ða sceat Ðeodolus sona to ðam papan, unforht on ðam fyre, fægnigende mid sange, “ Drihten, ðu afāndodest ús on ðisum fyre, and nis on ús gemett ænig unrihtwisnys.” Ðis wearð ða gecyð þam casere sona, and he wearð geangsumod mid ormætum graman, and hēt beheafðian ða halgan preostas, and ðæs papan lima gelome prician, oðþæt hē swulte ðurh swylcum pinungum. Æfter ðisum wearð gehyred of heofonum clypung to ðam casere, ðaða hē heora deaðes fægnode, “ Þu Aureliane, ðe is hell geopenod, and ðisum martyrum is myrcð gegearcod.” Ða cwacode hē sona, and cwæð to his wife, “ Sum mære iungling com mid gyrde to me, seo wæs eal isen, and eac byrnende, and wearp hī ða to mē, ðas word cweðende, Hafa ðe, Aureliane, swa ðu sylf gecure ; and ic siððan cwacode eal on fefore. Gebide nu for me þone God ðe ðu wurðast.” Ða audwyrde þæt wif, Seueriana gehāten, “ Ic wille ða halgan bebyrian, þy-læs ðe me swa getimige.” And heo sona swa dyde mid soðum geleafan, and mid árwurðnysse hī ealle bebyrigde ; efste hām siððan to ðam earman casere. Ða læg se earning, his yrmðe bemænende, and bāt his tungan þæt heo on blode fleow. He gewāt ða of worulde to wælhreawum cwic-suslum ; and Seueriana gecom to ðæra halgena byrgenum, mid hæran gescrydd, and þær wunade swa, oðþæt Sixtus biscop com fram East-dæle, and þær be hire bene biscop gehādode, ðe mihte behwyrfan ða halgan martiras mid gastlicum sangum, and Godes gerihtum. Seo stow hæfde siððan symle hire biscop, oð þisne andweardan dæg. Sy ðam Ælmihtigan lóf, se ðe ána ricsað on ecnysse God. Amen.

They were then cast, as the tyrant commanded, into the burning oven, bound crosswise ; but the flame might not at all hurt them. Then cried the pope to the other priest, " Brother Theodulus, come in hither to us : the same is herein who of yore delivered the believing youths from Nebuchadnezzar, who had cast them bound into a burning oven." Then Theodulus instantly darted to the pope fearless into the fire, rejoicing with song, " Lord, thou hast tried us in this fire, and there is not found in us any unrighteousness." This was then immediately announced to the emperor, and he became troubled with boundless anger, and commanded the holy priests to be beheaded, and the limbs of the pope to be repeatedly pricked, until he died through such tortures. After this was heard a calling from heaven to the emperor, while he was rejoicing at their death, " Thou Aurelian, for thee hell is opened, and for these martyrs joy is prepared." Then he instantly quaked, and said to his wife, " An illustrious youth came to me with a rod, which was all iron, and also burning, and cast it to me, saying these words, Have, Aurelian, that which thou thyself hast chosen ; and I afterwards quaked all in a fever. Pray now for me to the God whom thou worshipst." Then answered the wife, called Severiana, " I will bury the saints, lest it so befall me." And she forthwith did so with true belief, and buried them all with reverence ; she then hastened home to the miserable emperor. There lay the wretch bemoaning his misery, and bit his tongue so that it flowed with blood. He then departed from the world to cruel torments ; and Severiana came to the graves of the saints, clad in hair-cloth, and there so continued, until bishop Sixtus came from the East, and there, at her prayer, ordained a bishop, who might minister to the holy martyrs with ghostly songs and divine rites. The place had constantly ever since its own bishop until this present day. Praise be to the Almighty, who alone reigneth God to eternity. Amen.

FERIA SECUNDA.

LETANIA MAIORE.

LÆWEDE MENN behōfiað þæt him lāreowas secgon ða godspellican lāre, ðe hī on bocum leornodon, þæt men for ny-tennysse misfaran ne sceolon. Ure Drihten sæde to sumum lāreowe, ða ða he hine axode be ðam hehstan bebode, “Lufa ðinne Drihten mid ealre ðinre heortan, and mid eallum mōde : þis is þæt mæste bebōd. Is eft oðer bebōd ðisum swiðe gelic, Lufa ðinne nextan swa swa ðe sylfne : þas twā bebodu belucað ealle bēc.” Nis ús nān gemet on ðam ærran bebode, forðan ðe we sceolon urne Scyppend lufian ofer ealle magas mid unametenre lufe. On ðam oðrum bebode we habbað gemet, þæt we oðerne lufian swa swa ús sylfe, þa ðe þurh geleafan ús gelenge beoð, and ðurh cristendōm ús cyððe to habbað. Se ðe hæfð ða soðan lufe, he hylt ealle gewritu ðe sind gelógode on langsumum cwydum. He hylt þæt þæt him cuð is on Cristes gewritum, and þæt þæt him digele is on heora deopnysse, gif he ða soðan lufe hylt on his ðeawum. Ne fremað cristenum menn, þeah he fela gōd wyrce, buton he symle hæbbe ða soðan lufe on him. Manega sind beboda mannum gesette, ac hī ealle hangiað on ðisum twām wordum. Swa swa of ānum treowe springað manega bogas, swa gāð of ānre lufe manega oðre mihta.

Eft cwæð se Hælend to his leorning-cnihtum, “Se ðe me lufað, he hylt min bebōd, and min Fæder hine lufað for ðære hyrsumnysse; and wit cumað him to, and him mid wuniað.” Gehyrað, mine gebroðra, hwæt se Hælend cwæð, “Se ðe me lufað, he hylt min bebod.” Þære lufe fāndung is þæs weorces fremming. Iohannes se apostol eac be ðisum cwæð, “Gif hwā cwyð þæt he lufige þone Lifigendan God, and his beboda ne hylt, he bið leas ðonne.” Soðlice we lufiað ðone

MONDAY.

ON THE GREATER LITANY.

LAYMEN require that teachers should impart to them the evangelical lore, which they have learned in books, that men should not err through ignorance. Our Lord said to a teacher, when he asked him concerning the highest commandment, "Love thy Lord with all thine heart, and with all thy mind: this is the greatest commandment. There is again another commandment very like unto this, Love thy neighbour as thyself: these two commandments comprise all the books." We have no limit in the former commandment, because we should love our Creator above all relations with unbounded love. In the other commandment we have a limit, that we should love another as ourselves, those who through belief are related to us, and through christianity are allied to us. He who has true love holds all the written precepts that are contained in long discourses. He holds that which is known to him in Christ's scriptures, and that which is dark to him in their depth, if he holds true love in his morals. It profits not a christian man, though he do much good, unless he constantly have true love in him. Many are the commandments appointed for men, but they all hang on these two sentences. As from one tree there spring many boughs, so from one love there proceed many other virtues.

Again said Jesus to his disciples, "He who loveth me holds my commandment, and my Father loveth him for the obedience; and we will come to him, and dwell with him." Hear, my brothers, what Jesus said, "He who loveth me holds my commandment." The proof of love is the performance of work. John the apostle also said of this, "If any one say that he loveth the Living God, and holdeth not his commandments, he will then be a liar." But we love the

leofan Drihten, gif we ure unðeawas geemnettað be his hæsum, and ure wohnysse be his wordum gerihtað, and þurh unlustum his lufe ne wiðcweðað. Seo Halige ðrynnys, ðe is þrymwealdend God, cymð ungesewenlice to geswæsre heortan, þe gehyrsum bið his hæsum mid weorce, and heo bið geglenced þurh Godes neosunge, and mid his on-wununge wiðinnan onliht. Menn dæftað heora hūs, and wel gedreog-læcað, gif hī sumne freond onfōn willað to him, þæt nān un-ðæslicnys him ne ðurfe derian; and we sceolon ūs clænsian fram unclænum dædum, þæt se Mihtiga God on urum mōde wunige, seðe ænne gehwīlcne þurh his Gast geneosað, and ða fulan forlæt for heora fracodnysse, leohtes bedælede; forðan ðe hī ne lufiað hine.

Ure Drihten sæde on ðisum soðum spelle, “Se ðe me ne lufað, ne hylt hē mine word.” Godes lufu geswutelað hī sylfe mid weorcum, and gif heo ydel bið, nis heo ðonne lufu. Se ðe God ne lufað, ne lufað he hine sylfne; forðan ðe he ne geðyhð næfre buton Gode. Drihten soðlice sæde on his bodunge, “Ge beoð mine frynd, gif ge wyrcente beoð ða ðincg ðe ic bebeode eow to gehealdenne.” Micel mildheortnys þæs Metodan Drihtnes, þæt we beon gecīgede swa gesæliglice ures Scyppendes frynd, gif we his hæse gefyllað, we ðe næron wurðe beōn his wealas gecīgde, and we habbað swilce geðincðe þurh ða gehyrsumnysse. We blissiað on mōde for ðære micclan geðincðe, ac we sceolon hōgian hu we hī begyton. Ne ortruwige nān man for ormætum synnum, þæt he geearnian ne mæge þone micclan wurðmynt, and beōn Godes freond, þurh gōdum geearnungum, gif hē ne ge-edlæhð his ærran misdæda. For synfullum mannum sealde Crist his lif. Ortruwige se āna ðe endeleaslice syngað, and ær his endenextan dæge dædbote ne gewyrcð. Uton lufian God mid gōdum ingehyde, and eac ure nextan swa swa ūs sylfe. God wunað on ūs, gif we ūs betwynan lufiað, and his soðe lufu bið swa on ūs gefylled, and we magon his æ mid ðam ānum gefyllan.

beloved Lord, if we level our vices by his commands, and rectify our depravity by his words, and through evil desires thwart not his love. The Holy Trinity, which is God powerful in majesty, comes unseen to the pious heart, which is obedient to his behests in deed, and it shall be adorned through God's visitation, and enlightened by his sojourn within. Men put their houses in order, and are well content, if they desire to receive a friend to them, that no impropriety may offend him ; and we should cleanse ourselves from unclean deeds, that the Mighty God may dwell in our mind, who visits every one through his Spirit, and forsakes the foul for their depravity, deprived of light ; because they love him not.

Our Lord said in this true discourse, " He who loveth me not holdeth not my words." Love of God manifests itself by works, and if it is idle, then is it not love. He who loves not God loves not himself ; because he will never thrive without God. But the Lord said in his preaching, " Ye are my friends, if ye do the things which I commanded you to observe." It is a great mercy of the Lord Creator, that we are so benignly called our Creator's friends, if we fulfil his behest, we who were not worthy of being called his thralls, and that we have such honour through obedience. We rejoice in mind for the great honour, but we should meditate how to obtain it. Let no man, on account of enormous sins, despair of meriting that great dignity, and of being the friend of God, through good deserts, if he repeats not his former misdeeds. For sinful men Christ gave his life. Let him only despair who endlessly sins, and before his last day makes no repentance. Let us love God with good knowledge, and also our neighbour as ourselves. God will dwell in us, if we love each other, and his true love will thus be completed in us, and we may by that alone fulfil his law.

Hwā is ure nexta? Uton axian Crist. Witodlice he cwæð be eallum cristenum, "Ge ealle sind gebroðra, and ænne Fæder habbað, seðe on heofonum is healice sittende." Nu is eow gesæd, þurh ðone soðan Crist, þæt ge sind gebroðra, gif ge ðone bēnd healdað soðre broðerrædene untobrocenne. Hwā is me nū neār þonne min broðor? Ic hine eac lufige, and hē is min nexta. Iohannes se apostol awrāt on his pistole, and cwæð, þæt we oncneowon Cristes lufe on ūs þurh þæt, þæt he sealde hine sylfne for ūs, and we sceolon syllan ūs sylfe for gebroðrum. Se ðe speda hæfð, and ða aspendan nele hafenleasum broðer, næfð he soðe lufe. Gif ðu gýt swa micel ne miht ðurhteōn, þæt ðu sylf swelte for sumes broðer life, syle þine æhta him to fultume. Gif ðu swa ne dest on sibbe for Gode, hwænne wylt ðu syllan ðe sylfne for hine on earfoðre ehtnysse ārleasra cwellera? Us gedafenað to dōnne dugeðe on sibbe, mid estfullum mōde menniscum gesceaft, and eft on ehtnysse ure lif syllan for ðone soðan God, or for sumne broðer, swa swa se Hælend sealde hine sylfne for ūs. Ac se swicola feond sæwð ungeðwærnysse betwux mancynne þurh mislice intingan, and tyht oðerne mann to urum æhtum, and ure mōd ontent mid micclum grāman ongear ðæne oðerne ðe ure ehtan wile. Þonne forleose we ðurh ða lytlan æhta ða soðan lufe, þe is selost æhta. Ac we sceoldon gescyldan þa soðan lufe ā seoðe ūs gelæt to ðam Lifigendan Gode, swiðor þonne ða æhta ðe ūs ateoriað. Soðlice ne mæg ure sawul gefleōn to heofonan rice, buton heo hæbbe fiðera þære soðan lufe Scyppendes and manna, ðe mā ðe ænig fugel his flyhtes gewylt, gif his oðer fiðere forod bið on ær.

Smeage nu gehwā hwæt his hāde gedafnige, forðan ðe menn magon, þurh mōdes gecnyrdnysse, on ælcere endebyrdnysse ðam Ælmihtigan gecwēman. Cyninge gerist rihtwisnys and wisdom; him is nama gesett of soðum reccendome, þæt hē hine sylfne, and siððan his leode mid wisdomes wissige, and wel gerihtlæce. Þæt folc bið gesælig þurh

Who is our neighbour? Let us ask Christ. Verily he says of all christians, "Ye are all brothers, and have one Father, who is high-sitting in heaven." Now it is said to you by the true Christ, that ye are brothers, if ye hold the bond of true brotherhood unbroken. But who is nearer to me than my brother? I also love him, and he is my neighbour. John the apostle wrote in his epistle, and said, that we know Christ's love for us, because he gave himself for us, and we should give ourselves for our brothers. He who has riches, and will not spend them for an indigent brother, has not true love. If thou yet canst not accomplish so much as to die thyself for a brother's life, give thy riches for his support. If thou doest not so in peace for God, when wilt thou give thyself for him in the calamitous persecution of impious murderers? It is incumbent on us to do good in peace, with bounteous mind to the human creation, and again in persecution to give our life for the true God, or for a brother, as Jesus gave himself for us. But the guileful fiend sows discord among mankind through divers causes, and instigates one man to our possessions, and inflames our minds with great anger against another who will persecute us. Then we lose, through a little wealth, true love, which is the best of wealth. But we should ever shield that true love which leads us to the Living God, rather than the possessions which will perish from us. Verily our soul may not fly to the kingdom of heaven, unless it have the wings of true love of the Creator and of men, more than any bird has power of flight, if one of its wings have been previously broken.

Let every one now consider what befits his state, for men may, through diligence of mind, in every stage, propitiate the Almighty. In a king are becoming righteousness and wisdom; on him a name is set of true governorship, that he may direct himself, and afterwards his people with wisdom, and well correct them. The people are happy in a sagacious

snoterne cyning, sigefæst and gesundful ðurh gesceadwīse reccend. And hī beoð geyrmede ðurh unwīse cyning, on manegum ungelimpum, for his misræde. Biscop sceal lēran his leoda symle, mid bōclīcere lāre, and him bysnian wel, ðreagan ða ðwyran, and ða ðeawfæstan lufian, beōn heora hyrde hold under Criste, ealle ofersceawigende, swa swa his nama swegð, and yfel ne forsuwige, ne unriht ne geðafige. Biscopas and mæssepreostas sind to bydelum gesette, þæt hī læwedum folce geleafan bodion, and him eac geðingion to ðam Ælmihtigum Gode; forði him gedafenað þæt hī dūgeðe habbon, and mid fægerum ðeawum gefrætewode beon. Hu mæg se ungelēreda lāreowdōm healdan, and læwedum folce fægre bodian? Be ðam cwæð se Hælend to his discipulum, “Gif se blinda man bið oðres blindan latteow, þonne befeallað hī begen on sumum blindum seaðe.” Lange sceal leornian se ðe lēran sceal, and habban geðincðe and þeawfæstnysse, þy-læs ðe he forlæde ða læwedan mid him. Se lāreow hæfð lytle geðincðe, þe mid yfelre gebisnunge his bodunge towyrpð. Se bið mære lāreow, ðe mannum bodað, and eac mid weorcum him wel gebysnað. Ne mæg se preost mannum ðingian, ne eac him sylfum, gif he synnum underlið, and mid fūlum dædum hine fracodne gedeð, buton hē ærest arīse of ðam reocendum meoxe, and mid soðre dædbote hine sylfne aðwea, þæt hē clypunge hæbbe cuðlice to Drihtne. God cwæð be lāreowum on his lārspelle, “Se ðe eow gehyrð hē gehyrð me, and se ðe eow forsihð hē forsihð me.” Forði gedafenað eow þæt ge Drihten gehyron ðurh halige lāreowas, þe his gespelian sind. Hī beoð orsorge, ðeah ðe hī man forseo, and cweðað mid þam witegan to weroda Gode, “Ic ne forsuwade, Drihten, þine soðfæstnysse, ne ic on heortan behydde ðine rihtwisnysse; ac hī me forsawon forð mid þære segene.”

Sum witega clypode to eallum dēinum, “Lufiað rihtwisnysse, ge ðe on eorðan dēmað; oncnawað eowerne God mid gōdnysse symle, and mid heortan ānfealdnysse secað hine

king, victorious and prosperous through a discreet ruler. And they are made miserable through an unwise king, by many mischances, from his misguidance. A bishop should constantly instruct his people with book-learning, and set them a good example, reprove the perverse, and love the virtuous, be to them a faithful shepherd under Christ, over-seeing all, as his name indicates ; and not conceal evil, nor consent to injustice. Bishops and mass-priests are set as criers, to announce the faith to lay people, and also to intercede for them to Almighty God ; it, therefore, befits them to have goodness, and to be adorned with fair morals. How can the unlearned hold a teacher's authority, and aptly preach to the lay-folk ? Of these Jesus said to his disciples, " If a blind man be another blind one's guide, then will they both fall into a blind pit." Long shall he learn who is to teach, and have authority and obedience, lest he misguide the lay-folk with himself. That teacher has little authority, who with evil example makes void his preaching. He is a great teacher who preaches to men and also sets them a good example by works. The priest may not intercede for men, nor even for himself, if he lie under sins, and by foul deeds make himself criminal, unless he first arise from the reeking dunghill, and with true penitence wash himself, that he may with certainty have calling to the Lord. God said of teachers in his sermon, " He who heareth you heareth me, and he who despiseth you despiseth me." It is, therefore, incumbent on you that ye hear the Lord through holy teachers, who are his deputies. They will be fearless, though men despise them, and will say with the prophet to the God of hosts, " I have not held silence, Lord, concerning thy truth, nor in my heart have I hidden thy righteousness ; but they ever despised me with that saying."

A certain prophet cried to all judges, " Love righteousness, ye who judge on earth ; know your God with goodness ever, and with simplicity of heart seek him earnestly." Again,

georne." Eft, oðer witega be ðam ylcan cwæð, "Ge manna bearn, dēmað rihtlice." Eac ure Drihten on his godspelle cwæð, "Beoð mildheorte, swa swa eower Fæder is. Eow bið ameten swa swa ge amæton, on ðam ylcan gemete ðe ge mannum doð." Iacobus se apostol be ðan ylcan sǣde, "Se ðe dōm geset buton mildheortnysse, him bið eft gedēmed buton mildheortnysse." Isaiās mānað eac manna deman, "Helpað ofsettum, and steop-cildum dēmað; beweriað wyde wan wið wælhreawum ehterum, and ðreagað me siððan. Þis sǣde Drihten, and gif eowere synna wæron wolcn-reade ær ðan, hī beoð scīnende on snawesh wītnysse. Gif ge me gehyrað, ge eatað þære eorðan gōd; gif ge me geyrsiað, eow fornimð min swūrd. Wā ðam ðe talað, mid treowleasum mōde, yfel to gōde, and gōd to yfele; þeostru to leohte, and leoht to ðeostrum. Wā ðan ðe strāng bið to swiðlicum drencum and to gemencgenne ða micclan druncennysse. Swilce gerihtwisiað þone ārleasan for sceattum, and þam rihtwisum ætbredað his rihtwisnysse swa. Forði hī fornimð helle fyr swa swa ceaf, and heora wyrtruma bið swa swa windige ysla." Eft cwæð Salomon be swilcum gedwōlum, "Hī blissiað on yfelnyssse and on ārleasum dædum, and hī slæp ne underfoð, buton hī yfel gefremmon. And rihtwisra siðfæt is swilce scīnende leoht, and weaxende symle oð soðre fulfremednysse."

Se apostol awrāt be eawfæstum werum, "Lufiað, ge weras, eowere wīf on æwe; ne beo ge bitere him ungebeorhlice, and healdað eowere æwe, swa swa eow licað þæt eowere wīf heald-on hī wið forligre: þæt þæt se wer gewītnað on eawbræcum wife, þæt gewītnað Drihten on eawbræcum were. Wīf sceolon gehyrsumian heora werum gedafenlice, and hī symle ārwurðian swa swa āgene hlafordas." Ure Drihten forbead mid his āgenum muðe ða yfelan twæmincge betwux twām æwum ðus: "Swa hwā swa his æwe forlæt, and oðer genimð, hē bið þonne eawbræce and eac forligr." Eac se ðe wīfað on ðam forlætenum wife, bið unriht-hǣmere gehāten fram Gode.

another prophet said on the same subject, "Ye children of men, judge rightly." Our Lord also in his gospel said, "Be merciful as your Father is. To you shall be measured as ye have measured, by the same measure which ye give to men." James the apostle said, on the same, "He who passeth judgement without mercy shall afterwards be judged without mercy." Isaiah also exhorts the judges of men, "Help the oppressed, and judge step-children; defend the widow against cruel persecutors, and rebuke me afterwards. This said the Lord, and if your sins before were scarlet, they shall be shining with the whiteness of snow. If ye obey me, ye shall eat the good of the earth; if ye anger me, my sword shall consume you. Wo to them that with truthless mind account evil as good, and good as evil; darkness as light, and light as darkness. Wo to those that are strong to powerful drinks and to mingle great drunkenness. Such justify the impious for treasures, and from the righteous so take away his righteousness. Therefore shall the fire of hell consume them as chaff, and their root shall be as windy ashes." Again, Solomon said of such heretics, "They rejoice in evil and in wicked deeds, and they take not sleep, unless they have perpetrated evil. And the way of the righteous is as it were a shining light, and ever waxing unto true perfection."

The apostle wrote of married men, "Ye husbands, love your lawful wives; be not bitter towards them unreasonably, and hold to your marriage, as it is pleasing to you that your wives hold themselves against adultery: that which the husband punisheth in an adulterous wife, that the Lord punisheth in an adulterous husband. Wives should fittingly obey their husbands, and always honour them as their own lords." Our Lord with his own mouth forbade evil separation between two married persons, thus: "Whosoever forsaketh his lawful wife and taketh another, committeth adultery and also fornication." Also he who marries the forsaken wife is called an

Eft, gif wif awyrpð hire ágenne wer, and oðerne gecyst, heo bið soð eawbræce; ac gif hī æne togāð, hī sceolon eft gegadrian, oððe siððan wunian symle buton hæmede. Twæming is alyfed þam ðe lufiað swiðor ða healican clænnysse þonne ða hōhfullan galnysse. Eac hī magon on sinscipe hī sylfe bedyglian, and hæmed forgān, gif him swa God gewissað. God soðlice fordēmað þa dyrnan forlīras, and ða unriht-hæmeras on helle forðeð, buton hī ær geendunge heora yfel gebeton.

Ne gesceop se Ælmihtiga God men for galnysse, ac þæt hī gestrynon mid gesceade heora team, and eft on heora ylde mid ealle þæt forlæton, ðonne ðæs wifes innoð unwæstmære bið gehæfd. God forgeaf gescead menniscum gesceafte, and ungesceadwisum nytenum asetne timan, þæt men sceoldon lybban heora lif mid gesceade, swa swa ða clænan nytenu cepað heora timan. Se mann is gesceapen to his Scyppendes aulicnysse, and soðlice ða nytenu sindon sawullease. Nu bið mannum sceamu þæt hī mislybban sceolon, and ða nytenu healdað heora gesetnysse. Ne sæwð nān yrðling ænne æcer tūwa, ne nān wer ne sceal his wīfe genealæcan siððan heo mid bearne swærlice gebunden gæð, ðe-læs ðe hī amyrron heora gemæne cild. Þis is swiðe hefigtyme eow to gehyrenne; gif we hit forsuwian dorston, ne sæde we hit eow.

Se ðeoda lāreow lærde manna bearn, þæt hī gehyrsume beon heora fæderum ā; and ðam fæderum bebed, þæt hī heora bearn ne geæbiligdon, þæt hī ne wurdon gewæhte ðurh wācmodnysse. Eft, is awriten on oðre stowe, “Arwurða ðinne fæder and eac ðine moder; and se ðe fæder oððe modor mǣnlice wyrigð, hē sceal deaðe sweltan. Þis sæde Drihten.” Godes wisdom sæde, þurh Salomones muð, “Styr ðinum cilde, and sleb hit mid gyrde, and ðu swa alyst his sawle fram deaðe. Se ðe sparað his gyrde, he hatað his cild; and se ðe hit lufað, hē lærð hit anrædlice.” Cildru behofiað swiðlicere steore and gōðre gymene to gōdum ðeawum, þæt se wisdom

adulterer by God. Again, if a wife casts off her own husband, and chooses another, she is a true adultress ; but if they part jointly, they shall come together again, or afterwards ever continue without intercourse. Separation is allowed to those who love exalted chastity more than anxious lust. They may also conceal themselves by wedlock, and forgo intercourse, if God so direct them. But God condemns secret fornicators, and fordoes adulterers in hell, unless, before their end, they atone for their evil.

The Almighty God created not men for lust, but that they might with discretion beget their family, and afterwards, in their age, wholly cease therefrom, when the woman's womb is considered unfruitful. God gave reason to the human creation, and to the irrational animals a fixed time, that men might live their life with reason, as the pure animals observe their times. Man is created in his Creator's likeness, and verily the beasts are soulless. Now it is a shame to men that they should mislive, and the beasts observe their established law. No husbandman sows one field twice, nor should any man approach his wife, after she goes heavily bound with child, lest they destroy their common offspring. This is very wearisome for you to hear ; if we had dared to pass it silently, we should not have said it to you.

The teacher of the gentiles taught the children of men, that they should ever be obedient to their fathers ; and enjoined fathers not to provoke their children, that they might not be excited through weakmindedness. Again, it is written in another place, " Honour thy father and thy mother ; and he who wickedly curseth father or mother shall perish by death. This said the Lord." God's wisdom said, through the mouth of Solomon, " Correct thy child and strike it with the rod, and thou so shalt redeem his soul from death. He who spareth his rod hateth his child ; and he who loveth it, teacheth it soundly." Children require vigorous correction and good heed to good morals, that wisdom may be dwelling in

mage on him wunigende beōn, se ðe nele wunian on yfel-wyl-lende sawle, ne eac on ðam lichaman ðe lið under synnum. Se wisdom is hālig, and hine sylfne ætbret fram mōdes hīwunge and myndleasum geðohtum. Rihtwis wæs Eli, and hē forwearð swa-ðeah for his bearna synnum, ða begen swulton under sweordes ecge for heora synlicum dædum, and heora fæder feoll, forðum swyran, on ðam ylcan dæge, þurh Drihtnes wrace, forðan ðe hē ne styrde heora stunt-nysse ær. Be sumum cilde we rædað, þe wæs receleaslice afedd. Hit wolde wyrian wælhreawlice Drihten; and se fæder ne rohte his receleasnyse. Þa æt nextan comon cwelmbære deoflu swutellice gesewene, on sweartum hīwe, in to ðam cilde, and hit sona hrymde, “Fæder min, fæder min, me nīmað ðas deoflu;” and behyde his heafod on his fæder bosme, and wyrigde Drihten, and swa gewāt sona mid þam sweartum deoflum, forscyldgod to helle. Ða cild ðe beoð syferlice afedde, and wið unðeawum eallunge gestýrede, hī geðeoð Gode, swa swa God sylf gecwæð, ðaða hē bletsode ða gebrohtan cild, and sæde his gyngrum, “Swilcra is Godes rice.”

þeowe men mánode eac se mæra apostol, þus to-clypigende, “Eala ge ðeowan, beoð gehyrsume eowerum hlaforðum; swa hwæt swa ge wyrcað, wyrcað mid mōde, swa swa Gode sylfum, and hē sylð eow mede. Ne ðeowige ge to ansyne, ac mid ānfealdre heortan, ne swilce beforan mannum, ac mid Godes ōgan.” Þa hlāfordas hē mánode þæt hī milde wæron heora ðeowum mannum mid þæslicnyse. Se hlāford and se ðeowa gelīce clypiað to ðam Heofonlican Fæder on heora Pat-nre. Begen hī sind men on middanearde acennede, and hī habbað æt Gode swa hū swa hī geearniað. Ælc ðeowt bið geendod on ðisum andweardan life, buton ðæra ānra þe synnum ðeowiað, hī habbað ecne ðeowt, and ða oðre beoð frige, ðeah ðe hī on life lange ær ðeowdon.

Eft, se ðeoda lāreow lærde ða rīcan, þæt hī hī ne onhebbon on healicere mōdignysse, ne heora hiht ne besetton on ðam

them, which will not dwell in a soul desirous of evil, nor also in the body which lieth under sins. Wisdom is holy, and withdraws itself from simulation of mind, and from senseless thoughts. Eli was righteous, and he, nevertheless, perished for his children's sins, who both died under the edge of the sword for their sinful deeds, and their father fell, and brake his neck on the same day, through the Lord's vengeance, because he had not before corrected their foolishness. We read of a child that was recklessly nurtured. It would cruelly curse the Lord; and the father recked not of its recklessness. At last came deadly devils manifestly seen, of black aspect, in to the child, and it forthwith cried, "My father, my father, these devils are taking me;" and hid its head in its father's bosom, and cursed the Lord, and so forthwith departed with the swart devils, condemned to hell. Those children that are prudently nurtured, and thoroughly corrected against vices, thrive to God, as God himself said, when he blessed the children brought to him, and said to his disciples, "Of such is the kingdom of God."

The great apostle also exhorted serving-men, thus addressing them, "O ye servants, be obedient to your masters; whatsoever ye do, do with heart, as for God himself, and he will give you meed. Serve not for appearance, but with simple heart, not as it were before men, but with awe of God." Masters he exhorted to be mild to their serving-men with reasonableness. The master and the servant call alike to the Heavenly Father in their Pater noster. They are both men born in the world, and they will have from God whatsoever they shall have merited. Every servitude will be ended in this present life, save of those only who minister to sins, they will have everlasting servitude, and the others will be free, although they in life long before had served.

Again, the teacher of the gentiles taught the rich not to exalt themselves with lofty pride, nor to set their hope in

swicelum welum, ac hihton on God, þæra gōða Syllend. Fela spræc se Hælend, and hefiglice be rícum ; ac hē hī eft gefrefrode, ðus fægre tihtende : “ Syllað ðone ofereacan eow to ælmes-dædum, and efne ealle ðing eow beoð geclænsode. Hwæt fremað ænigum men, ðeah ðe he ealne middaneard to his anwealdum gebíge, gif hē āna losað ? ”

Cýpmannum gedafenað þæt hī soðfæstnysse healdon, and heora sawla ne syllon ðurh swicole āðas, ac lofian heora ðing buton lāðre forsworennysse. God soðlice fordeð ða swicolan and leasan.

Ealle we sceolon stāndan æfter ðisum life ætforan Cristes dom-setle, þæt ælc ðær underfō swa hwæt swa hē on lichaman adreah, oððe gōd oppe yfel. Se ylca apostol mánode eac ða medeman, þæt hī beon gehealdene on heora bigleofan and scrude. Pearfan hē lærde þæt hī on lifes wædlunge geðyldige beon, and symle blissian. Hī beoð gesælige, gif hī soð lufiað, and buton hīwunge him andlyfan biddað. Gif hwā ðearfan forsihð, hē tælð his Scyppend. Be untrumum mannum se Ælmihtiga cwæð, “ Ic ðreage and swinge þa ðe ic lufige.” Paulus se apostol eac be ðisum cwæð, “ Ne forgyrn ðu, min bearn, þines Drihtnes steore, ne ðu beo gewæht þonne hē ðe þreað : ðone ðe Drihten lufað, þone hē ðreað, and soðlice beswingð ælcne sunu ðe hē underfehð.” Gif we untrume beoð, uton beōn geðyldige, swa swa se eadiga Iob us eallum bysnode, be ðam is nu lāngsum on ðisum lytlum cwyde eow to gereccenne ; ac we rædað þis eft. Gif ús ungelimpas on æhtum getimiað, þonne sceole we nīman geðyld æfter Iobe, seðe ealle his æhta ānes dæges forleas ; ac hē hæfde geðyld, þus cweðende sona, “ God forgeaf ða æhta, and God hī eft ætbræd : sy his nama gebletsod.” And forbær þus eaðelice.

Menigfealde beoð þæs Metodan Drihtnes egsan and swingla ofer scyldigum mannum, þæt ða sceortan witu ðises geswincfullan lifes forscyttan ða toweardan, þe næfre ne ateoriað.

treacherous riches, but to hope in God, the Giver of good things. Much spake Jesus and grievously concerning the rich; but he again comforted them, thus kindly inciting: "Give your overplus in alms-deeds, and lo, all things shall be purified for you. What doth it profit any man, though he bend all the world to his power, if he alone perish?"

To merchants it is fitting that they hold truth, and give not their souls through deceptive oaths, but praise their things without hateful perjury. Verily God will fordo the cheats and liars.

We shall all stand after this life before the judgement-seat of Christ, that each may there receive whatsoever he may have transacted in the body, either good or evil. The same apostle exhorted also those of middling condition to be frugal in their diet and clothing. The poor he taught to be patient in the indigence of life, and ever to rejoice. They will be happy, if they love truth, and without hypocrisy pray to him for sustenance. If any one despises the poor, he calumniates his Creator. Of sick men the Almighty said, "I chastise and scourge those whom I love." Paul the apostle said also of these, "Be not heedless, my child, of thy Lord's correction, nor be thou vexed when he chastiseth thee: whom the Lord loveth, him he chastiseth, and verily scourgeth every son that he receiveth." If we are sick, let us be patient, as the blessed Job has given an example to us all, of which it is now longsome in this little discourse to recount to you; but we will read this afterwards. If misfortunes betide us in our possessions, then should we take patience after Job, who lost all his possessions in one day; but he had patience, thus saying forthwith, "God gave the possessions, and God hath taken them away: be his name blessed." And thus suffered easily.

Manifold are the Lord Creator's terrors and scourges over guilty men, that the short punishments of this painful life may prevent those to come, which will never fail. The

Se Ælmihtiga God cyð his gōdnysse ūs, and hwīlon us gelæhð, and hwīlon eac beswingð. Nære nān tihting, gif hē ūs ne olæhte; nære nān rihting, gif hē ūs ne ðreade. Se ðe God herian wille on his healicum wel-dædum, herige eac hine on edleane and on egeslicum swinglum. Manega tǣcna and micle yrmða becomað on middanearde ofer manna bearnum, mǣran and mǣran oð þam gemænan ende. Se ðe æfre ðurhwunað on ānrædum geleafan, se bið gehealden, swa swa se Hælend sǣde. Hē hēt ūs eac beōn on gebedum wacole, gelomlice ūs biddende mid bealdum geleafan, þæt we moton forfleōn ða toweardan frecednysse, and stāndan on gesihðe his soðan menniscnysse. Micel magon gebedu mannum fremian, be ðam spræc se pistol æt ðyssere mæssan : þæt we sceolon andettan ure synna gelome, and ælc for oðerne gebiddan, þæt we beon gehealdene. Helias se witega wæs ūs mannum gelic, ðrowiendlic swa swa we, and hē swa-ðeah abæd þæt rēn wæs forwyrned ðam wiðerweardum folce to ðreora geara fyrste, and syx monða fæce. Hē abæd eft siððan æt ðam soðan Gode, þæt hē rēnas forgeaf, and eorðlice wæstmas. Gif hwilc man gebigð oðerne fram gedwylde, hē alyst his sawle soðlice fram deaðe, and fela synna adylegað þurh ðæs gedwolan rihtinge. Þis is sceortlice gesǣd : uton secgan word gýt.

Se ðeoda lāreow sǣde mancynne, þæt dyrne forligeras oððe deofolgyldan, sceaðan and reaferas, oððe reðe manslagan, gytseras and drinceras, þe dollice lybbað, nabbað Godes rice on rodorlicere heofonan. Eac swylce drýmen, þe mid dydrunge farað, and feondlice wiccan and oðre wigeleras, beoð to helle bescōfene for heora scīncræftum. Oft ūs men secgað þæt hī unsynnige beon, ðeah ðe hī leohtlice mettas him on mūd bestingon, on swilcum fæsten-dagum mid fræcere gyferynysse, and nellað understandan hū Adām ūs forpærde ðurh ānes æpples ðigene þe hē æt forbōden. Nis nān man fæstende þe underfehð mid muðe æniges gesceaftes sē oððe eorðan, ac ða beoð scyldige ðe ða gesetnysse tobrecað þære halgan gela-

Almighty God manifests his goodness to us, and sometimes caresses us, and sometimes also scourges. There would be no excitement, if he caressed us not; there would be no correction, if he chastised us not. He who will praise God for his noble benefits, let him also praise him in retribution and in terrific chastisements. Many signs and many miseries will come in the world over the children of men, greater and greater until the general end. He who ever continues in steadfast belief shall be saved, as Jesus said. He commanded us also to be watchful in prayers, frequently praying with bold faith, that we may escape from future peril, and stand in sight of his true humanity. Much can prayers profit men, of which the epistle at this mass spake: That we should frequently confess our sins, and each pray for other, that we may be saved. Elijah the prophet was like to us men, passible as we, and he, nevertheless, obtained by prayer that rain was denied to the perverse people for a space of three years and six months. He obtained afterwards by prayer from the true God, that he gave rains and earthly fruits. If any man turn another from error, he truly redeems his soul from death, and blots out many sins by the correction of the heretic. This is shortly said: let us say a word yet.

The teacher of the gentiles said to mankind, that adulterers or idolaters, thieves and robbers, or cruel murderers, covetous men and drunkards, who foolishly live, shall not possess God's kingdom in the ethereal heaven. In like manner wizards, who go about with illusion, and odious witches and other sorcerers, shall be thrust into hell for their magic arts. Men often say to us that they are sinless, though they lightly put meats into their mouth on such fast-days with shameless greediness, and will not understand how Adam ruined us by the eating of one apple, which he ate forbidden. No man is fasting who receives in his mouth any creature of sea or of earth, but they are guilty who break the institute of the holy

ðunge mid unalyfedre ðigene, and fyllað heora wambe fra-codlice ær timan.

Uton we gearnian þæt ece lif mid Gode, ðurh geswicen-ysse yfeles, and ðurh fremminge gōdes: þæs us getiðige se Ælmihtiga Wealdend, se ðe á rixað on ecnysse. Amen.

ITEM.

IN LETANIA MAIORE. FERIA TERTIA.

MEN ða leofostan, Paulus se Apostol, ealra ðeoda lāreow, awrāt be him sylfum þæt hē wære gelædd up to heofonum, oðþæt hē becom to ðære ðriddan heofonan; and hē wæs gelæd to neorxna-wānge, and þær ða gastlican dygelnysse gehyrde and geseah; ac hē ne cydde na eorðlicum mannum, ðaða hē ongear com, hwæt hē gehyrde oððe gesawe, ðisum wordum writende be him sylfum: “Scio hominem in Christo, ante annos quatuordecem, raptum usque ad tertium cœlum; et iterum quomodo raptus est in paradisum, et audiuit archana uerba, quæ non licet homini loqui.” Þæt is on Englisc, “Ic wāt ðone mann on Criste, þe wæs gegripen nu for feowertyne gearum, and gelæd oð ða þriddan heofenan; and eft hē wæs gelæd to neorxna-wange, and ðær gehyrde ða digelan word þe nān eorðlic mann spreca ne mōt.”

Humeta rædað sume men ða leasan gesetnysse, ðe hī hatað Paulus gesihðe, nu hē sylfe sæde þæt hē ða digelan word gehyrde, þe nān eorðlic mann spreca ne mōt?

We wyllað nu eow gereccan oðres mannes gesihðe, ðe unleas is, nu se apostol Paulus his gesihðe mannum ameldian ne moste.

Sum Scyttisc preost wæs, gehāten Furseus, æðelboren for worulde, ārwurðes lifes, and gelyfed swiðe. Hē wæs fram cildhāde gelæred, on clānnysse wunigende, estful on mōde,

church by unallowed eating, and wickedly fill their belly before the time.

Let us merit the everlasting life with God, by cessation from evil and by performance of good: may the Almighty Ruler grant us this who ever reigneth to eternity. Amen.

ITEM.

ON THE GREATER LITANY. TUESDAY.

MEN most beloved, Paul the Apostle, the teacher of all the gentiles, wrote concerning himself that he was led up to the heavens, until he came to the third heaven; and he was led to paradise, and there heard and saw the ghostly secrets; but he did not make known to earthly men, when he came back, what he had heard or seen, writing of himself in these words: "Scio hominem in Christo, ante annos quatuordecim, raptum usque ad tertium cœlum; et iterum quomodo raptus est in paradysum, et audivit arcana verba, quæ non licet homini loqui." That is in English, "I know a man in Christ, who was snatched fourteen years since, and led unto the third heaven; and again he was led to paradise, and there heard the secret words, which no earthly man may speak."

How do some men read the false composition, which they call the vision of Paul, when he himself said, that he heard the secret words, which no earthly man may speak?

We will now recount to you the vision of another man, which is true, since the apostle Paul might not announce his vision to men.

There was a Scottish priest named Furseus, noble-born in the world's estimation, of honourable life, and great faith. He was learned from childhood, living in chastity, devout in

lufigendlic on gesihðe, and on halgum mægnum dæghwomlice ðeonde. Ða forlēt hē fæder, and modor, and magas, and on oðrum earde ælðeodig leornode. Æfter ðisum særærde mynster, and þæt mid eawfæstum mannum gesette. Eft, æfter fyrste, getimode him untrummys, swa þæt hē wearð to forðsiðe gebroht. Ða genamon twegen englas his sawle, and, fleogende mid hwítum fyðerhaman, betwux him ferodon. An ðridða engel fleah him ætforan, gewæpnod mid hwítum scylde and scīnendum swurde. Ða ðry englas gelicere beorhtnysse scīnende wærou, and ðære sawle wunderlice wynsumnysse mid heora fiðera swege on belæddon, and mid heora sanges dreame micclum gegladodon. Hī sungon, “Ibunt sancti de uirtute in uirtutem; uidebitur Deus deorum in Sion:” þæt is on Englisc, “Ða halgan farað fram mihte to mihte; ealra goda God bið gesewen on Sion.” Ða gehyrde hē eft oðerne sǣng swilce uncuðne, manega ðusenda engla, ðus cweðende, “Exierunt obuiam Christo,” þæt is, “Hī eodon togeanes Criste.”

Hwæt ða, ān engel of ðam uppicum weredum bebead ðam gewæpnodum engle ðe ða sawle gelædde, þæt hī eft ongear hī gelædan sceoldon to ðan lichaman þe heo of-gelæd wæs. Ða cwæð se engel him to, ðe him on ða swiðran hand fleah, Ðu scealt eft ðinne lichaman underfōn, and agyfan Gode þinre carfulnysse weorc and fremmincge. Ða cwæð se halga Furseus, þæt hē nolde his willes heora geferrædene forlætan. Se engel him andwyrde, Æfter ðinre carfulnysse gōdre fremmincge, we cumað eft to ðe, and ðe genīmað to ús. Hī ða sungon, and seo sawul ne mihte undergitan hū heo on ðone lichaman eft becom, for ðæs dreames wynsumnysse. Ða betwux hancrede læg se halga wer ge-edcucod, mid roseum hīwe ofergōten, and ða līcmen his neb þærrihte unwrugon. Ða befrān Furseus, hwī heora gehlyd swa micel wære, oððe hwæs hī swa micclum wundrodon? Hī ða him andwyrdon, and sǣdon, þæt hē on æfnunge gewite, and þæt his līc læge on flora ealle ða niht oð hancred. Hē ða up gesæt, smeas-

spirit, amiable of aspect, and in holy virtues daily thriving. Then he forsook father, and mother, and relations, and learned, a stranger, in another country. After this he raised a mynster, and planted it with pious men. After a time sickness befell him, so that he was brought to death. Then two angels took his soul, and, flying with white wings, bore him between them. A third angel flew before him, armed with a white shield and a shining sword. The three angels were shining with like brightness, and conveyed to the soul wondrous pleasantness with the sound of their wings, and with the melody of their song greatly gladdened it. They sung, "*Ibunt sancti de virtute in virtutem; videbitur Deus deorum in Sion:*" that is in English, "The saints go from virtue to virtue; the God of all gods shall be seen in Sion." Then he heard afterwards another, as it were, unknown song, many thousand angels thus saying, "*Exierunt obviam Christo:*" that is, "They went to meet Christ."

Whereupon an angel of the celestial hosts commanded the angel who was leading the soul, to lead it back again to the body from which it had been led. Then said the angel to him, who flew on his right hand, Thou shalt receive thy body again, and give to God the work and efficacy of thy solicitude. Then said the holy Furseus, that he would not voluntarily leave their society. The angel answered him, After the good efficacy of thy solicitude, we will come again to thee, and will take thee to us. They then sung, and the soul could not understand how it again came into the body, by reason of the pleasantness of the melody. Then about cockcrowing the holy man lay requickened, suffused with a rosy hue, and the corpse-bearers straightways uncovered his face. Furseus then asked, why their noise was so great, or at what they so greatly wondered? They answered him, and said, that he had died in the evening, and that his corpse had lain on the floor all night till cockcrowing. He then sat up, reflecting

gende his gesihðe, and hēt hine huslian, and swa untrum leofode twegen dagas. Eft ða on ðære þridan nihte middan, astrehte his handa on gebedum, and bliðe gewāt of ðisum geswincfullum life. Þa comon eft ða ðrý foresædan englas, and hine gelæddon. Hwæt ða comon ða awirigedan deoflu on atelicum hīwe ðære sawle togeanes, and heora ān cwæð, Uton forstāndan hī foran mid gefeohte. Þa deoflu feohtende scuton heora fyrenan flān ongean ða sawle, ac ða deofellican flān wurdon þærrihte ealle adwæscte þurh ðæs gewærnodan engles scyldunge. Þa englas cwædon to ðam awirigedum gastum, Hwī wille ge lettan ure siðfæt? Nis þes man dæl-nīmend coweres forwyrdes. Ða wiðerwinnan cwædon, þæt hit unrihtlic wære, þæt se man ðe yfel geðafode sceolde buton wite to reste faran, ðonne hit awriten is, þæt ða beoð ealswa scyldige þe unriht geðafiað, swa swa ða ðe hit gewyrcað. Se engel ða feaht ongean ðam awyrigdum gastum to ðan swiðe, þæt þam halgan were wæs geðuht þæt þæs gefeohtes hreām and ðæra deofla gehlyd mihte beōn gehyred geond ealle eorðan.

Þa deofla eft cwædon, Yfele spellunge hē beeode: ne sceal hē ungederod þæs ecan lifes brucan. Se halga engel cwæð, Buton ge ða heafod-leahtras him on befæstnian, ne sceal hē for ðam læssan losian. Se ealda wregere cwæð, Buton ge forgifon mannum heora gyltas, ne forgifð se Heofonlica Fæder eow eowere gyltas. Se engel andwyrde, On hwam awræc þes man his teonan? Se deofol cwæð, Nis na awriten þæt hī wrecan ne sceolon, ac, Buton ge forgyfon of eowerum heortum wið eow agyltendum. Se engel cwæð, Us bið gedēmed æt-foran Gode. Se ealda sceocca eft cwæð, Hit is awriten, Buton ge beon swa bilewite on unscæððignysse swa swa cild, næbbe ge infær to heofenan rīce. Þis bebod hē nateshwon ne gefylde. Se Godes engel hine beladode, and cwæð, Milt-sunge hē hæfde on his heortan, ðeah ðe hē manna gewunan heolde. Se deofol andwyrde, Swa swa hē þæt yfel of ðam menniscum gewunan underfeng, underfō hē eac swa þæt wite fram ðam uppican Dēman. Se halga engel cwæð, We beoð

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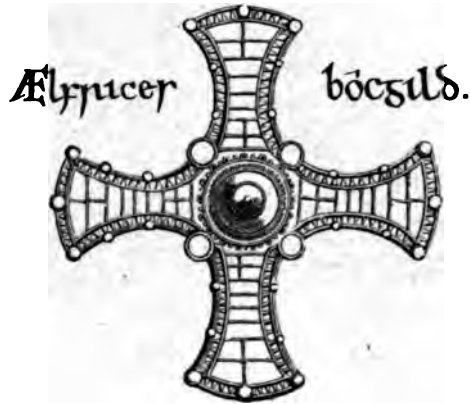
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on his vision, and bade them housel him, and thus sick lived two days. Then again, on the third midnight, he stretched forth his hands in prayer, and blithely departed from this toilsome life. Then came again the three aforesaid angels, and led him. Whereupon came the accursed devils with horrid aspect towards the soul, and one of them said, Let us obstruct them with battle. The devils then fighting shot their fiery darts against the soul, but the devilish darts were straightways all extinguished by the shielding of the armed angel. The angels said to the accursed spirits, Why will ye hinder our journey? This man is not a party to your ruin. The adversaries said that it was unjust, that a man who had consented to evil should go to rest without punishment, when it is written, that they are as guilty who consent to wrong as they who perpetrate it. The angel then fought against the accursed spirits so vigorously, that it seemed to the holy man that the cry of the battle and the noise of the devils might be heard over all the earth.

The devils again said, Evil discourse he practised: he shall not unhurt enjoy the everlasting life. The holy angel said, Unless ye can fix on him the deadly sins, he shall not perish for the less. The old accuser said, Unless ye forgive men their sins, the Heavenly Father will not forgive you your sins. The angel answered, On whom has this man avenged his injuries? The devil said, It is not written that they shall not take vengeance, but, Unless ye forgive from your hearts those sinning against you. The angel said, We shall be judged before God. The old devil again said, It is written, Unless ye be as meek in innocence as a child, ye will not have entrance into the kingdom of heaven. This commandment he has in no wise fulfilled. The angel of God absolved him, and said, Mercy he had in his heart, though he observed the usage of men. The devil answered, As he received that evil from human usage, let him also so receive the punishment from the Judge above. The holy angel said, We shall be

ætforan Gode gesēmdre. Ða wiðerwiunan wurdon ða ofer-
swiððe, þurh ðæs engles gewinne and ware.

Ða het se halga engel þone eadigan wer beseōn to middanearde. Hē ða beheold underbæc, and geseah swilce ān ðeostorful dene, swiððe niðerlic; and geseah ðær feower ormæte fyr atende: and se engel cwæð him to, Ðas feower fyr ontendað ealne middanearð, and onælað þæra manna sawla þe heora fulluhtes andetnysse and behāt ðurh forgægednysse awægdon. Ðæt ān fyr ontent þæra manna sawla ðe leasunge lufedon; þæt oðer ðara ðe gytsunge filigdon; þæt ðridde þæra þe ceaste and twyrædnysse styredon; þæt feorðe fyr forbærnað þæra manna sawla þe fācn and ārleasnysse beeodon. Ða genealæhte þæt fyr ðam halgan were, and hē sona afyrht to ðan engle cwæð, þæt fyr genealæhð wið mīn. Se engel andwyrde, Ne byrnð on ðe þurh wite, þæt þæt ðu on life ne onældeð ðurh leahtras. Þeah ðe þis fyr egeslic sy and micel, þeah-hwæðere hit onælð ælcne be his gewyrhtum. Swa swa se lichama bið ontend ðurh unalyfede lustas, swa eac byrnð seo sawul ðurh neadwis wite. Se gewæpnode engel ða fleah him ætforan, todælenðe ðone līg, and ða oðre twegen him flugon on twā healfa, and hine wið þæs fyres frecednysse gescyldon. Ða deoflu ða mid gefeohte ongean ða sawle scuton, and heora ān to ðam englum cwæð, Se ðeowa ðe wāt his hlafordes willan, and nele hine gefremman, sceal beōn gewitnod mid micclum witum. Se halga engel befrān, Hwæt ne gefylde þes man his Hlafordes willan? Se sceocca andwyrde, Hit is awriten, þæt se healica God hātað unrihtwisra gife. Hē hæfde genumen lytle ær sumne clað æt anum swyltendum men. Ða cwæð se engel, Hē gelyfde þæt gehwile ðe him ænige gife scalde, behreowsunge on life gedyde. Se deofol andwyrde, Ærest hē sceolde heora dædbote afāndian, and siððan heora sylene underfōn. Se engel andwyrde, Uton sceotan to Godes dome. Se awyrigeda gast andwyrde, God gecwæð, þæt ælc synn ðe nære ofer eorðan gebēt, sceolde beōn on ðissere worulde gedēmed. Þes mann ne geclænsode

reconciled before God. The adversaries were then overcome, through the angel's fighting and caution.

The holy angel then bade the blessed man look on the world. He then looked back, and saw, as it were, a dark dell, very low; and saw there four immense fires kindled: and the angel said to him, These four fires will consume all the world, and burn the souls of those men who through transgression have made void the confession and promise of their baptism. That one fire will burn the souls of those men that loved leasing; the second, of those that followed covetousness; the third, of those that stirred up strife and discord; the fourth fire will burn the souls of those men who have practised fraud and improbity. The fire then approached the holy man, and he forthwith terrified, said to the angel, The fire approaches me. The angel answered, That will not burn thee for a punishment which thou hast not in life kindled by sins. Though this fire is terrible and great, nevertheless, it burns every one according to his works. As the body is inflamed by unallowed lusts, so also burns the soul in inevitable punishment. The armed angel then flew before him, parting the flame, and the other two flew at his two sides, and shielded him from the peril of the fire. The devils then in fight shot towards the soul, and one of them said to the angels, The servant who knows his master's will, and will not execute it, shall be punished with great punishments. The holy angel asked, In what has this man not fulfilled his Master's will? The devil answered, It is written, that the God on high hateth the gift of the unrighteous. He had taken a little before a garment of a dying man. Then said the angel, He believed that every one that had given him any gift, had shown penitence in life. The devil answered, First he should have proved their repentance, and then received their gift. The angel answered, Let us refer to the judgement of God. The accursed spirit answered, God said, that every sin that was not atoned for on earth, should be judged in this

his synna on eorðan, ne her nān wite ne underfehð : hwær is nu Godes rihtwisnys ? Se engel hī ðreade, and cwæð, Ne tæle ge to dystelice, forðan ðe ge nyton Godes digelan domas. Se deofol andwyrde, Hwæt is her bedigelod ? Se engel cwæð, Æfre bið Godes mildheortnys mid þam men, þa hwīle ðe ðær bið gewēned ænig behreowsung. Se deofol andwyrde, Nis nu his tima to behreowsienne, on ðyssere stowe. Se engel andwyrde, Nyte ge ða micclan deopnysse Godes gerynu ? Weald þeah him beo alyfed gýt behreowsung. Þa cwæð sum oðer deofol, Hit is awriten, Lufa ðinne nextan swa swa ðe sylfne. Se engel andwyrde, Þes wer dyde gōd his nextan. Se wiðerwinna andwyrde, Nis na genōh þæt man his nextan gōd do, buton hē hine lufige swa swa hine sylfne. Se halga engel andwyrde, Þa gōdan dæda sind geswutelunga ðære soðan lufe, and God forgylt ælcum men be his dædum. Hwæt se deofol ða mid hospe cwæð, Þes mann behet þæt hē wolde ealle woruld-ðing forlætan, and hē siððan lufode woruld-ðing ongear his āgen behāt, and ongear þæs apostoles bebode, þe cwæð, Ne lufige ge ðisne middaneard, ne ða ðing ðe on middanearde sind. Se halga engel andwyrde, Ne lufode hē woruldlice æhta for his neode āna, ac todælenne eallum wædliendum. Se ealda wregere eft cwæð, Hit is awriten, Buton þu gestānde ðone unrihtwisan, and him his unrihtwisnysse secge, ic ofgā his blodes gyte æt ðinum handum. Þes mann nolde cyðan ðam syngigendum heora synna. Se engel cwæð, Hit is awriten be ðam yfelum timan, þæt se snotera sceal suwian, ðonne hē gesihð þæt seo bodung næfð nænne forðgāng.

On eallum ðisum geflitum wæs ðæra deofla gefeoht swiðe stiðlic ongear ða sawle and ða halgan englas, oðþæt ðurh Godes dōm ða wiðerwinnan wurdon gescynde, and se halga wer ða wearð mid ormætum leohte befāngen. Þa beseah hē up, and geseah fela engla werod on micelre beorhtnysse scīnende, and ðæra halgena sawla wið his fleogende mid unasecgendlicum leohte, and afigdon ða deoflu him fram, and þæs

world. This man cleansed not his sins on earth, nor here receives he any punishment: where now is God's justice? The angel rebuked them, and said, Blame not too presumptuously, for ye know not God's secret judgements. The devil answered, What is here secret? The angel said, Ever will God's mercy be with a man, while there is any penitence hoped for. The devil answered, It is not now his time to repent, in this place. The angel answered, Know ye not the great deepness of God's mysteries? Repentance may yet be allowed him. Then said another devil, It is written, Love thy neighbour as thyself. The angel answered, This man did good to his neighbour. The adversary answered, It is not enough that a man do good to his neighbour, unless he love him as himself. The holy angel answered, Good deeds are a manifestation of true love, and God requites every man according to his deeds. Whereupon the devil said tauntingly, This man promised that he would forsake all worldly things, and he afterwards loved worldly things against his own promise, and against the apostle's command, who said, Love not this world, nor the things which are in the world. The holy angel answered, He loved not worldly possessions for his need alone, but to distribute to all the poor. The old accuser again said, It is written, Unless thou correct the unrighteous, and say unto him his unrighteousness, I will require his bloodshed at thy hands. This man would not make known to the sinning their sins. The angel said, It is written of the evil time, that the wise shall be silent, when he sees that his preaching hath no success.

In all these disputes the fighting of the devils was very obstinate against the soul and the holy angels, until, through God's doom, the adversaries were confounded, and the holy man was then invested with an immense light. He then looked up, and saw a host of many angels shining with great brightness, and the souls of the holy flying towards him with indescribable light, and put the devils to flight from

fyres ȝgan him fram adydon. Þa gecneow hē betwux ðam halgum twegen ārwurðe sacerdas, þe ær on life wæron his landes menn swiðe namcuðe. Hī ða genealæhton, and him cuðlice to spræcon. An ðæra hatte Beanus, oðer Meldanus. Þa wearð ða geworden micel smyltnys ðære heofenan, and twegen englas flugon swilce ðurh anre duna in to ðære heofenan, and ða sloh ðær micel leoht út æfter ðam englum, and wæs gehyred feower engla weroda sǣng, ðus cweðende, “Sanctus, sanctus, sanctus Dominus Deus sabaoth.” Ða sǣde se engel ðam eadigan were, þæt se dream wære of ðam uppicum werode, and het hine georne þæs heofonlican sǣnges hlystan, and cwæð, Soðlice on ðisum heofenlicum rīce ne becymð næfre unrōtnys buton for manna lyre.

Eft ða comon fleogende of ðære heofenlican digelnysse englas, and cyddon þæt he sceolde eft to worulde gecyrran. Furseus ða wearð, þurh ðas bodunge ablicged, and ða twegen foresædan sacerdas abædon æt ðam englum þæt hī moston hine gesprecan, and cwædon him to, Hwæs ondrætst ðu ðe? Anes dæges færeld þu hæfst to siðigenne. Furseus ða befrān be geendunge þises middaneardes. Hī cwædon, Ne bið seo geendung þyssere worulde na gýt, ðeah ðe heo gehende sy, ac mancynn bið geswenct mid hungre and mid cwealme. Þurh feower ðing losiað manna sawla, þæt is, ðurh leahtras, and ðurh deofles tihtinge, and ðurh lāreowa gymeleaste, and ðurh yfele gebysnunge unrihtwisra heafod-manna. Ofer ðam lāreowum is Godes yrre swyðost astyred, forðan ðe hī for-gymeleasiað þa godcundan bēc, and ymbe ða woruld-ðing eallunge hōgiað. Biscopum and sacerdum gedafenað þæt hī heora lāre gymon, and ðam folce heora ðearfe secgon. Mynster-mannum gedafenað þæt hī on stilnysse heora līf adreogon. Þu soðlice cyð þine gesihðe on middanearde, and beo hwiltidum on digelnysse and hwiltidum betwux mannum. Ðonne ðu on digelnysse beo, heald þonne geornlice Godes beboda; and eft, ðonne þu út-færst, betwux mannum, far for

him, and turned away from him the terror of the fire. Then he knew among the holy two venerable priests, who before in life had been his countrymen, very celebrated. They approached, and spoke to him familiarly. One of them was called Beanus, the other Meldanus. Then was there a great serenity in the heaven, and two angels flew, as it were, through a hill into heaven, and then a great light darted out there after the angels, and the song of four hosts of angels was heard, thus saying, "Sanctus, sanctus, sanctus Dominus Deus sabaoth." Then said the angel to the blessed man, that the melody was from the celestial host, and bade him listen attentively to the heavenly song, and said, Verily into this heavenly realm sadness never comes save for men's perdition.

Again there came angels flying from the heavenly secrecy, and declared that he should again return to the world. Furseus was then, through this announcement, astounded, and the two aforesaid priests obtained from the angels that they might speak to him, and said to him, What dost thou dread? Thou hast one day's journey to travel. Furseus then inquired concerning the ending of this world. They said, The ending of this world will not be yet, though it be near, but mankind will be afflicted with famine and with pestilence. Through four things the souls of men perish, that is, through sins, and through the instigation of the devil, and through the heedlessness of teachers, and through evil example of unrighteous chiefs. Over the teachers is God's ire most excited, because they neglect the divine books, and are wholly solicitous about worldly things. To bishops and priests it is fitting that they attend to their doctrine, and say to the people their need. To monastic men it is fitting that they lead their lives in stillness. Do thou make known thy vision in the world, and be sometimes in privacy, and sometimes among men. When thou art in privacy, hold sedulously the commandments of God; and again, when thou goest out among men, go for

heora sawla hælu, na for woruldlicum gestreonum. Ne beo ðu carful ymbe woruldlicum gestreonum, ac miltsa eallum ðinum wiðerwinnum mid hluttre heortan, and agyld gōd for yfele, and gebide for ðinum feondum. Beo ðu swa swa getreowe dihtnere, and nān ðing ðe ne geāhnige, buton bigleofan and scrude. Afēd ðinne lichaman mid alyfedum mettum, and ælc yfel forseoh. Æfter ðisum mynegungum and menigfealdum oðrum lārum, gewende eal þæt heofenlice werod up to ðam heofonlicum ðrymme, and ða twegen sacerdas, Beanus and Meldanus, samod. Furseus soðlice mid ðam ðrym englum gewende to eorðan.

Hī becomon ða eft to ðam witniendlicum fyre, and se gewæpnoda engel rymde him weg þurh þæt fyr, todælende ðone lig on em-twā. Hwæt ða deoflu ða scuton of ðam fyre, and awurpon ane unrihtwise sawle byrnende uppon ðam eadigan were Furseum, swa þæt his sculdor and his hleor wurdon ontende mid ðam witniendlicum fyre. Furseus oncneow sona ða sawle; se wæs his tūn-man ær on life, and he genām æt his līce sumne clāð, swa swa we lytle ær eow sædon. Þa englas ða gelæhton ða sawle, and wurpon eft into ðam fyre. Ða cwæð sum ðæra deofla, Swa swa ðu underfenge ær his gōd, swa ðu scealt beōn his efenhlytta on his witum. Godes engel andwyrde, Ne underfeng hē his ðing for nānre gyt-sunge, ac for his sawle alysednysse: and þæt fyr sona geswāc. Þa cwæð se Godes engel to ðam were Furseum, þæt þæt ðu sylf onældeð, þæt barn on ðe. Gif ðu ne underfenge þises synfullan mannes reaf æt his forðsiðe, ne mihte his wite ðe derian. Boda nu eallum mannum dædbote to dōnne, and andetnysse to sacerdum, oð ða endenextan tide heora lifes; ac swa-ðeah nis to underfōnne nānes synfulles mannes æhta on his geendunge, ne his līc ne sy on haligre stowe bebyriged; ac beo him gesæd, ær hē gewite, ða teartan witu, þæt his heorte mid ðære biternysse beo gehrepod, þæt hē eft mage æt sumon sæle beōn geclænsod, gif hē his unrihtwisnysse huru on his forðsiðe behreowsað, and genihtsumlice ælmessan

the salvation of their souls, not for worldly gains. Be not solicitous about worldly gains, but be merciful to all thy adversaries with pure heart, and requite good for evil, and pray for thy enemies. Be as a true steward, and appropriate nothing to thyself, but sustenance and raiment. Feed thy body with allowed meats, and despise every evil. After these admonitions and other manifold instructions, all the heavenly host went up to the heavenly company, and the two priests, Beanus and Meldanus, with them. But Furseus with the three angels returned to earth.

They then came again to the penal fire, and the armed angel cleared the way for him through the fire, dividing the flame in two. The devils then shot from the fire, and cast an unrighteous soul burning upon the blessed man Furseus, so that his shoulder and his face were burnt by the penal fire. Furseus instantly knew the soul; he had formerly in life been his townsman, and he had taken a garment from his corpse, as we said to you a little before. The angels then seized the soul, and cast it again into the fire. Then said one of the devils, As thou before didst receive his property, so shalt thou be his associate in his torments. God's angel answered, He received not his property from any covetousness, but for the redemption of his soul: and the fire instantly ceased. Then said God's angel to the man Furseus, That which thou thyself hast kindled, that burned on thee. If thou hadst not received the garment of this sinful man at his decease, his torment could not have injured thee. Preach now to all men to repent and make confession to priests, until the last hour of their lives; but yet the possessions of no sinful man are to be received at his end, nor let his corpse be buried in a holy place; but ere he departs let be said to him the sharp torments, that his heart may be touched with the bitterness, that he may at some time after be purified, if he at least at his departure repent of his unrighteousness, and distribute alms abundantly. But let not the priest receive

dælð. Ne underfō se sacerd swa-ðeah nān ðing þæs synfullan mannes æhta ; ac hī man dæle ðearfum æt his byrgene.

Æfter ðissere spræce comon ða englas mid þære sawle, and gesæton uppon ðære cyrcan hrofe, þær þæt líc læg mid mannum besett ; and ða englas hine heton oncnawan his āgenne lichaman, and hine eft underfōn. Furseus ða beseah to his lichaman swilce to uncuðum hreawe, and nolde him genealæcan. Se halga engel cwæð, Hwī onscunast ðu to underfōnne þisne lichaman, þone ðe ðu miht buton leahtra gewinne heonon-forð habban ? Soðlice þu oferswiðdest on ðissere gedrefednysse þa unalyfedlican lustas, þæt hī heonon-forð ongean þe naht ne magon. Þa geseah hē geopenian his lichaman under ðam breoste, and se engel him cwæð to, Donne ðu ge-edcucod byst, ofergeot ðinne lichaman mid fant-wætere, and þu ne gefretst nāne sārnyse buton ðam bærnette þe ðu on ðam fyre gelæhtest. Do well on eallum ðinum life, and we siððan æfter ðinum weldædum bliðne ðe eft genīmað to ús.

Se halga wer Furseus arās ða cf deaðe oþre siðe, and geseah him onbuton miccle menigu læwedra manna and gehādodra, and mid micelre geomerunge heora mennisce anginn and dysig bemænde. Hē gesæt ða, and sæde be endebyrdnysse ealle his gesihðe, þe him ðurh Godes englum on ðære hwīle geswutelod wæs. Hē wearð begōten mid fant-wætere, swa swa se engel het, wæs ðeah þæt bærneth, þe hē gelæhte æt ðam unrihtwisum were, on his sculdre and on ansyne æfre gesewen. Micel wunder þæt hit wearð gesyne on ðam lichaman, þæt þæt seo sawul āna underfeng ! Hē ferde ða geond eal Yrrland and Scōtland, bodiende ða ðing þe hē geseah and gehyrde, and wæs mid Godes gife wunderlice afylled, nānes eorðlices ðinges wilnigende. Eallum gōdum mannum hē wæs lufiendlic, unrihtwisum and synfullum egeslic. On godcundum wundrum hē sceān, and afigde deoflu fram ofsetum mannum, and ðearfan gehyrte. Ferde ða twelf gear swa bodiende betwux Yrum and Scottum, and siððan ofer eal Angelcynn,

anything of the sinful man's possessions; but let them be distributed to the poor at his grave.

After this speech the angels came with the soul, and set it on the roof of the church, where the corpse lay surrounded with people; and the angels bade him recognise his own body, and again assume it. Furseus then looked on his body as on an unknown corpse, and would not approach it. The holy angel said, Why shunnest thou to receive this body, which thou mayest without the strife of sins henceforth have? Verily thou hast in this tribulation overcome unallowed lusts, so that they henceforth may have no power against thee. He then saw his body opened under the breast, and the angel said to him, When thou shalt be requickened, sprinkle thy body with font-water, and thou wilt feel no soreness, save the burn that thou caughtest in the fire. Do well in all thy life, and we then after thy good deeds will again take thee happy to us.

The holy man Furseus arose from death a second time, and saw about him a great multitude of men, lay and ecclesiastical, and with great lamentation bewailed their human undertakings and folly. He sat then, and said in order all his vision, which to him, through God's angels, in that while had been shown. He was sprinkled with font-water, as the angel had ordered, yet was the burn, that he had caught from the unrighteous man, on his shoulder and on his face ever visible. A great wonder that that was seen on the body which the soul only had received! He went then over all Ireland and Scotland, declaring the things that he had seen and heard, and with God's grace was wonderfully filled, desiring no earthly thing. To all good men he was kind, to the unrighteous and sinful terrible. In divine miracles he shone, and drove out devils from men possessed, and cheered the poor. He went twelve years thus preaching between the Irish and Scots, and afterwards over all the English nation,

and eac sum mynster on ðisum iglande arærde ; wende siððan suð ofer sæ to Francena rice, and ðær mid micelre árwurð-nysse underfangen wæs, and mynster-líf arærde. Ða æfter lytlum fyrste wearð hē geuntrumod, and gewāt to heofenan rice, to ðære ecan myrhðe, þe hē ær geseah, on ðære hē lyfað gesælig simle mid Gode ; and his líc wearð bebyrged mid micelre árwurðnysse, and eft ymbe feower gear, [ansund, buton gewemmedlicre brosnunge, on oðre stowe bebyriged ; þær beoð æteowde his gecearnunga þurh wundrum, þam Æl-miltigum to lofe, seðe is ealra leoda Wealdend. Amen.

 ALIA UISIO.

BEDA, ure lāreow, awrāt, on ðære bēc þe is gehāten ‘ Hi-storia Anglorum,’ be sumes mannes æriste, on ðisum iglande, þisum [wordum writende :

On ðam timan wæs sum þegen Drihtelm gehāten, on Norðhymbra lande, bilewite on andgyte, gemetegod on ðeawum, árfæst on life, and his hīwrædene to ðam ylcan gewissode. Ða wearð he geuntrumod and to ende gebroht : he þa gewāt on æfnunge, and his líc læg ealle þa niht iune beset ; ac he arās of deaðe on ærne-merigen. Ða lícmenn ða ealle mid fyrhðe fornumene, flugon aweg, buton þam wife anum, þe hine swiðost lufode, belāf þær afyrht. He ða hī gefrefrode, and cwæð, “ Ne beo ðu afæred forðan ðe ic arās of deaðe ; me is alyfed eft to lybbenne mid mannum, na swa-þeah swilcum life swa ic ær leofode.” He arās þa þærrihte, and eode to circan, and þurhwunode on gebedum ealne þone merien. Dælde syððan his æhta on ðreo, ænne dæl his wife, oðerne dæl his cildum, þridðan þearfum. Forlet syððan ealle woruld-þing, and beah to ðam mynstre þe is Magilros gehāten, and wearð bescōren, and ðam abbude Æpelwolde underpeod ; and be his lāre his líf adreah on sumere digel-

and also raised a mynster in this island; went then south over sea to the realm of the Franks, and was there received with great veneration, and erected a monastery. Then after a little interval he fell sick, and departed to the kingdom of heaven, to the eternal joy, which he before had seen, in which he lives happy ever with God; and his body was buried with great veneration, and after about four years, sound, without corruptible decay, was buried in another place; where his merits are shown by miracles, to the praise of the Almighty, who is Ruler of all nations. Amen.

ANOTHER VISION.

BEDA, our doctor, has written, in the book which is called 'Historia Anglorum,' of a certain man's resurrection in this island, in these [words writing :

At that time there was a thane called Drihthelm, in the Northumbrians' land, simple of mind, temperate in habits, of pious life, and who directed his family to the same. He then was sick and brought to his end: he departed in the evening, and his body lay all night watched in his house; but he arose from death early in the morning. The attendants then, all seized with fright, fled away, save his wife alone, who loved him most, who remained there affrighted. He then comforted her, and said, "Be not afraid because I have risen from death; it is allowed me again to live with men, though not such a life as I lived before." He then straightways arose, and went to church, and continued in prayers all the morning. He afterwards divided his property into three, one part for his wife, the second for his children, and the third for the poor. He then left all worldly things, and entered the mynster which is called Melrose, and was shorn, and placed under the abbot Æthelwold; and by his precept passed

nysse, on micelre forhæfednysse mōdes and lichaman, oð his lifes ende. He sæde his gesihðe þære leode cyninge, Ælfride, and gehwīlcum eawfæstum mannum, þus reccende :

“ Me com to an scīnende engel on ðam æfenne þe ic gewāt, and lædde me to east-dæle, suwiende. Ða become wit to anre dene, seo wæs ormætlice deōp and wīd, and fornean on lenge ungeendod ; seo wæs weallende mid anðræcum ligum on anre sidan, on oðre sidan mid hagole and grimlicum cyle, blawende buton to-forlætennysse. Seo dene wæs afylled mid manna sawlum, þa scuton hwīltidum of ðam weallendum fyre into ðam anðræcum cyle, and eft of ðam cyle into ðam fyre, buton ælcere to-forlætennysse. Þa þohte ic þæt þæt wære seo hell, þe ic oft on life ymbe sæcgan gehyrde ; ac min latteow andwyrde þærrihte minum geðance, and cwæð, Nis þis wite seo hell þe ðu wenst. Se engel me lædde ða furðor to anre þeostorfulre stowe, seo wæs to ðan swiðe mid piccum þeostrom oferþeht, þæt ic nān þing geseon ne mihte buton mines latteowes scīnende hīow and gewædu. Efne ða færlīce æteowdon gelomlæcende ligas sweartes fyres up-astigende, and min latteow me þær āna forlet on ðam þeostrom middum. Ic ða beheold þone orinætan lig þe of ðære niwel-nysse astah. Se lig wæs mid manna sawlum afylled, and hi asprungon up mid ðam fyre, swa swa spearcan, and eft ongean into ðære niwel-nysse ; and þær sloh út of ðære niwel-nysse orinæte stenc mid ðam æðmum, se afylde ealle þa þeostorfullan stowe. Þa ða ic ðær lange stōd, ormōd and ungewis mines færelde, þa gehyrde ic þæt ða deoflu gelæddon fīf manna sawla, hreowlice gnorniende and grimetende, into ðam sweartan fyre. Sum þæra wæs preost, sum læwede mann, sum wimman ; and ða deoflu sægdon, hlude hlihhende, þæt hi ða sawla for heora synnum habban moston. Betwux ðam ascuton þa awerigedan gastas sume of ðære niwel-nysse wið mīn, mid byrnendum eagum, and of heora muðe and næs-þyrlum stōd stincende steam ; and woldon me gelæccan

his life in some privacy, in great continence of mind and body, to his life's end. He related his vision to the king of that nation, Aldfrith, and to certain pious men, thus narrating :

“ On the evening that I departed, a shining angel came to me, and led me to the east in silence. We then came to a valley which was immensely deep and wide, and in length almost endless ; it was burning with horrible flames on one side, on the other side blowing without cessation, with hail and fierce chill. The valley was filled with men's souls, which from time to time shot from the burning fire into the horrible chill, and again from the chill into the fire, without any cessation. Then thought I that that was the hell about which I had in life often heard speak ; but my guide straightways answered my thought, and said, This punishment is not the hell that thou weenst. The angel then led me further to a darksome place, which was so overspread with thick darkness, that I could see nothing save my guide's shining aspect and raiment. Behold then suddenly appeared frequent flames of swart fire ascending, and my guide left me there alone in the midst of the darkness. I then beheld the immense flame which ascended from the abyss. The flame was filled with men's souls, and they sprung up with the fire like sparks, and then again into the abyss ; and there proceeded out of the abyss an intolerable stench with the vapours, which filled all the darksome place. When I had long stood there, fearful and uncertain of my course, I heard that the devils were leading the souls of five persons, cruelly bewailing and howling, into the swart fire. One of them was a priest, one a layman, one a woman ; and the devils said, loudly laughing, that they must have those souls for their sins. In the meanwhile some of the accursed spirits shot up towards me from the abyss, with burning eyes, and from their mouths and nostrils came forth a stinking steam ; and they would seize

mid heora byrnendum tangum, ac hī ne mihton þurh Godes gescyldnysse me hreppan. Efne ða færlīce æteowode min latteow swa swa scīnende steorra, feorran fleogende, and wið min onette. Þa toscuton ða deoflu sona þe me mid heora tangum gelæccan woldon. Se engel me lædde þærrihte to east-dæle, on miccles leohtes smylnysse, into anre byrig, þær binnan wæs swiðe smeðe feld and brād, mid blowendum wyrtum and grennysse eall afylled, and mid beorhtran leohte þonne ænig sunne scīnende; binnon ðam weallum wæron ungerime meniu hwītra manna, on micelre blisse. Ic þa, betwux ðam weorodum þam engle fylgende, þohte þæt hit wære heofonan rīce, ac min latteow cwæð þæt hit swa nære. He lædde me þa gýt furðor, and ic geseah þær ætforan ūs miccle mære leoht, and ic þær wynsume stemne ormætes dreames gehyrde, and wundorlices brædes swæc of ðære stowe ūt fleow. Hwæt þa min latteow lædde me ongean to ðære blostmæran stowe, and me befrān, hwæðer ic wiste hwæt ða þing wæron ðe ic gesewen hæfde? Ic cwæð þæt ic nyste. He me andwyrde, and cwæð, Seo miccle byrnende dene, þe ðu ærest gesawe, is witnung-stow, on ðære beoð manna sawla gewitnode and geclænsode, þe noldon heora synna gerihtlæcan on gehālum þingum, hæfdon swa-ðeah behreowsunge æt heora endenextan dæge, and swa gewiton mid þære behreowsunge of worulde, and becumað on dōmes dæge ealle to heofonan rīce.] [Eac hi'sume, þurh freonda ful-tum, and ælmes-dædum, and swiðost þurh halige mæssan beoð alysed of ðam witum ær ðam micclum dōme. Witodlice seo swearte niwelns ðe þu gesawe mid þam ormætum peostrum and fūlum] stence, seo is helle mūd, and se ðe æne þæron befylð, ne wyrð hē næfre on ecnysse ðanon alysed. Þeos wynsume and ðeos blostmære stow is ðæra sawla wunung ðe on gōdum weorcum geendodon, and swa-ðeah næron swa fulfremede þæt hī ðærrihte moston into heofonan rīce, ac swa-þeah hī ealle becumað to Cristes gesihðe and myrhðe æfter ðam micclum dome. Witodlice ða ðe fulfre-

me with their burning tongs, but through God's protection they could not touch me. Behold then suddenly appeared my guide like a shining star, flying from afar, and hastened towards me. The devils were then immediately scattered, who would have seized me with their tongs. The angel straightways led me to the east, in the serenity of a great light, into a city, wherein was a very smooth and broad field, all filled with blowing plants and verdure, and shining with a light brighter than any sun ; within the walls was an innumerable multitude of men in white, in great joy. I then, among the multitudes following the angel, thought that it was the kingdom of heaven, but my guide said that it was not so. He then led me yet further, and I there saw before us a much greater light, and I there heard the winsome voice of a great melody, and an odour of wondrous fragrance flowed out of the place. Whereupon my guide led me again to the flower-bearing place, and asked me, whether I knew what the things were that I had seen ? I said that I knew not. He answered me and said, The great burning valley which thou first sawest is the penal place, in which the souls of men are punished and cleansed, who would not correct their sins in life and health, but yet were penitent at their last day, and so departed from the world with repentance, and will on doom's day all come to the kingdom of heaven. Some of them also, through aid of friends and alms-deeds, and, above all, through holy masses, will be delivered from those torments before the great doom. But the swart abyss that thou sawest with the boundless darkness and foul] stench is the mouth of hell, and he who once falls therein will never to eternity be thence delivered. This winsome and this flower-bearing place is the dwelling of those souls that ended in good works, but yet were not so perfect that they might straightways enter into the kingdom of heaven, though they, nevertheless, will all come to sight of Christ and joy after the great doom. But

mede beoð on geðohte, on worde, on weorce, swa hraðe swa hī of worulde gewitað, swa becumað hī to heofenan rīce; of ðam ðu gesawe þæt micele leoht mid ðam wynsumum bræðe, and þonon ðu gehyrdest ðone fægeran dream. Þu soðlice, nu ðu to lichaman gecyrst, gif ðu wylt ðine dæda and ðeawas gerihtlæcan, ðonne underfehst ðu æfter forðsiðe þas wynsuman wununge, þe ðu nū gesihst. Ðaða ic ðe āna forlēt on ðam ðeostrum, to ðy ic dyde swa, þæt ic wolde witan ymbe ðin fæc, hū se Ælmihtiga embe ðe wolde. Ðaða se engel þus gereht hæfde, ða oflicode me ðearle þæt ic eft to ðam lichaman sceolde fram ðære stowe wynsumnysse and ðæra halgena geferrædene; ne dorste ic swa-ðeah nān ðing wiðcweðan. Æfter ðisum ic wearð gebroht and ge-edcucod betwux mannum."

Drihtelm wunode ða on ðæs mynstres digeluyse oð his lifes ende, stiðlice drohtnigende. Hē eode gelome on winterlicum cyle to ðære eā, and stōd on his gebedum on ðam wætere hwīlon to his gyrdle, hwīlon to his swuran. Eode him siððan mid ðam ylcum claðum, oðþæt hī on his lichaman wearmodon and adruwodon. Ðaða hine man axode hū he mihte ðone micclan cyle forberan, hē andwyrde, "Māran cyle ic geseah, and wyrsan." Eft, ðaða hī axodon hū hē mihte swa steorce forhæfednysse healdan, hē andwyrde, "Stiðran and wyrsan ic geseah." Swa hē hit macode on his life, and manega oðre gerihtlæhte mid worde and gebysnunge.

We rædað gehwær on bocum, þæt oft and gelome men wurdon of ðisum life gelædde, and eft to life arærde, and hī fela witnung-stowa and eac halgena wununga gesawon, swa swa Gregorius, se halga papa, awrāt, on ðære bēc þe is gehāten 'Dialogorum,' be ānum men, þæt his sawul wearð gelædd of ðisum life, and fela ðing geseah. Þa betwux ðam oðrum geseah hē hwær man bytlode āne gebytlū, eal mid smætum golde, and ða wyrhtan worhton ða gebytlū on ðam Sæternes-dæge, and wæs ða fornean geendod. Hē befrān ða hwām ða gebytlū gemynte wæron, swa mærllice getimbrode ?

those who are perfect in thought, in word, in work, as soon as they depart from the world they come into the kingdom of heaven ; from that thou sawest the great light with the winsome fragrance, and thence thou heardest the sweet melody. But thou, now thou returnest to the body, if thou wilt amend thy deeds and morals, then wilt thou receive after death this winsome dwelling, which thou now seest. When I left thee alone in the darkness, I did so because I would know concerning thy destination, how the Almighty would resolve concerning thee. When the angel had thus related, it greatly displeased me that I again should return to the body from the winsomeness of that place and the fellowship of saints ; though I durst not say anything to the contrary. After this I was brought and requickenened among men."

Drihthelm dwelt in a secret part of the mynster until his life's end, rigidly living. He went frequently in the wintry cold to the river, and stood at his prayers in the water, sometimes to his girdle, sometimes to his neck. He then went with the same clothes, until they became warm and dry on his body. When any one asked him how he could bear that great cold, he answered, "I have seen a greater and worse cold." Again, when they asked him how he could observe such rigid abstinence, he answered, "I have seen a more rigid and worse." Thus did he in his life, and corrected many others by word and example.

We read everywhere in books, that oft and frequently men have been led from this life, and again raised to life, and they saw many places of punishment, and also the dwellings of the saints, as Gregory, the holy pope, has written, in the book which is called 'Dialogi,' of a man, that his soul was led from this life, and saw many things. Then amongst others, he saw where they were building a building, all of beaten gold, and the workmen were making the building on a Saturday, and it was then nearly ended. He inquired then for whom the building so gloriously constructed was de-

Him wæs gesæd þæt hī wæron gemynte anum suture on Romana-byrig, and hine eac namode. Æfter ðisum arās se deada, and axode geornlice ymbe ðone suture, hū hē geworht wære on woruldlcere drohtnunge, and man afunde ða þæt his gewuna wæs, þæt he worhte his weorc to seofon nihtum, and sealde on ðone Sæternes-dæg; nām ða of his cræfte him bigleofan, and dælde ðone ofer-eacan þearfum mid eafullum mode; and wæron forði þa gebytlū on ðam dæge swiðost geworhte, ðe hē ða ælmessan gewunelice dælde.

Micel is Godes mildheortnys ofer mancynne, þam ðe wel willað. We on ðisum life magon helpan þam forðfarenum þe on witnunge beoð, and we magon ūs sylfe betwux ūs on life ælc oðrum fultumian to ðam upplan life, gif we ðæs cepað: and þa ðe fulfremede wæron, and to Godes rice becomon, magon fultumian ægðer ge ūs ge ðam forðfarenum þe on wītnunge sind, gif hī mid ealle forscyldgode ne beoð. Sy wuldor and lōf ðam welwillendum Gode ā on ecnysse. Amen.

HORTATORIUS SERMO DE EFFICACIA SCÆ MISSAE.

WE rædað gehwær on halgum gewritum þæt seo halige mæsse micclum fremige ægðer ge ðam lybbendum ge ðam forðfarenum, swa swa Beda, se snotera lāreow, awrāt on Historia Anglorum be sumum ðegene, þisum andgite reccende:

On ðære tide þe Ehfrið, Norðhymera cyning, and Æðelred, Myrcena cyning, wunnon him betwynan, ða æt sunon gefeohte wearð ān ðegen Æþelredes cyninges mid oðrum cempum afylled, se wæs Ymma gehāten. Se læg dæg and niht geswōgen betwux ðam ofsalegenum. He wearð ða gehyrt, and his wunda gewrāð, and wolde him sum genēr secan. Hine gelæhton ða sume þæs Norðernan folces, and to heora

signed? They told him that it was designed for a shoemaker in Rome, and also named him. After this the dead man arose, and diligently inquired about the shoemaker, how he had acted in worldly life, and it was then found that his practice was, that he wrought his work for seven days, and sold on the Saturday; then took from his craft his sustenance, and with bounteous spirit distributed the overplus to the poor; and therefore was the building chiefly made on the day on which he usually distributed alms.

Great is God's mercy over mankind, to those who are benevolent. We in this life may help the departed that are in torment, and we may, among ourselves in life, aid each other to the life above, if we observe this; and those who were perfect, and have attained to the kingdom of God, may aid both us and the departed that are in torment, if they are not totally condemned. Be glory and praise to the benevolent God ever to eternity. Amen.

A HORTATORY SERMON ON THE EFFICACY OF THE HOLY MASS.

WE read in many places in holy writings that the holy mass greatly benefits both the living and the departed, as Beda, the wise doctor, has written in the *Historia Anglorum* of a certain thane, narrating to this effect:

At the time that Ecgfrith, king of the Northumbrians, and Æthelred, king of the Mercians, warred against each other, in a certain battle a thane of king Æthelred named Ymma was with other soldiers stricken down. He lay day and night senseless among the slain. He then revived, and bound up his wounds, and would seek some asylum. Some of the Northern folk then seized him, and brought him to

ealdormen brohton. Hē ða het hine lācnian, and ða ða hē hāl wæs, het hine gebindan, ðy-læs ðe hē fleames cepte. Ac his bendas toburston swa hrāðe swa he gebunden wæs. Hē hæfde ænne broðor, Tuna gehāten, mæssepreost and abbud, and ða ða hē his broðor slege ofāxode, þa ferde hē to ðam wæle his līc secende, and gemette ænne oðerne him swiðe gelīcne, feroðe ðone to his mynstre mid ārwurðnysse, and gelōmlice for his sawle alysednysse mæssan sang, and þurh ða halgan mæssan toburston þæs broðor bendas.

Þa āxode se ealdorman þone hæftling, hwæðer he ðurh drycraeft oððe ðurh rūnstafum his bendas tobræce? Hē and-wyrde, and cwæð, þæt hē ðæs cræftes nān ðing ne cuðe: “ac ic hæbbe ænne mæssepreost to breðer on minum eðele, and ic wīt þæt hē wenð þæt ic ofsalagen sy, and gelōme for mine sawle mæssan singð. Witodlice gif ic nu on oðre worulde wære, þa wurde min sawul fram wītum alysed þurh ða halgan mæssan.”

Æfter ðisum sealde se ealdorman hine sumum Frýsan of Lundene. Se Frýsa hine gewrāð eft gelōmlice, ac hine ne mihte nānes cynnes hæftnung gehealdan. Ymbe undern-tīd, þa ða se broðor wæs gewunod to mæssigenne, toburston ða bendas oftost. Se Frýsa ða, þa ða he hine gehæftan ne mihte, lēt hine faran on his truwan æfter ðam feo ðe he him fore gesealde, and hē swa dyde. Hē ða com to his breðer, and his sið be endebyrðnysse sæde. Þa tocnæowon hī þæt his bendas toburston on ðære tide þe se broðor mid esfullum mode, for his sawle alysednysse, þam Ælmihtigum Gode þa lifigan lāc geoffrode. Eac se halga papa Gregorius awrāt on ðære bēc Dialogorum hū micclum seo halige mæsse manegum fremode. Seo bōc is on Englisc awend, on ðære mæg gehwā be ðison genihtsumlice gehyran, se ðe hī oferrædan wile.

their ealdorman. He caused him to be cured, and when he was well, ordered him to be bound, lest he should take to flight. But his bonds burst asunder as quickly as he was bound. He had a brother, named Tunna, a mass-priest and abbot, who, when he heard of his brother's death, went to the battle-field seeking his body, and found another very like him, bare it to his mynster with honour, and frequently sang masses for the redemption of his soul, and through the holy masses the bonds of his brother burst asunder.

The ealdorman then asked the captive, whether through witchcraft or through runes he brake his bonds? He answered that he knew nothing of that craft: "but I have a brother in my country, a mass-priest, and I know that he imagines that I am slain, and frequently sings masses for my soul. If, therefore, I were now in the other world, then were my soul released from torments through the holy masses."

After this the ealdorman sold him to a Frisian of London. The Frisian also frequently bound him, but confinement of no kind might hold him. About the ninth hour, when his brother was wont to celebrate mass, the bonds burst oftenest. The Frisian then, when he could not confine him, let him go on his faith after the money that he had given for him, and he did so. He then came to his brother, and related to him in order what had befallen him. They then found that his bonds burst asunder at the hour that the brother with pious spirit offered, for his soul's redemption, the living offering to Almighty God. The holy pope Gregory also has written in the book of Dialogues how greatly the holy mass has benefited many. The book is turned into English, in which every one may hear abundantly on this subject, who will read it over.

IN LETANIA MAIORE. FERIA IIII.

IOHANNES æ Godspellere awrāt on ðisum dægðerlicum godspelle, hū se Hælend, fundigende of ðissere worulde to his Heofenlican Fæder, spræc: “Subleuatis Iesus oculis in coelum, dixit, Pater, uenit hora; clarifica Filium tuum, ut Filius tuus clarificet te:” et reliqua: þæt is on urum gereorde, “Se Hælend cwæð to his Fæder, up-ahāfenum eagum to heofenum, Fæder mīn, se tīma cōm; mærsa ðinne Sunu, þæt ðin Sunu þe mærsige,” etc.

Þis godspel belimpð swiðe þearle to ðære mæran freols-tide þe to-merigen bið; forðan ðe on ðam dæge astāh se Hælend æfter his æriste up to his Heofenlican Fæder. Nu to-dæg is se uigilia þære mæran freols-tide ðe to-merigen bið, and forði rædað Godes ðeowas ðis godspel nu to-dæg, þe sprecð ymbe his fundunge, and hū hē betæhte ealle ða geleaffullan his Fæder, ærðan ðe hē ūp-astige. We nimað nu þone wisan Augustinum to ðissere trahtnunge, ðam ðe we wel truwiað to swa micelre deopnysse.

Drihten cwæð, “Fæder, se tīma cōm; mærsa ðinne Sunu, þæt ðin Sunu ðe mærsige.” Hē wæs acenned of ðan Ecan Fæder, buton ælcere tide, and ðurh hine sind ealle tida gesette. He geceas him timan to acenneune on menniscnysse, to ðrowigenne, to arisenne of deaðe, to astigenne ūp to heofenan mid þam lichaman ðe he on middanearde gefette. Þa wæs his mærsung-tima, þæt se Fæder hine mærsode swa þæt he hine sette to his swiðran on heofenan rice, and him forgeaf andweald on heofenan and on eorðan, and eac ofer hellwarum. Ðeos is Cristes mærsung æfter ðære menniscnysse; witodlice æfter ðære Godcundnysse he hæfde æfre þisne andweald buton anginne. Nu forgeaf se Ælmihtiga Fæder his āncennedan Suna ðone ylcan andweald æfter ðære menniscnysse, and hine swa mærsode, þæt ealle gesceafta, heofonwara,

ON THE GREATER LITANY. WEDNESDAY.

JOHN the Evangelist has written in the gospel for this day, how Jesus, hastening from this world to his Heavenly Father, spake: "Sublevatis. Jesus oculis in cœlum, dixit, Pater, venit hora; clarifica Filium tuum, ut Filius tuus clarificet te:" et reliqua: that is in our tongue, "Jesus said to his Father, lifting up his eyes to heaven, My Father, the hour is come; glorify thy Son, that thy Son may glorify thee," etc.

This gospel bears a very especial relation to the great festival which will be to-morrow; because on that day Jesus, after his resurrection, ascended to his Heavenly Father. Now to-day is the vigil of the great festival which will be to-morrow, and therefore God's servants read this gospel now to-day, which speaks of his departure, and how he committed all the believing to his Father, before he ascended. We will now take the wise Augustine for this exposition, in whom we well trust for so great deepness.

The Lord said, "Father, the time is come; glorify thy Son, that thy Son may glorify thee." He was born of the Eternal Father, without any time, and through him are all times established. He chose him a time to be born in humanity, to suffer, to arise from death, to ascend to heaven with the body which he had assumed on earth. Then was the time of his glorification, that the Father glorified him so that he set him at his right in the kingdom of heaven, and gave him power in heaven and on earth, and also over the inmates of hell. This is the glorification of Christ according to his humanity; but according to his divine nature, he had ever this power without beginning. Now the Almighty Father gave his only-begotten Son the same power according to humanity, and so glorified him, that all creatures, inhabitants of heaven, inhabitants of earth, inhabitants of hell, bow

eorðwara, helwara, onbugað gebigedum cneowe ðam Hælendum Criste, soðum men and soðum Gode on anum hāde.

Hū mærsode se Sunu ðone Fæder, ðonne his mærsung næs næfre gewānod þurh menniscum hīwe, ne eac ne mæg beōn geȳht on his godcundan fulfremednysse? Soðlice ðæs Fæder mærsung wæs æfre fulfremed on heofenan rīce, ac hit nyston eorðlice men ær Cristes ðrowunge. Se Ælmihtiga God wæs cuð be sumon dæle on Iudea folce, ðurh Moyses æ; ac ðurh Cristes menniscnysse wearð se Fæder cuð eallum ðeodum, fram east-dæle middaneardes oð west-dæl. Ðus mærsode se mennisca Crist his Heofenlican Fæder on eorðlicum mannum, ðe hine ær ne cuðon. þæt godspel cwyð, "Swa swa ðu forgeafe him andweald ealles flæscs, þæt hē forgife ece lif ðam eallum ðe ðu him forgeafe." Hēr is gesett sum dæl for eallum, eal flæsc for eallum mancynne; swa swa se apostol Paulus, on oðre stowe, sette dæl for eallon, ðaða hē cwæð, "Ælc sawul sy underðeod healicrum anwealdum;" þæt is, Beo ælc man underðeod mihtigran men ðonne he sylf sy.

Eallum ðam forgifð Crist ece lif, þe his Fæder him forgeaf. þeos gifu is to understantenne be Cristes menniscnysse, swa swa we ær cwædon. "þis is soðlice ece lif, þæt hī ðe ænne oncnawon soðne God, and ðone ðe ðu asendest, Hælend Crist." Augustinus geendebyrde ðas word þus, "þæt hī ðe and ðone ðe ðu asendest, Hælend Crist, oncnawon ænne soðne God." Herto bið understanden se Halga Gast, se ðe is þæs Fæder Gast, and þæs Suna, heora begra Lufu and Willa, him bām efen-edwistlic. Ne sind hī ðry Godas, Fæder, and Sunu, and Halig Gast, ac seo Ðrynnys is ān soð God. Nis swa-ðeah Fæder se ðe Sunu is, ne se Sunu se ðe Fæder is, ne heora naðor Halig Gast; forðan ðe hī sind ðry, Fæder, and Sunu, and Halig Gast; ac seo Ðrynnys is ān God. Ðeos tocnawennys is ece lif, forðan ðe we habbað þæt ece lif ðurh geleafan, and oncnawennysse þære Halgan Ðrynnysse, gif we ða oncnawennysse mid ārwurðnysse healdað.

with bended knees to the Saviour Christ, true man and true God in one person.

How did the Son glorify the Father, when his glory was never diminished by human form, nor can be increased in his divine perfection? Verily the Father's glory was ever perfect in the kingdom of heaven, but earthly men knew it not before Christ's passion. The Almighty God was known in some degree among the folk of Judea, through the law of Moses; but through Christ's humanity the Father became known to all people, from the east part of the world to the west part. Thus did the human Christ glorify his Heavenly Father among earthly men, who before knew him not. The gospel says, "So as thou hast given him power of all flesh, that he may give eternal life to all those whom thou hast given him." Here is put a part for all, all flesh for all mankind; as the apostle Paul, in another place, put a part for all, when he said, "Let every soul be subjected to higher powers;" that is, Let every man be subject to a mightier man than he is himself.

To all those Christ gives eternal life whom his Father gave him. This gift is to be understood of Christ's humanity, as we before said. "Verily this is life eternal, that they might know thee, one true God, and him whom thou hast sent, Jesus Christ." Augustine has disposed these words thus, "That they may know thee and him whom thou hast sent, Jesus Christ, one true God." Hereto is understood the Holy Ghost, who is the Spirit of the Father and of the Son, the Love and Will of them both, consubstantial with them both. They are not three Gods, Father, and Son, and Holy Ghost, but the Trinity is one true God. Nevertheless, he is not Father who is Son, nor he Son who is Father, nor either of them Holy Ghost; because they are three, Father, and Son, and Holy Ghost; but the Trinity is one God. This knowledge is eternal life, because we have the eternal life through belief and knowledge of the Holy Trinity, if we hold

Witodlice gif Godes oncnawennys ūs gearcað þæt ece lif, swa miccle swiðor we eſtað to lybbenne swa micclum swa we swiðor on ðissere oncnawennysse ðeonde beoð. Soðlice ne swelte we on ðam ecan life; þonne bið ūs Godes oncnawennys fulfremed, þonne þær nān deað ne bið, þonne we God geseoð, and butan geswince ecelice heriað. Ac we sceolon on andwerdum life leornian Godes oncnawennysse, and hine mid eſtfullum mode herian, þæt we moton becuman to his fulfremedan oncnawennysse and to ðære swinclean herunge.

Drihten cwæð, “Ic mærsode ðe ofer eorðan, ic gefylde þæt weorc ðe þu me forgeafe to wyrценne.” Ne cwæð hē nā, ‘þu hēte me,’ ac “forgeafe me.” Mid ðam worde is seo gifu geswutelod þe hē on ðære menniscnysse underfeng. Seo menniscnys wæs underfangen fram ðam godcundum worde, ðurh þæt ðe ealle þing sind geworhte. Heo is underfangen to ānnyſſe ānes hādes, and nān ðing yfeles ne gefremode, ac ealle gōde ðing ðurh ða godcundan gife. Drihten gefylde þæt weorc þe his Fæder him forgeaf, ðaða he ðurh his ðrowunge mancyn alyſde, and siððan sigefæst, oferswiðdum deaðe, aſtāh to heofenum, on ðam dæge þe to-merigen bið.

He cwæð, “Mærsa me nu, Fæder, mid þære mærsunge þe ic mid ðe hæfde ærðan þe middaneard gewurde.” Seo Godcundnys wæs mid ðam Fæder ærðan ðe middaneard gewurde æfre ælmihtig; and seo menniscnys næs ærðan ðe hē hī genām of ðam mædene Mārian; ac swa-ðeah-hwæðere seo menniscnys wæs æfre forestiht on ðam godcundan rāde ær middaneardes geſetnysse, swa swa Paulus se apostol cwæð, “Qui predestinatus est Filius Dei in uirtute:” þæt is, “Se ðe is forestiht Godes Sunu.” Æfter ðissere forestihtunge wæs seo menniscnys gemærsod mid þam Fæder ærðan ðe middaneard wære. Se tīma com þæt Crist hæfde, lybbende on his Fæder swiðran, þa mærsunge þe he hæfde mid him on forestihtunge his menniscnysse. Eac swilce be ūs cwæð se ylca apostol Paulus, þæt we wæron forestihte, ðus writende, “Quos autem predestinavit, illos et uocauit:” þæt is, “Ða

that knowledge with veneration. Verily if knowledge of God prepares for us the eternal life, by so much the more we hasten to live by as much more as we are thriving in this knowledge. But we die not in the eternal life; then will our knowledge of God be perfect, then will there be no death, then shall we see God, and without toil eternally praise him. But we should in the present life learn knowledge of God, and with devout mind praise him, that we may come to a perfect knowledge of him, and to his toilless praise.

The Lord said, "I have glorified thee on earth, I have fulfilled the work that thou gavest me to do." He said not, 'thou commandedst me,' but "gavest me." By those words is shown the gift which he received in the humanity. The humanity was received from the divine word, through which all things are made. It is received for the unity of one person, and nothing evil ever perpetrated, but all good things, through the divine gift. The Lord fulfilled the work that his Father gave him, when through his passion he redeemed mankind, and afterwards triumphant, having overcome death, ascended to heaven, on the day which will be to-morrow.

He said, "Glorify me now, Father, with the glory which I had with thee before the world was." The Godhead was with the Father ever almighty, before the world was; and the humanity was not before he took it of the maiden Mary; but, nevertheless, the humanity was ever predestined in the divine council before the foundation of the world, as the apostle Paul said, "*Qui prædestinatus est Filius Dei in virtute*:" that is, "He who is predestined the Son of God." By this predestination the humanity was glorified with the Father before the world was. The hour was come when Christ, living at his Father's right, had the glory which he had with him at the predestination of his humanity. In like manner, the same apostle Paul said of us, that we were predestined, thus writing, "*Quos autem prædestinavit, illos et*

ðe hē forestihte, þa hē eac clypode him to ; and ða ðe hē him to clypode, ða hē gerihtwisode, and ða ðe hē gerihtwisode, þa hē gemærsode."

Eft cwæð se ylca, "Swa swa hē ūs geceas on Criste ær middaneardes gesetnysse." "Manifestaui nomen tuum hominibus :—" "Ic geswutelode ðinne naman mannum, ðam þe ðu me forgeafe of middanearde." Hē geswutelode his Fæder naman ærest his leorning-cnihtum, and siððan eallum geleaffullum mannum, þe hē of middaneardlicum gedwyldum ætbræd to his rīce, þurh his Fæder gife. He cwæð, "þine hī wæron, and ðu hī me forgeafe." Næfde se Fæder næfre nān ðing synderlices buton his Suna, se ðe æfre mid him wæs Ælmihtig God, buton anginne of him acenned ; ac hē underfeng ūs ðurh his Fæder gife on ðære menniscnysse, forðan ðe hē næs æfre man, ðeah þe hē æfre Ælmihtig God wære.

Cristes gewuna wæs þæt hē tealde ealne his wurðmynt to his Fæder, forðan ðe hē is of ðam Fæder eal þæt hē is. Se Fæder forgeaf ūs his Bearne, and þæt Bearn sylf, æfter mihte þære Godcundnysse, forgeaf ūs him sylfum, mid þam Fæder and ðam Halgan Gaste, ðæra weorc is synle untotwæmed. Se Hælend cwæð on oðre stowe to his leorning-cnihtum, "Ic eow geceas of middanearde." Soðlice ða gecorenan þe Crist geceas of middanearde mid þam Fæder, ða ylcan hē nam to gife on ðære menniscnysse æt ðam Fæder of middanearde. He cwæð, "Hī heoldon ðine spræce, and hī oncneowon þæt ealle ðing þe ðu me forgeafe sind fram þe ; forðan ðe ic forgeaf him ða word ðe ðu me forgeafe, and hī hī underfengon, and oncneowon þæt ic fram ðe ferde, and hī gelyfdon þæt ðu me sendest." Ðas word magon beōn sceortlice getrahtnode. Crist sealde ða heofenlican lāre his leorning-cnihtum, and hī forð eallum geleaffullum ðeodum, and hī underfengon his beboda, and oncneowon þæt Drihten fram his Fæder ferde, and gelyfdon þæt hē hine to middanearde sende.

He cwæð, "Ic bidde for hī ; ne bidde ic for middanearde,

vocavit :” that is, “Those whom he predestined, he also called unto him ; and those whom he called unto him he also justified, and those whom he justified he glorified.”

Again, the same said, “So as he chose us in Christ before the foundation of the world.” “Manifestavi nomen tuum hominibus :” “I have manifested thy name to men, to those whom thou hast given me of the world.” He manifested his Father’s name first to his disciples, and afterwards to all believing men, whom he withdrew from worldly errors to his kingdom, through his Father’s gift. He said, “Thine they were, and thou gavest them to me.” The Father never had anything separate from his Son, who ever was with him Almighty God, without beginning of him begotten ; but he received us through his Father’s gift in humanity, because he was not always man, though he always was Almighty God.

It was Christ’s wont to ascribe all his honour to his Father, because he is of the Father all that he is. The Father gave us to his Son, and the Son himself, by virtue of the Godhead, gave us to himself, with the Father and the Holy Ghost, whose work is ever undivided. Jesus said in another place to his disciples, “I have chosen you from the world.” But the chosen whom Christ chose from the world with the Father, those same he took as a gift in his humanity of the Father from the world. He said, “They have observed thy saying, and they knew that all things which thou gavest me are from thee ; therefore have I given them the words that thou gavest me, and they received them, and knew that I came from thee, and they believed that thou didst send me.” These words may be shortly expounded. Christ gave the heavenly lore to his disciples, and they thenceforth to all believing people, and they received his commandments, and knew that the Lord came from his Father, and believed that he sent him to the world.

He said, “I pray for them ; I pray not for the world, but

ac for ða ic bidde þe ðu me forgeafe." Drihten nolde biddan for middanearde: þæt is, for ðam mannum þe beoð begriwene on middaneardicum lustum, and mid mǣran gewilnunge þæs ateorigendlican līfes hōgiað ðonne ðæs ecan. Se godspellere awrāt her-beforan, þæt se Hælend cwæde to his Fæder, "Ne bidde ic na for ðisum ānum, ac eac swilce for ða ðe on me gelyfað þurh heora word." Mid þære bene he beleac ealle ða geleafullan, þe ðurh ðæra apostola bodunge gebugon to Cristes geleafan, and gýt bugað dæghwonlice oð pissere worulde geendunge. Hē cwæð eac swiðe holdlice be ūs, "Fæder mīn, ic wille þæt ða þe ðu me forgeafe beon mid me ðær ðær ic beo, þæt hī mine mǣrðe geseon, ðe ðu me forgeafe; forðan ðe ðu lufadest me ær middaneardes gesetnysse." Hwæt mæg beōn mǣre bliss to gehyrenne þonne þæt we moton wunian mid þæs Ælmihtigan Godes Suna on his heofenlicum ðrymme ecelice, gif we hit nu, on ðisum scortan life, gecarnian willað?

He cwæð, "Ealle mine ðing sindon ðine, and ðine ðing sindon mine. Ic eom gemærsod on him, and ic on middanearde ne eom. Hī sindon on middanearde, and ic cume to ðe." Sumne dæl þises andgites we trahtnodon hwæne ær, þæt ealle ðing sind gemæne þam Fæder and his Suna, and heora begra Lufe, þæt is, se Halga Gast. þeos Halige ðrynnys hylt ūs and ealle gesceafta: na hwiltidum se Fæder, ne hwiltidum se Sunu, ne hwiltidum se Halga Gast, ac swa swa hī ðry sind ān God untodæledlic, swa is eac heora hyrd-ræden untodæledlic ofer ūs and ofer eallum gesceaftum, þe ðære ānre Godcundnysse hyrsumiað.

On middanearde wæs se Hælend andwerd his leorningcnihtum, ðaða he ðus be his gecorenum spræc; and hē astah siððan up to his Heofonlican Fæder, swa swa hē cwæð, "Ic cume to ðe." He ferde to heofenum mid þam lichaman þe he on eorðan gefette, ac hē is, þurh his godcundan mihte, ægðer ge hēr ge ðær, swa swa he behet ærðan ðe hē upastige, "Efne ic beo mid eow eallum dagum, oð gefyllednysse ðyssere worulde."

for those I pray whom thou hast given me." The Lord would not pray for the world : that is, for those men who are engaged in worldly lusts, and are solicitous with greater desire of the transitory life than of the eternal. The evangelist wrote here before, that Jesus said to his Father, " I pray not for these alone, but also for those who believe in me through their word." With that prayer he included all the believing, who through the preaching of the apostles turned to belief of Christ, and yet daily turn, till the ending of this world. He said also very kindly of us, " My Father, I will that they whom thou hast given me be with me where I am, that they may see my glory which thou hast given me ; because thou lovedst me before the foundation of the world." What bliss can be greater to hear of than that we may dwell eternally with the Son of the Almighty God in his heavenly majesty, if we now, in this short life, will deserve it ?

He said, " All my things are thine, and thy things are mine. I am glorified in them, and I am not in the world. They are in the world, and I come to thee." Some part of the sense of this we explained a little before, that all things are common to the Father and his Son, and to the Love of them both, that is, the Holy Ghost. This Holy Trinity preserves us and all creatures : not sometimes the Father, nor sometimes the Son, nor sometimes the Holy Ghost, but as those three are one God indivisible, so also is indivisible their guardianship over us and over all creatures, that obey one Godhead.

In the world Jesus was present to his disciples, when he thus spake of his chosen ; and he afterwards ascended to his Heavenly Father, as he had said, " I come to thee." He went to heaven with the body that he had assumed on earth, but, through his divine might, he is both here and there, as he promised before he ascended, " Behold I will be with you on all days, until the completion of this world."

Mine gebroðra, árwurðiað þisne æfen, and ðone mæran freols-dæg, þe eow to-merigen becymð, mid soðum geleafan. On ðam dæge abær se Ælmihtiga Godes Sunu urne lichaman to ðam heofonlican eðle, þær ðær næfre ær ne becom nān ðing ðæs gecyndes. Settað eowerne hiht on ðam Hælende, and on ðam wordum þe hē be ūs eallum spræc ærðan ðe hē heonon siðode. Nis ðeos lār þe we eow secgað niwan aræred, ac sind þa ylcan word þe Crist mid his āgenum muðe spræc, and siððan onwreah wisum lāreowum, þurh gife ðæs Halgan Gastes. þeos lār stent on Cristes bēc mid Ledenum gereorde eow bedigelod; and ealle lāreowas þe þæt Leden cuðon, sædon Godes folce þa bōclican lāre; þa ðe hit ne cuðon, hī hit forsuwedon. Nu behōfige ge, lāwede men, micelre lāre on ðisne timan, forðan ðe þeos woruld is micclum geswenct ðurh menigfealdum gedrefednyssum; and swa near ende þyssere worulde swa mære ehtnys þæs deofles, and bið unstrengre mennisc ðurh māran tyddernysse. Nu behōfige ge ðæs þe swiðor þæs bōclican frofres, þæt ge ðurh ða lāre eower mōd awendon of ðisum wræcfullum life to ðam ecum þe we ymbe sprecað. Se mann ðe bið dreorig, hē behōfað sumes frofres, swa eac we wyllað eow þurh ðas bōclican lāre gefrefrian, forðan ðe we geseoð þæt ðeos woruld is on micelre earfoðnyssse gelogod: awurpað forði hire lufe fram eowerum heortum, and gewilniað þæs heofonlican rīces, ðe ūs Crist on ðisum godspelle behēt, seðe leofað and rixað mid Fæder and ðam Halgum Gaste ā on ecnyssse. Amen.

DOMINICA III. POST PENTECOSTEN.

HOMO quidam fecit cenam magnam, et uocauit multos: et reliqua.

Se Hælend sæde þis bigspel his leorning-cnihtum, and cwæð, "Sum man gearcode micele feorme, and ðærto manega gelāðode:" et reliqua.

My brothers, honour this eve, and the great festival, which comes to-morrow, with true belief. On that day the Son of Almighty God bore our body to the heavenly country, where never before came anything of that kind. Set your hope in Jesus, and in the words that he spake concerning us all before he journeyed hence. This doctrine which we say to you is not newly raised up, but is the same words that Christ spake with his own mouth, and afterwards revealed to wise teachers, through the grace of the Holy Ghost. This doctrine stands in the book of Christ, concealed from you in the Latin tongue; and all teachers who knew Latin have declared to God's people the written doctrine; those who knew it not have held silence concerning it. Now ye require, laymen, great learning at this time, because this world is greatly afflicted through manifold troubles; and as the end of this world is nearer, so is the persecution of the devil greater, and mankind will be less strong through luxury. Now need ye so much the more the comfort of books, that, through their precepts, ye may turn your minds from this life of exile to the eternal one of which we are speaking. The man who is sad requires some comfort, so likewise we desire to comfort you through this book doctrine, for we see that this world is placed in great affliction: cast, therefore, its love from your hearts, and desire the heavenly kingdom, which Christ has promised us in his gospel, who liveth and reigneth with the Father and the Holy Ghost to all eternity. Amen.

THE THIRD SUNDAY AFTER PENTECOST.

HOMO quidam fecit cœnam magnam, et vocavit multos: et reliqua.

Jesus said this parable to his disciples, and said, "A certain man prepared a great feast, and thereto invited many," etc.

Gregorius papa ūs sǣde, þæt se man ðe ða micclan feorme worhte is ure Hælend Crist, se ðe is God and mann on ānum hāde, se ðe gearcode ðurh his to-cyme ūs ða ecan feorme on his rīce, gif we ða gesecan willað. Hē sende his ðeowan to lādigenne mancynn to ðære ecan feorme, þa ða hē asende his bydelas geond ealne middangeard, to bodigenne geleafan and heofonan rīces myrhðe; and ælc ðæra þe þæt bodað is Godes bydel, þeah ðe heora sum wāclīc geðuht sy. Þære feorme tīd is seo geendung þises middaneardes on ðære we sind, swa swa Paulus se apostol cwæð, "We sind ða ðe worulda geendunga on becomon." He cwæð, "Ealle mine ðing sind gegearcode," forðan ðe ðurh Cristes ðrowunge wurden ðæra witegena gyddunga gefyllede, and þæt ece līf gegearcod eallum geleaffullum.

God beað ^{þa} mancynne þæt hī hine biddan sceoldon, and hē wile syllan ūnabeden þæt þæt we ūs ne wendon þurh ure bene. He cyð gearwe est-mettas þæs ecan gereordes, and swa-ðeah hī ealle samod hī belādiað. Se forma cwæð, "Ic bohte ænne tūn, and me is neod to farenne and ðone geseōn. Ic bidde ðe, belāda me." Hwæt is ðurh ðone tūn getācnod buton eorðlice æhta? Se færd to sceawienne his tūn, se ðe ymbe ða eorðlican speda singallice hōgað, and ða ecan gestreon ne teolað. Sum oðer cwæð, "Ic bohte fīf getymu oxena, and ic wille faran fāndian ðæra." Ða fīf getyma ge-tācniað ða fīf andgitu ures lichaman, þæt sind gesihð, hlyst, swæcc, stenc, hrepung. Þas fīf andgitu hæfð se ðe hāl bið. We geseoð þurh ure eagan, and ealle ðing tocnawað; ðurh ða earan we gehyrað; on ðam muðe we habbað swæcc, and tocnawað hwæðer hit bið þe wered ðe biter þæt we ðicgað; ðurh þa nosu we tostincað hwæt clæne bið, hwæt fūl; on handum and on eallum lichaman we habbað hrepunge, þæt we magon gefredan hwæt bið heard, hwæt hnesce, hwæt smeðe, hwæt unsmeðe, and swa gehwæt. Þas andgitu sind rihtlice wiðmetene fīf getymum oxena, forðan ðe hī beoð getwyfyle on twām hādum, þæt is, on werum and on wīfum.

Gregory the pope has told us, that the man who made the great feast is our Saviour Christ, who is God and man in one person, who by his advent has prepared for us the eternal feast in his kingdom, if we will seek it. He sent his servants to invite mankind to the eternal feast, when he sent his messengers over all the world, to preach belief and the joy of heaven's kingdom; and each of those who preach that is God's messenger, though some of them may seem of small account. The feast-tide is the ending of this world in which we are, as Paul the apostle said, "We are they on whom the endings of worlds will come." He said, "All my things are prepared," because through Christ's passion the utterances of the prophets were fulfilled, and the everlasting life prepared for all the believing.

God enjoined mankind that they should pray to him, and he will give unprayed for that which we expected not through our prayer. He announces as ready the delicacies of the eternal refection, and, nevertheless, they all together excuse themselves. The first said, "I have bought a vill, and it is needful that I go and see it. I pray thee, excuse me." What is betokened by the vill but earthly possessions? He goes to view his vill, who is unceasingly solicitous about earthly riches, and toils not for everlasting treasure. Another said, "I have bought five teams of oxen, and I wish to go to try them." The five teams betoken the five senses of our body, which are sight, hearing, taste, smell, touch. These five senses he has who is whole. Through our eyes we see and distinguish all things; through the ears we hear; in the mouth we have taste, and distinguish whether it be sweet or bitter what we eat; through the nose we smell what is clean, what foul; in the hands and in all the body we have touch, that we may feel what is hard, what soft, what smooth, what unsmooth, and so everything. These senses are rightly compared to the five teams of oxen, because they are doubled in two persons, that is, in men and in women. He goes and

Se færd and fādað þissera fíf andgita, seðe þurh fywitnysse and unstillnysse hī aspent on unnyt. Hefigtyme leahter is ungefoh fyrwitnys; ac we sceolon awendan urne lēc fram yfelre gesihðe, urne hlyst fram yfelre spræce, urne swæcc fram unalyfedum ðigenum, ure nosa fram derigendlicum stencum, ure handa and ealne lichaman fram fullicum and leahterlicum hrepungum, gif we willað becuman to ðam estum þæs ecan gereordes.

Hī bædon ðone bydel þæt hē hī belādode, þonne hē cwyrð, “ Ic bidde ðe þæt ðu me lādige,” and forsihð to cumenne: ðonne swegð eadmōdnys on his stemne, and mōdignys bið æteowod on his dæde. Þonne se lāreow, þe is Godes bydel, gestent sumne ðwyrne and unrihtwisne, and hine mānað to rihtwisnysse and to Godes rīce; gif he ðonne cwyrð on his geðance, ‘ Ne mæg ic ðære stiðnysse befeolan, þe ðu me to-tihst; ic eom synful man: gebide for me;’ hwæt dēð hē ðonne buton biitt, and hine belādað?

Se ðridra cwæð, “ Ic hæbbe nu gewīfod, and forði to ðære feorme cuman ne mæg.” Þurh ða wīfunge sind getācnode þæs lichaman lustas, and se ðe ungemetlice his flæsclicum lustum gehyrsumað, him ðincð æðryt to gehyrenne ymbe ða clænnysse ðe God lufað, oððe ymbe ða heofenlican bodunga ðe his lustum wiðcweðað.

Se ðeowa gecyrde hām, and siēde his hlaforde ðæra gelaðodra forsewennysse. Se hlaford ða gehāthyrt, cwæð to his ðeowan, “ Far ardllice geond þas stræta and wīc, and gegaðera ðearfan and alefede, blinde and healte, and gelæd hider inn.” Þearfan sind gecwedene, and wānnhale, ða ðe hī sylfe wāce taliað, and unstrānge, to wiðmetennysse geðungenra halgena. Þa sind blinde, þe þæt leoht ðæs lārlican andgites nabbað. Þa beoð healte, ðe rihtne gāng on gōdum weorcum nabbað. Soðlice ða gelaðedan, þe cuman noldon, wæron synfulle, and ðas ðearfan, þe ðær cumað, sindon eac synfulle; ac ða mōdigan synfullan beoð forsewene, and ða eadmodan synfullan beoð gecōrene. Ða gecȳst God þe middaneard

tries these five senses, who through curiosity and unstillness wastes them uselessly. Immoderate curiosity is a grave sin ; for we should turn our look from evil sight, our hearing from evil speech, our taste from unallowed aliments, our noses from hurtful smells, our hands and whole body from foul and sinful contacts, if we are desirous of coming to the delicacies of the eternal refection.

They prayed the messenger that he would excuse them, when he says, "I pray thee to excuse me," and disdains to come : then humility sounds in his voice, and pride appears in his deed. When the teacher, who is God's messenger, urges a perverse and unrighteous man, and exhorts him to righteousness and the kingdom of God ; if he then say in his thought, 'I cannot submit to the severity to which thou urgest me ; I am a sinful man : pray for me ;' what does he then but prays and excuses himself ?

The third said, "I have taken a wife, and therefore cannot come to the feast." By the taking to wife are betokened the lusts of the body, and he who immoderately obeys his fleshly lusts, to him it seems tedious to hear concerning the chastity which God loves, or concerning the heavenly preachings, which speak against his lusts.

The servant returned home, and said to his lord the contempt of those invited. The lord then angry said to his servant, "Go quickly through the streets and lanes, and gather the poor and the maimed, the blind and the halt, and lead them in hither." They are called poor and infirm, who account themselves weak and feeble in comparison with venerable saints. They are blind, who have not the light of the doctrinal signification. They are halt, who have not a direct course in good works. But the invited, who would not come, were sinful, and the poor, who come there, are also sinful ; but the proud sinful shall be despised, and the humble sinful shall be chosen. God chooses those that the

forsihð, swa swa Paulus se apostol cwæð, “God gecƿyst ða untruman þises middaneardes, þæt hē ða strāngan gescynde.” þearfan and wānnhale, blinde and healte beoð gelaðode to Godes gereorde, and hī cumað, forðan ðe gehwilce untrume and forsewenlice on ðisum middanearde swa miccle hraðor Godes stemne gehyrað, swa micclum swa hī lytle lustfullunge on ðisum life habbað.

Se ðeowa cwæð, “Hlaford, hit is gedōn swa ðu hēte, and her gýt is rymet æmtig.” Micel menigu geðeah Gode of Iudeiscre ðeode, fram ealdum dagum oð Cristes to-cyme, heahfæderas and witegan, ac ða-gýt wæs ure rymet æmtig, we ðe of eallum middanearde to ðære feorme cumað; be ðam cwæð se hlaford to ðan ðeowan, “Far nu geond wegas and hēgas, and nyd hī inn to farenne, þæt min hūs beo gefylled.” Ær hē hēt faran to strætum and to wīcum, getācnigende þæt Iudea folc, þe ðurh cyððe þære ealdan æ on gehendnysse wæron. Nu hē hēt faran to wegum and to hēgum, getācnigende þæt wilde folc þe hē gegaderode of eallum middanearde. Sume sind gelaðode, and forhōgiað to cumenne; sume sind gelaðode, and cumað; sume sind geneadode þæt hī cumað. Se bið geneadod to cumenne, seðe ðurh ungelimpum pissere worulde, oððe þurh untrumnysse, bið ætbrōden his lustum and idelnyssum andwerdes lifes, and ðurh Godes gife bið onbryrd to ðan ecan life.

Se hīredes ealdor cwæð, “Ic secge eow to soðan, þæt nān ðæra wera ðe gelaðode cuman noldon, ne onbirigð mines gereordes.” Efne God gelaðað us þurh hine sylfne, he gelaðað þurh englas, ðurh heahfæderas, þurh witegan, ðurh apostolas, þurh lāreowas, dæghwomlice. Hē gelaðað us forwel oft þurh wundrum, hwīlon ðurh swinglum, hwīlon ðurh gesundfulnysse þises lifes, hwīlon ðurh ungelimpum. Ne forseō nān man Godes stemne and his gearcunge, þy-læs ðe hē hine nu belādige, and eft wylle þonne he ne mæg. Ge-

world despises, as Paul the apostle said, "God chooses the infirm of this world, that he may confound the strong." Poor and infirm, blind and halt are invited to God's refectory, and they come, because all the infirm and despicable in this world hear the voice of God by so much the more quickly by as much as they have little pleasure in this life.

The servant said, "Lord, it is done as thou hast commanded, and yet there is room here empty." A great multitude had thriven to God of the Jewish people, from old days until the advent of Christ, patriarchs and prophets, but yet our room was empty, we who from all the world come to the feast; of whom the lord said to the servant, "Go now through the ways and hedges, and compel them to come in, that my house may be filled." He had before commanded him to go to the streets and lanes, betokening the Jewish people, who, through knowledge of the old law, were at hand. Now he commands him to go to the ways and to the hedges, betokening the wild people whom he gathered from all the world. Some are invited, and disdain to come; some are invited, and come; some are compelled to come. He is compelled to come, who through the mishaps of this world, or through infirmity, is taken from his lusts and the vanities of the present life, and through God's grace is stimulated to the life everlasting.

The chief of the household said, "I say unto you in sooth, that none of those men, who invited would not come, shall taste of my refectory." Lo, God invites us through himself, he invites us through angels, through patriarchs, through prophets, through apostles, through teachers, daily. He invites us very often through miracles, sometimes through stripes, sometimes through prosperity of this life, sometimes through misfortunes. Let no man despise the voice of God and his preparation, lest he now excuse himself, and afterwards will when he cannot. Hear how the wisdom of God

hyrað hū Godes wisdom clypode þurh ðone snoteran Salomon,
 “Þonne hī clypiað to me, and ic hī ne gehyre; hī arisað on
 ærne-merigen, ac hī ne gemetað me.”

Þis godspell is nu scortlice getrahtnod: uton biddan ðone
 Ælmihtigan Drihten, þæt hē ūs gebringe to his ecan gebeor-
 scipe, seðe þurh his to-cyme ūs ðærto gelaðode.

ALIA NARRATIO DE EUANGELII TEXTU.

MINE gebroðru, we wyllað eow gereccan sume Cristes
 wundra, to getrymmincge eoweres geleafan. We sind ge-
 cnæwe þæt we hit forgymelasodon on ðam dæge þe mann
 þæt godspel rædde, ac hit mæg eow nu fremian swa micclum
 swa hit ða mihte.

Ure Drihten astāh on scip, and him filigdon his leorning-
 cnihtas. “Efne ða færllice arās micel styrung and hreohnys
 on ðære sǣ, swa þæt þæt scip wearð mid yðum oferðeht.
 Se wind him stōd ongean mid ormætum blæde, and se
 Hælend wearð on slæpe on ðam steor-setle:” et reliqua.

Se Hælend geswutelode mid ðam slæpe his soðan men-
 niscnysse, and mid ðam wundre his godcundan mægen-
 ðrymnysse. He slēp swa swa soð man, and hē ða yði-
 gendan sǣ mid ānre hæse gestilde, swa swa Ælmihtig Scyp-
 pend, þe ǣr gesette ðære sǣ gemæru, þæt heo nateshwōn ne
 mōt middaneard ofergān. “Hī ða ofer-reowon ðone brym,
 and gelendon on ðam lande þe is gehāten Gerasenorum. Efne
 ðaða hī up-eodon, arn an wōd man togeanes ðam Hælende,
 se hæfde wununge on hæðenum byrgenum, and hine ne mihte
 nān man mid racenteagum, ne mid fōt-copsum gehæftan:”
 et reliqua.

An eorod is on bōcum geteald to six ðusendum, and swa
 fela awyrigedra gasta wæron ðam ānum men getenge, oðþæt
 se mildheorta Drihten to ðam lande reow, and hine ahredde.

cried through the sagacious Solomon, "Then will they cry unto me, and I will not hear them; they will arise at early morn, but they will not find me."

This gospel is now shortly expounded: let us pray the Almighty Lord that he bring us to his everlasting feast, who through his advent has invited us thereto.

ANOTHER NARRATIVE ON THE TEXT OF THE GOSPEL.

MY brothers, we will relate to you some of the miracles of Christ, for the confirmation of your belief. We are aware that we neglected it on the day that the gospel was read, but it may profit you now as much as it might then.

Our Lord entered a ship, and his disciples followed him. "Behold then suddenly arose a great tempest and roughness on the sea, so that the ship was covered with the waves. The wind stood against them with exceedingly great blast, and Jesus was asleep in the steerage," etc.

Jesus by that sleep manifested his true human nature, and by the miracle his divine power. He slept as true man, and he stilled the billowy sea, by his sole behest, as Almighty Creator, who had before set bounds to the sea, that it might not overflow the world. "They then rowed over the sea, and landed in the land which is called that of the Gadarenes. Behold as they went up, a madman ran towards Jesus, who had a habitation in the heathen tombs, and no man could confine him with chains nor with fetters," etc.

A legion is in books reckoned at six thousand, and so many accursed spirits were weighing down that one man, until the merciful Lord rowed to that land, and delivered

þa deoflu oncneowon urne Drihten Crist, and þæt Iudeisce folc hine dwollice wiðsōc, and sind forði wyrsan þonne ða awyrigedan deoflu þe feollon to his fotum, mid fyrhte fornumene. Ne dorston ða deoflu, ðaða hī adræfde wæron, into ðam swýnum, gif hē him ne sealde leafe, ne into nānum men, forðan ðe se Metoda Drihten ure gecynd hæfde on him sylfum genumen. Ða swýn hī gecuron for ðam sweartum hīwe, and for ðære fūlnysse fenlices adelan. Se man ðe hæfð swýnes ðeawas, and wyle hine aðweān mid wōpe fram synnum, and eft hine befylan fūllice mid leahtrum, swa swa swýn deð, ðe cyrð to meoxe æfter his ðweale, þeawleas nyten, þonne bið hē betæht þam atelicum deoflum, for his fūlum dædum, þe hē fyrnlice ge-edlæhð. Se ðe oft gegremað God þurh leahtrum, and æfre ge-edlæhð his yfelan dæda, he bið swýne gelic, and forscyldgod wið God.

Uton we hērian urne Drihten symle on his micclum wundrum, and ūs miltsunge biddan, and yfel forlætan, and eft ne ge-edlæcan, þæt we moton ætwindan ðam wælhreawum deoflum, and Gode geðeōn þurh gōdre gehaltsumnysse, þam sy wuldor and wurðmynt ā to worulde. Amen.

III. KL̄. IULII.

IN FESTIUITATE SCĪ PETRI APOSTOLI.

LUCAS se Godspellere ūs sæde on ðissere pistol-rēdinge, þæt “Herōdes cyning wolde, æfter Cristes ūpstige to heofenum, geswencan sume of ðære gelaðunge, and sende werod ymbe þæt. Þa ofslōh hē Iacobum, Iohannes broðor, þæs Godspelleres, and geseah þæt hit gelicode þam Iudeiscum; and wolde gelæccan Petrum. Hē ða hine gefeng, and on cwearterne gebrohte, and betæhte hine on ðam hæfte sixtyne cempum to healdenne. Hit wæs ða Easter-tīd, and forði hē elcode his sleges. Petrus ða wæs gehæfd on ðam cwearterne,

him. The devils acknowledged our Lord Christ, and the Jewish people erroneously denied him, and are therefore worse than the accursed devils that fell at his feet, seized with fright. The devils durst not, when they were driven out, enter into the swine, if he had not given them leave, nor into any man, because the Lord Creator had taken our nature on himself. They chose the swine for their swart hue, and for the foulness of the fenlike mud. The man that has a swine's habits, and will wash himself with weeping from sins, and afterwards foully defile himself with sins, as a swine does, which returns to its dunghill after its washing, an ill-conditioned beast, he will then be delivered to the hateful devils for his foul deeds, which he swinishly repeats. He who often angers God by sins, and ever repeats his evil deeds, is like unto a swine, and guilty towards God.

Let us ever praise our Lord for his great wonders, and pray for mercy, and forsake evil, and repeat it not afterwards, that we may escape from the cruel devils, and thrive to God through good continence, to whom be glory and honour ever to eternity. Amen.

JUNE XXIX.

ON THE FESTIVAL OF SAINT PETER THE APOSTLE.

LUKE the Evangelist has told us in this epistolary lesson, that "Herod the king, after Christ's ascension to heaven, would afflict some of the church, and sent an army for that purpose. He then slew James, the brother of John the Evangelist, and saw that it was pleasing to the Jews; and would seize Peter. He then took him, and brought him into prison, and delivered him to be held in the keeping of sixteen soldiers. It was then Easter-tide, and therefore he delayed the slaying of him. Peter was then confined in the prison, and all the

and eal seo geleaffulle gelaðung buton to-forlætennysse him fore bædon. Ða læg Petrus, on ðære nihte þe Herôdes wolde hine on merigen forðlædan, betwux twam cempum slapende, mid twām racenteagum getiged; and ða weardas heoldon þæs cwearternes duru, swa swa him gebôden wæs. Efne ða com Godes engel scīnende, and þæt blinde cweartern eal mid leohte afylde. He cnyste ða Petres sidan, and cwæð, Aris hraðe; and þa racenteagan feollon ðærrihte of Petres handum. Se engel cwæð, Begyrd þe, and sceo þe, and fylig me. Petrus ða him filigde, and ðuhte him swilce hit swefen wære. Hī ða ofereodon ða twā weard-setl, oðþæt hī becomon to ðam isenan geate, and þæt tosprāng þærrihte him togeanes. Hī eodon forð, oðþæt hī comon to anre wīc, and se engel him gewāt fram. Petrus ða beðohte hine sylfne, and cwæð, Nu ic wāt to soðan þæt Drihten asende his engel, and me ahredde fram Herôdes handum, and fram ælcere anbidunge Iudeisces folces. Hē becom ða to his geferum, and cnucode æt ðære dura. Him arn to sum mæden þæs geleaffullan weredes, hire nama wæs geciged Rode; and ðaða heo oncneow Petres stemne, ne mihte for ðære blisse ða duru geopenian, ac cyrde ongean, sæde þæt Petrus þær stôde. Ða geleaffullan cwædon þæt hit nære Petrus, ac wære his engel. Petrus cnucode forð, oðþæt hī hine inn leton, and micclum his wundrodon. Hē rehte ða him, hū God hine ahredde, þurh his engel, of ðam cwearterne, and cwæð, Cyðað þis Iacobe and urum gebroðrum; and eode ða to sumere oðre stowe. Hwæt ða, on merigen wearð micel styrung betwux ðam cempum þe hine healdan sceoldon. And Herôdes gewende to Cesaream, and ðær hæfde gemôt wið Tyrum and Sidoniscum. Ða mid þam ðe hē swiðost mōtode, on his dōm-setle sittende, mid cyne-licum reafe gescryd, þa stōp him to Godes engel, and hine ofslōh, forðan ðe hē ne sealde Gode nænne wurðmynt; and hē ðærrihte, mid wyrnum fornumen, gewāt of life."

þrý Herôdes we rædað on bocum. An wæs se ðe ða cild

faithful church without intermission prayed for him. Peter, on the night that Herod would lead him forth on the morrow, lay sleeping between two soldiers, bound with two chains ; and the keepers held the door of the prison, as they had been commanded. Behold then came an angel of God shining, and filled all the blind prison with light. He then struck Peter's side, and said, Arise quickly ; and the chains straightways fell from Peter's hands. The angel said, Gird thee, and shoe thee, and follow me. Peter then followed him, and it seemed to him as it were a dream. They then passed by the two ward-seats, until they came to the iron gate, and that straightways sprang open towards them. They went forth, until they came to a street, and the angel departed from him. Peter then bethought himself, and said, Now I know for sooth that the Lord hath sent his angel, and delivered me from the hands of Herod, and from every expectation of the Jewish people. He came then to his companions, and knocked at the door. There ran towards him a maiden of the faithful company, her name was called Rhoda ; and when she knew Peter's voice, she could not open the door for gladness, but returned, saying that Peter was standing there. The faithful said that it was not Peter, but was his angel. Peter continued knocking, until they let him in, and greatly wondered at him. He then related to them, how God had delivered him, through his angel, from the prison, and said, Announce this to James and our brothers ; and then went to some other place. Whereupon, on the morrow, there was a great stir among the soldiers who should have held him. And Herod went to Cæsarea, and there held a council against the Tyrians and Sidonians. Then while he was most occupied, sitting in his judgement-seat, arrayed in kingly raiment, the angel of God approached him, and slew him, because he gave no honour to God ; and he straightways, consumed by worms, departed from life."

We read of three Herods in books. One was he who

acwellan hēt on Cristes acennednyse; oðer wæs his sunu, se ðe Iohannes þone Fulluhtere beheafðian hēt, and geðwærlæhte wið Pilate, æt ures Drihtnes ðrowunge; þridra is ðes Herōdes, ðe we nu embe reccað. Hī ealle ðrý forferdon, and eac Pilatus wearð swa micclum geangsumod þæt hē hine sylfne acwealde, swa swa seo bōc 'Ecclesiastica Historia' recð.

Eow læwedum mannum mæg ðeos ānfealde racu to trymninge, þeah ðe ge ða digelnysse ðæron ne cunnon. Næs swa-ðeah ðis gedōn on ðisum andwerdan dæge, ac we hit healdað on ðære nihte þe ge hātað Hlāf-messe.

ITEM DE SCŌ PETRO.

MATHEUS se Godspellere awrāt on Cristes bēc, hū se halga Petrus eode uppon ðære sē mid Criste, þus cweðende: Iussit Iesus discipulos ascendere in nauiculam, et precedere eum trans fretum, donec dimitteret turbas: et reliqua.

Se Hælend wæs gebysgod betwux micelre menigu on anum westene: þa "hēt he his leorning-cnihtas faran to scipe, and ofer-rōwan þone brym, oðþæt he ða menigu forlætan mihte:" et reliqua.

Se mæra Augustinus ūs onwreah þissere rædinge andgit, and cwæð, þæt seo sē getācnode þas andwerdan woruld, þe is swiðe yðigende for mislicum styrungum and costnungum. On ðære sē swuncon Cristes leorning-cnihtas on nihtlicum rewette, forðan ðe Godes gelaðung swincð on ðissere worulde styrungum and hreohnyssum hwīlwendlice, oðþæt heo become to staðelfæstnyse þæra lybbendra eorðan.

"Crist āna astāh up to ðære dūne, þæt hē hine gebæde." Seo heage dūn getācnað þære heofenan heahnysse, to ðære astāh se Hælend āna, swa swa þæt godspel segð, "Nemo ascendit in cælum, nisi qui de cælo descendit, Filius hominis,

commanded the children to be killed at Christ's birth; the second was his son, who commanded John the Baptist to be beheaded, and was reconciled with Pilate, at our Lord's passion; the third is this Herod, about whom we now relate. They all three perished, and Pilate also was so greatly afflicted, that he killed himself, as the book '*Ecclesiastica Historia*' relates.

To you laymen this simple narrative may serve as a confirmation, though ye know not the hidden sense therein. This was not, however, done on this present day, but we observe it on the night which ye call Lammas.

LIKEWISE OF ST. PETER.

MATTHEW the Evangelist has written in the book of Christ, how the holy Peter went upon the sea with Christ, thus saying: *Jussit Jesus discipulos ascendere in naviculam, et præcedere eum trans fretum, donec dimitteret turbas: et reliqua.*

Jesus was busied among a great multitude in a wilderness: then "he commanded his disciples to go to a ship, and row over the sea, until he could dismiss the multitude:" etc.

The great Augustine has revealed to us the sense of this lesson, and said, that the sea betokened this present world, which is very billowy through divers commotions and temptations. On that sea toiled the disciples of Christ in a nightly rowing, because God's church toils temporarily in the commotions and tempests of this world, until it arrives at the steadfastness of the earth of the living.

"Christ went up to the mount alone, that he might pray." The high mount betokens the highness of heaven, to which Jesus alone ascended, as the gospel says, "*Nemo ascendit in cælum, nisi qui de cælo descendit, Filius hominis, qui est*

qui est in cælo :” þæt is, on Englisc, “Nān man ne astihð to heofenum, buton se ðe of heofenum astāh, mannes Bearn, se ðe is on heofenum.” Ðis fers is swiðe deoplic eow to understandenne. Crist is āna mannes Bearn, ānes mannes and na twegra, mædenes and na weres. Hē wæs on eorðan wunigende þa ða hē ðis cwæð, and his lichama ne com ða-gýt to heofenan rice, and swa-ðeah hē cwæð, “Mannes Bearn þe of heofenum astāh, and on heofenum is.” Ne astāh his meniscnys of heofenum, ne ða-gýt to heofenum ne com, ða ða hē ðis gecwæð, ac hē cwæð þis unleaslice for ðære soðan ānnysses his hādes. Hē is on twām gecyndum ān Crist, soð man and soð God, and se mannes Sunu is Godes Sunu, and se Godes Sunu is mannes Sunu, ānes mannes, swa we ær cwædon, Marian þæs mædenes. Rihtlice is gecweden, for ðære ānnysses, þæt se mannes Sunu of heofenum astige, and on heofenum wære ær his ūpstige; forðan ðe hē hæfde on ðære Godcundnysse ðe hine underfeng, þæt þæt hē on menniscum gecynde habban ne mihte. Witodlice seo Godcundnys þe on ðam men sticode, wæs ægðer ge on heofenum ge on eorðan, and seo gefylde þysne earfoðan cwyde ðurh ða ānnysses Cristes hādes.

Gýt her is oðer cnotta ealswa earfoðe, þæt is, “Nān man ne astihð to heofenum, buton se ðe of heofenum astāh;” and Crist cwæð on oðrum godspelle, “þær þær ic sylf beo, þær bið min ðēn.” Witodlice Cristes ðenas, þæt sind, apostolas and martyras, andeteras and halige fæmnan, becomon to heofenan rice, swa swa hē sylf cwæð; and ealle ða þe ðurh clænre drohtnunge and gōdum geearnungum Criste ðeniað, becomað untwylice to his rice. Hē is ealra geleaffulra manna Heafod, and we sind his lyma, swa swa se apostol Paulus cwæð, “Ge sind Cristes lichama and his lyma.” þæt Heafod āna astāh mid his lymum; and eft on domes dæge, þonne hē ūs gegaderað and ahēfð to heofenum, hē astihð swa-ðeah āna, forðan ðe þæt heafod mid his lichaman is ān Crist. *Augustinus dixit, quod Christus etiam in die iudicii solus ascendit*

in cœlo:" that is, in English, "No one ascends to heaven, save him who descended from heaven, the Son of man, who is in heaven." This verse is very deep for you to understand. Christ alone is the Son of man, of one man and not of two, of a maiden and not of a male. He was sojourning on earth when he said this, and his body had not yet gone to the kingdom of heaven, and, nevertheless, he said, "The Son of man who from heaven descended, and is in heaven." His humanity descended not from heaven, nor had yet gone to heaven, when he said this; but he said it truly by reason of the true unity of his person. He is in two natures one Christ, true man and true God, and the Son of man is the Son of God, and the Son of God is the Son of man, of one man, as we before said, of Mary the maiden. It is rightly said, by reason of that unity, that the Son of man descends from heaven, and was in heaven before his ascension; because he had in the Godhead which received him, that which he in human nature could not have. For the Godhead which was inherent in the man, was both in heaven and on earth, and that fulfilled this difficult sentence through the unity of Christ's person.

There is yet another knot equally difficult, that is, "No man ascendeth to heaven, except him who came down from heaven;" and Christ said in another gospel, "There where I myself am, there shall my servant be." Now the servants of Christ, that is, apostles and martyrs, confessors and holy women, attain to the kingdom of heaven, as he himself said; and all those who through a pure life and good deserts serve Christ, undoubtedly attain to his kingdom. He is Head of all believing men, and we are his limbs, as the apostle Paul said, "Ye are Christ's body and his limbs." The Head alone ascended with his limbs; and again on doom's day, when he shall gather and raise us to heaven, he will, nevertheless, ascend alone, because the head with its limbs is one Christ. *Augustinus dixit, quod Christus etiam in die judicii*

in cælum, quamuis sua membra secum eleuet, quia caput cum corpore suo unus est Christus. Hē astāh āna up to ðære dune hine to gebiddenne, forðan ðe hē astāh to heofenum, þæt hē wolde ūs ðingian to his Ælmihtigan Fæder, and swa-ðeah ða hwīle ðe hē for ūs gebitt on ðære heannysse, swincð þæt scip, þæt is, seo gelaðung on ðam deopum yðum þyssere worulde. Seo gelaðung mæg beōn gedrefed on ðam sǣlicum yðum ðyssere worulde, ac heo ne mæg beōn besenced, forðan ðe Crist for hī gebitt. Þeah þeos woruld wede, and wīndige ehtnysse astyrige ongear Cristes gelaðunge, ne bið heo swa-ðeah besenced.

Drihten com to his leorning-cnihtum þær ðær hī on rewette gedrefede wæron, on ðære feorðan wæccan. An wæcce hæfð þreo tīda; feower wæccan gefyllað twelf tīda; swa fela tīda hæfð seo niht. Hē com ða on ðære nihte geendunge, and hē cymð on ende þyssere worulde, geendodre nihte unrihtwisnysse, to dēmenne cucum and deadum. Hē com nu wunderlice gāngende on ðære sǣ; þa yða arison, ac hē hī of-træd; se brym hwoðerode under his fōtswaðum, ac swa-ðeah hē hine bær, wolde hē nolde hē. Þeah ðe ārlease woruldmenn arison ongear ūs, swa-ðeah ure Heafod, Crist, oftret heora heafod, gif we ūs sylfe ne forwyrcað wið hine.

“Ðaða Drihten ðam scipe genealæhte, ða wurdon hī afyrhte, wendon þæt hit sum gedwimor wære. Drihten cwæð him to, Habbað eow truwan; ic hit eom; ne beo ge ofdrædde.” Ne eom ic na scinnhīw, swa swa ge wēnað: oncnawað þone þe ge geseoð. “Petrus him andwyrde, Drihten, gif ðu hit sy, hāt me gān to ðe bufon ðam wætere.” Petrus wæs fyrrest on ðam werede, and cafof on Cristes lufe. Hē wolde gelōme āna andwyrðan for hī ealle, swa swa hē dyde ðaða Crist hī befrān hū men cwyddodon be him, and syððan axode hī, “Hu cweðe ge be me? þa cwæð Petrus, Ðu eart Crist, þæs Lifigendan Godes Sunu.” An andwyrde for manegum, forðan ðe ānnys wæs on him manegum. Crist

solus ascendit in cœlum, quamvis sua membra secum elevet, quia caput cum corpore suo unus est Christus. He went alone up on the mountain to pray, because he went up to heaven, that he might intercede for us to his Almighty Father, and, nevertheless, while he is praying for us on the height, the ship, that is, the church, is labouring in the deep waves of this world. The church may be afflicted in the sea-like waves of this world, but it may not be sunk, because Christ prays for it. Though this world rage, and stir up windy persecution against Christ's church, yet will it not be sunk.

The Lord came to his disciples where they were toiling in rowing, in the fourth watch. A watch has three hours; four watches complete twelve hours; so many hours has the night. He came at the ending of the night, and he will come again at the end of this world, when the night of unrighteousness shall be ended, to judge the quick and the dead. He came now wonderfully walking on the sea; the waves arose, but he trod them down; the sea roared under his footsteps, but yet bore him, willingly or unwillingly. Though impious worldly men arise against us, yet shall our Head, Christ, tread down their heads, if we do not fordo ourselves towards him.

“When the Lord drew near unto the ship they were afraid, thinking that it was an apparition. The Lord said unto them, Have trust; it is I; be ye not afraid.” I am not a phantom, as ye ween: know him whom ye see. “Peter answered him, Lord, if it be thou, bid me come unto thee on the water.” Peter was foremost in the company, and readiest in love of Christ. He would frequently answer for them all, as he did when Christ questioned them how men spake concerning him, and afterwards asked them, “What say ye of me? Then said Peter, Thou art Christ, the Son of the Living God.” One answered for many, because unity was in the

cwæð to him betwux oðrum wordum, " Ic secge þe, þu eart Petrus, and ofer ðisne stān ic getimbrige mine cyrcan." Augustinus tractauit, quod Petrus in figura significat ecclesiam, quia Christus petra, Petrus populus christianus. Ær ðam fyrste wæs his nama Simon, ac Drihten him gesette þisne naman, Petrus, þæt is, 'stænen,' to ði þæt he hæfde getācnunge Cristes gelaðunge. Crist is gecweden 'petra,' þæt is 'stān,' and of-ðam naman is gecweden 'petrus' eal cristen folc. Crist cwæð, " þu eart stīenen, and ofer ðisne stān, þæt is, ofer ðam geleafan þe ðu nu andettest, ic getimbrige mine cyrcan." 'Ofer me sylfne ic getimbrige mine cyrcan, ofer me ic getimbrige ðe, na me ofer ðe. Ic eom seo trumnyss ðe ðe healdan sceal, and ealle ða getimbrunge cristenre gelaðunge.' Nu berð Petrus þæt hīw oððe getācnunge þære halgan gelaðunge, on ðære hē is ealdor under Criste, and mid his gange getācnode ægðer ge ða strāngan ge ða unstrāngan on Godes folce. Cristes gelaðung hæfð on hire ægðer ge trume ge untrume. Heo ne mæg beōn buton strāngum, ne buton unstrāngum. Þaða Petrus caslice stōp up on ðam sēlicum yðum, þa getācnode hē ða strāngan. Eft, ðaða him twynode, and be sumon dæle deaf, ða getācnode hē ða unstrāngan. Hwæt sind ða strāngan, hwæt ða unstrāngan? Ða beoð strānge and trume, ðe þurh geleafan and gōdum geearnungum wel ðeonde beoð. Ða sind unstrānge þe slawe beoð to gōdum weorcum. Be ðam cwæð Paulus se apostol, " We strānge sceolon beran ðæra unstrengra byrðene."

On Petres gange soðlice wæron getācnode, swa swa we ær sædon, ægðer ge ða truman ge ða untruman, forðan ðe Godes gelaðung nis buton naðrum ðæra. Petrus cwæð, " Drihten, hāt me gān to ðe ūp on ðam wætere;" 'þæt ic ne mæg dōn þurh me, ac ic mæg þurh ðe; gif þu hætst, ðonne mæg ic.' Drihten cwæð, " Cum to mē." And Petrus þærrihte, buton ælcere twynunge, eode of ðam scipe, swiðe gebyld þurh Drihtnes hæse, and eode ūp on ðam wætere, swa swa his Drihten; na ðurh hine sylfne, ac ðurh ðone Ælmihtigan

many. Christ said to him among other words, "I say unto thee, Thou art Peter, and over this stone I will build my church." Augustinus tractavit, quod Petrus in figura significat ecclesiam, quia Christus petra, Petrus populus christianus. Before that time his name was Simon, but the Lord appointed him this name, Petrus, that is, *of stone*, to the end that he might be typical of Christ's church. Christ is called 'petra,' that is, *stone*, and from that name the whole christian people is called 'petrus.' Christ said, "Thou art of stone, and over this stone, that is, over the belief which thou now professest, I will build my church." 'Over myself I will build my church, over me I will build thee, not me over thee. I am the firmness that shall hold thee, and all the structure of the christian church.' Peter now bears the semblance or type of the holy church, in which he under Christ is chief, and by his walking betokened both the strong and the weak among God's people. The church of Christ has in it both firm and feeble. It cannot be without strong, nor without weak. When Peter quickly stept on the sea waves, he then betokened the strong. Afterwards, when he doubted, and to a certain degree sank, then he betokened the weak. Who are the strong, who are the weak? They are strong and firm, who through belief and good deserts are well thriving. They are weak who are slow to good works. Of them said Paul the apostle, "We strong should bear the burthen of the weak."

Verily by the walking of Peter were betokened, as we before said, both the firm and the feeble, for God's church is without neither of them. Peter said, "Lord, bid me come to thee upon the water;" 'I cannot do it through myself, but I may through thee; if thou biddest, then may I.' The Lord said, "Come to me." And Peter straightways, without any doubting, went from the ship, very bold through the Lord's behest, and went upon the water, like unto his Lord; not through himself, but through the Almighty Lord. Then

Drihten. Ða geseah hē fērlīce þone strāngan wind, and begann hine to ondrædenne, and mid þam ðe hē deaf, clypode to his Drihtne, "Drihten, gehelp mīn." Hē gedyrstlæhte to gānne up on ðære sǣ þurh Crist, þæt hē mihte ðurh God, ac him twynode swa swa men. Ne bið nān man trum ðurh God, buton se ðe hine undergyt untrumne þurh hine sylfne. Se ðe wile ðurh his āgenum cræfte Godes rīce astigan, hē sceal feallan underbæc. We sceolon cweðan mid ðam witegan, "Si dicebam motus est pes meus, misericordia tua, Domine, adiuuabat me:" þæt is, "Gif min fōt aslād, Drihten, ðin mildheortnys geheolp me."

Ne forlēt Drihten Petrum, ðeah ðe hē ðurh his twynunge bedufe, ac astrehte his hand, and hine geheold; forðan ðe hit is awriten, "Ælc ðæra manna þe Godes naman clypað, bið gehealden." Witodlice se ðe ortruwað Godes mildheortnysse, se losað. Drihten ðreade Petrum, and cwæð, "þu lytles geleafan, hwī twynode þe?" Se is lytles geleafan, se ðe hwæthwega gelyfð and hwæthwega twynað. Se ðe mid ealle twynað, he is geleafleas; and swa swa se geleafa strengra bið, swa bið þæs costneres miht læsse.

Mine gebroðra, behealdað ðæs woruld swa swa sǣ. We sceolon beōn on ðissere worulde hreohnyssum strānge on geleafan, and eft on hire smylnysse swiðe wære. Seo hreohnys is open costnung, and seo smylnys is stulor and digele swica. Gif ðu lufast God, þonne fortretst ðu þa woruldlican styrunga; gif ðu lufast þas woruld, heo besēncð ðe, forðan ðe heo ne cann aberan hire lufigendas, ac cann bepæcan. Gif ðin heorte floterað on ðissere worulde gyt-sunge, oððe on yfelre gewilnunge, and þu wylle hī oferswyðan, clypa to Cristes fultume. Ne cēp ðu swa swiðe þises mid-daneardes stylnysse, ac asmea ðine heortan, hwæðer heo on stilnysse sy. Hāwa þæt se inra wind þe ne towende. Micel gesælð bið þe, þæt ðu on ðinre gesælðe ne forfare. Leorna þæt ðu cunne foretran ðas woruld: trua on Crist, and gif ðu hwīlon dyfst þurh woruldlicum lustfullungum, cweð to

saw he suddenly the strong wind, and began to dread, and when he was sinking, he cried to his Lord, "Lord, help me." He dared to go upon the sea through Christ, which he might through God, but he doubted as man. No man is firm through God, except him who perceives himself feeble through himself. He who will by his own power ascend to the kingdom of God, shall fall backwards. We should say with the prophet, "*Si dicebam motus est pes meus, misericordia tua, Domine, adjuvabat me:*" that is, "If my foot slided, Lord, thy mercy helped me."

The Lord left not Peter, though through his doubt he was sinking, but stretched out his hand, and saved him; because it is written, "Every man who calleth on God's name, shall be saved." Verily he who despairs of God's mercy shall perish. The Lord rebuked Peter, and said, "Thou of little faith, why didst thou doubt?" He is of little faith, who believes a little and doubts a little. He who altogether doubts, is void of faith; and as the faith is stronger, so is the might of the tempter less.

My brothers, behold this world as a sea. We should, in the tempests of this world, be strong in belief, and afterwards in its calm very heedful. The tempest is open temptation, and the calm is stealthy and clandestine deception. If thou lovest God, then wilt thou tread down worldly commotions; if thou lovest this world, it will sink thee, because it cannot bear those who love it, but can deceive them. If thine heart floats on the covetousness of this world, or on evil desire, and thou wishest to overcome it, call for the support of Christ. Regard not so greatly the stillness of this world, but consider thine heart, whether that be in stillness. Look that the inward wind do not cast thee down. It will be a great bliss to thee, that thou perish not in thy bliss. Learn that thou mayest tread down this world: trust in Christ, and if thou sometimes sink through worldly enjoyments, say to thy Lord,

ðinum Drihtne, "Drihten, ic losige : help mīn." Cwæð
 "ic losige," ðy-līes ðe ðu losige. Drihten astrecð his hand,
 and ðe gehylt, gif ðu anrædlice his fultumes gewilnast.

Drihten, ða ða he to lande becom, gehælde ealle ða untru-
 man þe him to gelædde wæron, þurh his reafes hrepunge.
 Deorwurðe wæron ða fnædu þe swa eaðelice þa untrumnyssa
 aflygdon, swa swa we rædað be sumon wife, "þe wæs twelf
 gear geuntrumod ðurh blodes ryne. Ða eode heo betwux
 þære menigu ðe se Hælend onferde, and cwæð to hire sylfre,
 Gif ic huru his reafes gefnædu hreppe, ic beo sona hāl." Heo
 creap ða betwux ðam mannum, bæftan þam Hælende, and
 forstel hire hælu, swa þæt heo hrepode his reafes fnædu, and
 hire blodes gyte sona ætstōd. "þa cwæð se Hælend, Hwā
 hreopode me? Petrus him andwyrde, La leof, þeos menigu
 ðe ofðrincð, and ðu axast hwā ðe hreopode. Drihten cwæð,
 Sum man me hreopode : witodlice ic gefredde þæt ðære hælðe
 miht of me eode." þæt folc hine þrāng, ac þæt wif hine
 hrepode synderlice mid geleafan. Heo geseah ða þæt hit
 digele næs, and feol biſigende to ðæs Hælendes foton, and
 sæde ætforan eallum ðam folce hwī heo hine hrepode, and
 hū heo ðærrihte gehæled wearð. Drihten hire cwæð to,
 "Dohtor, ðin geleafa þe gehælde. Gāng ðe nu on sibbe."

We biddað nu ðone Ælmihtigan Drihten, þæt he ūs fram
 synnum geclænsige, and ure sawla gehæle, and fram eallum
 frecednyssum abredde, ðurh his apostola ðingrædene, Petres
 and Paules, þe we to-dæg wurðiað. Sy him wuldor and lōf
 on ealra worulda woruld. Amen.

DOM. V. POST PENTECOSTEN.

CUM multa turba esset cum Iesu, nec haberent quod man-
 ducarent : et reliqua.

Marcus se Godspellere cwæð on ðisum dægðerlicum god-
 spelle, þæt "on sumere tīde wæs micel menigu mid þam

"Lord, I perish: help me." Say "I perish," lest thou perish. The Lord will stretch out his hand, and save thee, if thou earnestly desire his aid.

The Lord, when he came to land, healed all the sick that were led to him, through the touching of his garment. Precious were the hems that could so easily put sicknesses to flight, as we read of some woman, "who was twelve years afflicted with a running of blood. She then went among the multitude that Jesus preceded, and said to herself, If I only touch the hems of his garment, I shall forthwith be whole." She crept then among the men, behind Jesus, and stole her health, so that she touched the hems of his garment, and her running of blood forthwith stopt. "Then said Jesus, Who touched me? Peter answered him, Sir, this multitude presseth thee, and thou askest who touched thee. The Lord said, Some one touched me; for I felt that the power of healing went from me." The people pressed him, but the woman alone touched him with belief. She saw that it was not secret, and fell trembling at the feet of Jesus, and said before all the folk why she had touched him, and how she was straightways healed. The Lord said to her, "Daughter, thy belief hath healed thee. Go now in peace."

We pray now the Almighty Lord, that he cleanse us from sins, and heal our souls, and save them from all perils, through the mediation of his apostles, Peter and Paul, whom we to-day honour. Be to him glory and praise for ever and ever. Amen.

THE FIFTH SUNDAY ATTER PENTECOST.

CUM multa turba esset cum Jesu, nec haberent quod manducarent: et reliqua.

Mark the Evangelist said in this day's gospel, that "on a certain time a great multitude was with Jesus in a wilderness

Hælende on anum westene meteleas. þa clypode se Hælend his leorning-cnihtas him to, and cwæð, *Me ofhreowð þissere menigu :*" et reliqua.

On oðre stowe we rædað þæt se Hælend gereordode mid fīf berenum hlāfum and mid twām fixum fīf ðusend manna, and ðær wæron to lafe ðæra crumena twelf wylian fulle. Æt ðisum gereorde wæron seofon hlāfas and feawa fixa. Her wæron gereordode feower ðusend manna, and seofan spyrtan afyllede mid þam bricum. On ðam ærran gereorde wæs getācnod seo dihle lār þe stōd on fīf Moyses bōcum, þurh ðam fīf berenum hlāfum, þe ða menigu gereordodon. Þæra fīf boca andgit geopenode se Ælmihtiga Lāreow Crist his leorning-mannum, and hī siððan oðrum, oðþæt hit to ūs becom. Soðlice on ðisum gereorde wæs getācnod seo soðfæstnyss and seo gifu ðe ðurh Crist gefremod wearð on ðære Niwan Gecyðnyss. Drihten cwæð, "*Me ofhreowð þyssere menigu, forðan ðe hī nu for ðrim dagum hēr min andbidodon, and hī nabbað hwæt hī etað.*" ðurh his soðan menniscnyss him ofhreow ðæs folces meteleast, and þurh his ælmihtigan Godcundnyss hē hī eaðelice gereordode. þæt folc andbidode ðry dagas mid ðam Hælende for hælðe heora untrumra, and nu dæghwomlice Godes gecōrenan mid geleafan þære Halgan ðrynnysse anbidiað, biddende heora sawla hælðe, and heora freonda, and awendað heora geðohtas, and word, and weorc to Gode.

Hē cwæð, "*Gif ic hī forlæte fæstende hām gecyrran, þonne ateoriað hī be wege.*" Drihten nolde forlætān þa menigu fæstende him fram gecyrran, ðy-læs ðe hī be wege gewæhte ateorodon; forðan ðe hē fētt ða ðe ðurh dædbote him to bugað mid bigleofan þære halgan lāre. Gif hē hī forlæt buton ðam godspellican fōdan on heora andgite, þonne ateoriað hī be wege ðises andwerdan lifes. "*Sume hī comon feorran.*" Sume men sindon on Godes gelaðunge, ðe on lytlum ðingum wið God agylton, and siððan mid soðre dædbote to Gode

meatless. Then Jesus called his disciples to him, and said, I have compassion on this multitude," etc.

In another place we read that Jesus fed with five barley loaves and with two fishes five thousand men, and there were left of the crumbs twelve baskets full. At this refection there were seven loaves and a few fishes. Here were fed four thousand men, and seven baskets filled with the fragments. In the first refection, the hidden lore that stood in the five books of Moses was betokened by the five barley loaves, which refected the multitude. The sense of the five books the Almighty Teacher Christ opened to his disciples, and they afterwards to others, until it came to us. But in this refection were betokened the truth and the grace which were accomplished through Christ in the New Testament. The Lord said, "I have compassion on this multitude, because they now for three days have awaited me here, and they have not anything to eat." Through his true humanity he had compassion on the people's want of food, and through his almighty Godhead he easily fed them. The people abode three days with Jesus for the healing of their sick, and now daily God's chosen, with belief, await the Holy Trinity, praying for their own and their friends' souls' health, and turn their thoughts, and words, and works to God.

He said, "If I send them away to return home fasting, they will perish by the way." The Lord would not send the multitude from him to return fasting, lest, fainting by the way, they might perish; because he feeds those who by repentance turn to him, with the food of the holy doctrine. If he sends them away without the evangelical food in their understanding, then will they perish by the way of this present life. "Some came from afar." Some men are in God's church, who in little things have sinned against God, and afterwards with true repentance returned to God: such have

gecyrdon : þyllice ne comon na feorran, forðan ðe hī ðurh heora unscæððignysse him gehende wæron. Sume sindon þe æfter fyrnlicum leahtrum, sume æfter fācne and æfter leas-gewitnysse, sume æfter stale, sume æfter reaflice, sume æfter manslihte, to soðre dædbote gecyrrað, and to ðam wynsuman geoce Godes þeowdomes : þas ðyllice cumað feorran, forðan ðe swa hī swiðor dwelodon on ðwyrlicum dædum, swa hī swiðor fram ðam Ælmihtigan Gode fyrr gewiton. Him bið swa-ðeah fōða forgifen, forðan ðe þam gecyrrædum synfullan bið gegearcod mete ðære halgan lāre, þæt hī ge-edniwian magon on Gode ða mægenu þe hī on leahtrum forluron. Eac ða ðe of Iudeiscum folce on Crist gelyfdon, comon him nean to, forðan ðe hī wæron be him gelærede þurh ða ealdan æ and ðæra witegena cwydum. Þa soðlice ðe gelyfdon on Crist of hæðenum folce, ða comon him feorran to, forðan ðe hī næron, ðurh nānre bōclicere lāre, be his geleafan gemānode.

Ðas seofon hlāfas æt þisum gereorde sind gesette on geryne ðære Niwan Gecyðnysse for ðære seofonfealdan gife þæs Halgan Gastes, þe Godes gecōrenum bið onwrigen and forgifen. Þa seofonfealde gife we sēdon eow hwilon ær, and gýt wyllað. An is se Halga Gast þe sylð gecōrenum mannum ða seofonfealdan gife, þæt is, wisdom and andgit, ræd and strengð, ingehyd and ārfæstnys ; Godes ege is seo seofode. Se ðe þissera gifa orhlyte callunge bið, næfð he gemanan mid Godes gecōrenum.

Æt ðam ærran gereorde, sæt seo menigu uppon ðam gærse, and on ðisum gereorde nis þæs gærseres nān gemynd, ac Crist hī hēt sittan uppon þære eorðan, forðan ðe ūs is bebōden, ðurh gewrite ðære ealdan æ, ofsittan and fortredan ða gewilnigendlican lustas ; and on ðære Niwan Gecyðnysse ūs is bebōden þæt we sceolon forlætan þas eorðan and ða hwilwendlican æhta, gif we willað fulfremede beōn. Þis is swa-ðeah feawra manna dæd, þæt hī ealle eorðlice ðing sāmninga forlætan magon. Se ðe eallunge ða eorðlican gestreon forlætan ne mæg, forlæte hī swa-ðeah mid his gedance, swa þæt hē ne besette his hiht on ðam ateorigendlicum spedum, ac on

not come from afar, because, by reason of their innocence, they were near to him. Some there are who after old sins, some after fraud and after false witness, some after stealing, some after rapine, some after homicide, turn to true repentance, and to the winsome yoke of God's service : such as these come from afar, because the more they erred in perverse deeds, by so much the more they seceded further from Almighty God. To them shall, nevertheless, food be given, because for the converted sinful meat of the holy doctrine shall be prepared, that they may renew in God those virtues which they lost in sins. Those also of the Jewish folk, who believed in Christ, came near to him, because they had been instructed concerning him by the old law and the sayings of the prophets. But those of the heathen folk who believed in Christ came to him from afar, because they had not by any book-lore been admonished concerning his belief.

The seven loaves at this refection are set in the mystery of the New Testament for the sevenfold grace of the Holy Ghost, which will be revealed and given to God's chosen. The sevenfold grace we have mentioned to you a while before, and will yet again. It is the Holy Ghost alone who gives to chosen men the sevenfold grace, that is, wisdom and understanding, counsel and strength, knowledge and piety ; awe of God is the seventh. He who is wholly devoid of these gifts, has no communion with God's chosen.

At the former refection, the multitude sat on the grass, and in this refection there is no mention of the grass, but Christ bade them sit on the earth, because it is enjoined us, by the writing of the old law, to press down and tread on the concupiscent pleasures ; and in the New Testament it is enjoined us to forsake the earth and transitory possessions, if we desire to be perfect. This is, however, the deed of few men, to be able at once to leave all earthly things. Let him who cannot wholly forsake earthly treasures, forsake them at least in his thought, so that he set not his hope in perishable

ðam Ælmihtigan Drihtne, and fremige hafenleasum mid his hæfene. We riēdað on Cristes bēc, þæt sum welig maun cōm to ðam Hælende, and feoll to his fotum, ðus cweðende, “Eala ðu gōða lāreow, hwæt sceal ic dōn þæt ic hæbbe þæt ece lif? Drihten him andwyrde, Gif ðu wylt becuman to ðan ecan life, heald þas bebodu: Ne ofslih ðu mann, Ne unriht-hæm ðu, Ne stala ðu, Ne beo ðu leas gewita, Arwurða þinne fæder and ðine modor, and Lufa ðinne nextan swa swa ðe sylfne. Ða andwyrde se rīca, and cwæð, Ealle ðas þing ic heold symle fram minum geogoðhāde. Him andwyrde eft se Hælend, and cwæð, Anes ðinges ðe is wana: far nu, and beceapa wið feo ealle ðine æhta, and dæl ðearfum, and þu hæfst ðonne þinne goldhord on heofonan rice; and cūm, and filig me.” Þis is, swa we ær cwædon, feawra manna dæd, and swa-ðeah fulfremedra.

Drihten ðancode ærðan ðe he ða hlāfas tobræce, swuteli-gende hū micclum hē blissað for mancynnes hælu; and ūs mid ðan tihte þæt we sceolon him ðancian, swa oft swa we urne lichaman mid eorðlicum bigleofan, oððe ure sawle mid halwendre lāre gereordiað. Se Hælend ða tobræc ða hlāfas, and sealde his leornerum, þæt hī hit ðam folce dælan sceoldon, forðan ðe hē ða gastlican lāre him forgeaf, þæt hī hī dældon eallum geleaffullum ðeodum. Be ðam gedāle cwæð sum witega oðrum andgite: “Paruuli petierunt panem, nec erat qui frangeret eis:” þæt is, on urum gereorde, “Ða lytlan cild bædon him hlāfes, ac þær næs nān mann ðe þone hlāf him betwynan tobræce.” þæt is, þa ungelāredan sohton ðone bigleofan Godes wordes, ac hī næfdon ðone lāreow ðe him cuðe þa digelan lāre geopenian, and hī to soðfæstnysse wege gewēman. Hlāf is ðæs lichaman bigleofa, and lār is ðære sawle fōða. Þa fixas on ðisum gereorde getācnodon ða lāreowas ðe ða lārlican bēc awriton, be dihte þæs Halgan Gastes. “þæt folc æt, and hī wurdon ealle gefyllede.” Ða gereordiað of Drihtnes hlāfum, and beoð gefyllede, þa ðe his lāre gehyrað, and ðurh ða hī sylfe gerihtlæcað; forðan þe

riches, but in the Almighty Lord, and do good to the indigent with his wealth. We read in the book of Christ, that a wealthy man came to Jesus, and fell at his feet, thus saying, "O thou good master, what shall I do that I may have everlasting life? The Lord answered him, If thou wilt attain unto everlasting life, hold these commandments: Slay no one, Commit not adultery, Steal not, Be not a false witness, Honour thy father and thy mother, and Love thy neighbour as thyself. Then answered the rich man, and said, All these things I have ever held from my youth. Jesus again answered him, and said, One thing is wanting to thee: go now, and sell for money all thy possessions, and distribute it to the poor, and thou wilt then have thy treasure in the kingdom of heaven; and come, and follow me." This is, as we before said, the deed of few men, and yet of perfect ones.

The Lord thanked before he brake the loaves, manifesting how greatly he rejoices for the happiness of mankind; and thereby prompts us to thank him, as often as we nourish our bodies with earthly food or our souls with salutary doctrine. Jesus then brake the loaves, and gave to his disciples, that they might deal them to the folk, for he then gave them the ghostly lore, that they might propagate it among all believing nations. Of this distribution a prophet said in another sense, "*Parvuli petierunt panem, nec erat qui frangeret eis:*" that is, in our tongue, "The little children begged them bread, but there was no man to break the bread among them." That is, the unlearned sought the food of God's word, but they had not a teacher that was able to open to them the hidden lore, and incline them to the way of life. Bread is the sustenance of the body, and instruction is the food of the soul. The fishes in this refection betokened the teachers who wrote the books of the law, by direction of the Holy Ghost. "The folk ate, and were all filled." They feed on the Lord's bread, and are filled, who hear his instruction, and through it correct themselves; for instruction is

seo lār bið on ydel gehyred, buton heo beo to weorcum awend. Þeah ðe þe man bere mete toforan, hwonlice ðe fremað þæt ðu hine geseo, buton ðu his onbyrige. Swa eac ðe ne fremað, þeah ðe ðu þa halgan lāre gehyre, buton ðu hī to gōdum weorcum awende.

“Of ðære lafe wæron gefyllede seofan spyrtan.” Þa seofan spyrtan habbað þa ylcan getācnunge þe ða seofon hlāfas hæfdon. Spyrted bið, swa swa ge sylfe witon, of rixum gebrōden, oððe of palm-twygum. Rixe weaxst gewunelice on wæterigum stowum, and se palm is sige-beacen; and Godes gecōrenum gedafenað þæt hī heora heortan wyrtruman on ðam hlificum wylle, þæt is, God, gelōgian; þy-lās ðe hī for-searian fram his ecan lufe; and hī sceolon, mid sige þæs gastlican gecampes, to him eft gecyrran, þe hī to ðam gefeohte ær asende. Se ðe wile campian ongear ðam reðan deofle mid fæstum geleasan and gastlicum wæpnum, hē begyt sige þurh Godes fylste; and se ðe feohtan ne deað mid Godes gewæpnunge ongear ðone ungesewenlican feond, hē bið þonne mid ðam deofellicum bendum gewyld, and to tintregum gelædd.

“Þær wæron gereordode feower þusend manna.” Mid ðan feowerfealdum getele wæs getācnod seo feowerfealde Cristes bōc, þe ða geleaffullan, þurh hire lāre, dæghwomlice gereordað.

Mine gebroðra, ne ðince eow to hefigtyme þæt ge ðas godspellican lāre gehyrdon. We aweriað us mid þære segene, aweriað eow mid þære lāre fremminge, þæt we ealle habban moton ða mede þe mannes eage ne geseah, ne eare ne gehyrde, ne on mannes heortan ne astāh, þa ðe God gearcað ðam eallum þe hine lufiað, seðe leofað and rixað on ealra worulda woruld. Amen.

heard in vain, unless it be turned to works. Though meat be brought before thee, little will it profit thee that thou see it, unless thou taste it. In like manner, it will not profit thee, though thou hear the holy lore, unless thou turn it to good works.

“Of the remainder were filled seven baskets.” The seven baskets have the same betokening as the seven loaves had. A basket, as ye yourselves know, is platted of rushes or of palm-twigs. The rush grows usually in watery places, and the palm is the sign of victory; and it is befitting God’s chosen that they place the root of their hearts in the well of life, which is God; lest they become seared up from his eternal love; and they should, with victory in the ghostly fight, return again to him, who had before sent them to that fight. He who will strive against the fierce devil with firm belief and ghostly weapons, will get the victory through God’s support; and he who dares not fight with God’s weaponing against the invisible foe, will be constrained by the devilish bonds, and led into torments.

“There were fed four thousand men.” By the fourfold number was betokened the fourfold book of Christ, which through its lore daily feeds the believing.

My brothers, let it not seem too tedious to you that ye have heard this evangelical lore. We secure ourselves with the saying, do you secure yourselves with the fulfilling of the precepts, that we may all have the meed which eye of man never saw, nor ear heard, nor entered into the heart of man, that which God prepares for all those that love him, who liveth and reigneth to all eternity. Amen.

DOM. IX. POST PENTECOSTEN.

ADTENDITE a falsis prophetis, qui ueniunt ad uos : et reliqua.

Drihten cwæð to his leorning-cnihtum, “Behealdað eow wið leasum witegum, þe to eow cumað on sceapa hīwum :” et reliqua.

Dis godspel is nu ânfealdlice gesæd. Ða leasan witegan, þe Crist foresæde his leorning-cnihtum, wæron gedwolmen on halgum hīwe drohtniende, and woldon awendan þone soðan geleafan, þe God sylf tæhte, of ðam rihtan regole to heora gedwyldum, and setton lease bēc ongean ðam soðum geleafan, to bepæcenne ða unscæddigan cristenan. Nu sind oðre lease witegan, þæt sind ealle ðe on halgum hīwe yfele weorc begāð, and hiwiað hī wiðutan mid eawfæstum ðeawum, and wiðinnan sind geættrode mid ārleasnyse. Be swilcum cwæð se Hælend on oðre stowe, “Ge rihtwisiað eow ætforan mannum, and God cann eowere heortan.” Eft hē cwæð, “Wā eow hīwerum, ge sind gelīce gemettum ofer-geweorcum, þe beoð wiðutan wlitige mannum æteowode, and seo byrgen ðeah bið afylled mid deadum bānum and forrotodnyse; swa sind ge eac æteowode wiðutan rihtwise on manna gesihðum, and ge sind wiðinnan afyllede mid hīwunge and unrihtwisnyse.”

Drihten cwæð, “Behealdað eow wið leasum witegum :” swilce hē cwæde, ‘Warniað eow georne wið swilcum licceterum, forðan þe hī ne sind na scep, ac sind wulfas on sceapa hīwum. Hī sind wiðutan eawfæste, ac hī sind wiðinnan buton soðfæstnyse, cristenra manna ehteras, and reaferas, swa swa reðe wulfas. Ge oncnawað hī be heora wæstmum. Ne behealde ge heora neb-wlite, ne gyme ge heora eawfæstum gyrlum, ne hlyste ge heora geswæsan lyffetunge, ac behealdað heora weorc. Hī mærsiað Godes halgan mid heora muðe, ac hī wiðcweðað Godes halgum mid heora þwyrlicum dædum. Hī ofsettað þa geleaffullan, and þeah ðe hī God mid wordum

THE NINTH SUNDAY AFTER PENTECOST.

ATTENDITE a falsis prophetis, qui veniunt ad vos : et reliqua.

The Lord said to his disciples, "Guard yourselves against false prophets, who will come to you in semblances of sheep," etc.

This gospel is now simply said. The false prophets, that Christ foretold to his disciples, were heretics living in holy semblance, but who would turn the true belief, that God himself taught, from the right rule to their heresies, and set false books against the true belief, to deceive the innocent christians. Now there are other false prophets, which are all who in holy semblance perpetrate evil works, and clothe themselves without with pious practices, and within are envenomed with impiousness. Of such Jesus said in another place, "Ye justify yourselves before men, but God knoweth your hearts." Again he said, "Wo unto you hypocrites, ye are like unto painted sepulchres, which appear beautiful to men without, and the grave is, nevertheless, filled with dead bones and rottenness ; so ye also appear righteous without in the sight of men, and ye are within filled with deceit and unrighteousness."

The Lord said, "Guard yourselves against false prophets : " as if he had said, ' Be diligently cautious against such hypocrites, because they are not sheep, but are wolves in the semblances of sheep. They are pious without, but within they are without truth, persecutors of christian men, and robbers, like fierce wolves. Ye will know them by their fruits. Look not at their countenance, heed not their pious habits, listen not to their sweet flattery, but behold their works. They praise God's saints with their mouth, but they gainsay God's saints by their perverse deeds. They oppress the believing, and though they calumniate not God by words,

ne tælon, hī tælað hine swa-ðeah mid yfelum ðeawum.' "Hwā gaderað æfre winberian of ðornum, oþþe fīc-æppla of bremelum?" Hwā mæg æfre of leahterfullum mannum, oððe of ðwyrum, ænige gōdnysse gegaderian? Be ðisum ðornum and bremelum cwæð se Ælmihtiga God to Adame, æfter ðan ðe hē of ðan forbōdenan treowe ðigde, "Seo eorðe, þe is awyriged on ðinum weorce, agifð þe ðornas and bremelas."

"Ælc gōd treow wyrceð gōde wæstmas, and yfel treow wyrceð yfele wæstmas." Ne mǣnde ure Drihten mid þisum wordum þa treowa þe on æppel-tune wexað, þa ðe sind liflease, sawullease, and andgitlease, ac þurh heora hīw he gebicnode þa gesceadwisan men, ðe andgit habbað and be ēgenum willan wyrcað, swa gōd swa yfel. Gōd bið þæt treow ðe gōdne wæstm forðbrincð, yfel bið þæt ðe unwæstm-bære stent, wyrse bið þæt ðe yfelne wæstm byrð; and se man bið herigendlic ðe mid gōdum weorcum hine sylfne bysað, and oðrum gebysnað; se bið unherigendlic ðe unnyt leofað; se bið cwealmbære and twyfealdlice dead, swa swa se apostol cwæð, se ðe on gōdnysse unwæstm-bære bið, and on yfelnyssse æfre growende and wæstm-bære.

"Ne mæg þæt gōde treow wyrcan yfele wæstmas, ne þæt yfele treow gōde wæstmas." Ne cwæð se Hælend þæt se yfela ne mihte gecyrran and beōn gōd, ac swa lānge swa hē yfel bið, ne mæg hē wyrcan gōdne wæstm. Ærest sceal se mann hine sylfne awendan fram yfele, þæt his weorc magon beōn awende. Soðlice gif se man þurhwunað yfel, ne mæg he habban gōde weorc; and gif se gōða man ðurhwunað on his gōdnysse, ne mæg hē yfele wæstmas forðbringan; forði sette God lāre, and het lēran ða ungelæredan, þæt men sceolon yfel forlætan, and to gōde gebugan, and on gōdnysse ðurhwunian.

"Ælc treow ðe ne wyrceð gōdne wæstm bið forcorfen, and on fyre aworpen." Be ðisum cyrfe spræc se Hælend on oðre stowe ðurh bigspel, þus cweðende: "Sum hīredes hlaford hæfde aplāntod ān fīc-treow binnon his wīngearde, and

they calumniate him, nevertheless, by evil manners.' "Who ever gathers grapes from thorns, or figs from brambles?" Who can ever from sinful or perverse men gather any goodness? Of these thorns and brambles the Almighty God said to Adam, after he had eaten of the forbidden tree, "The earth, which is accursed through thy work, shall yield thee thorns and brambles."

"Every good tree worketh good fruits, and an evil tree worketh evil fruits." By these words the Lord meant not those trees which grow in an orchard, which are lifeless, soulless, and void of understanding, but by their similitude he indicated those rational men, who have understanding, and work by their own will, either good or evil. Good is the tree that brings forth good fruit, evil is that which stands barren, worse is that which bears evil fruit; and the man is praiseworthy who busies himself with good works, and sets example to others; he is not praiseworthy who lives useless; he is pernicious and doubly dead, as the apostle said, who is barren in goodness, and in evil ever growing and fruit-bearing.

"The good tree cannot work evil fruits, nor the evil tree good fruits." Jesus said not that the evil man might not change and be good, but so long as he is evil, he cannot work good fruit. First shall a man turn himself from evil, that his works may be turned. But if a man continue evil, he cannot have good works; and if a good man continue in his goodness, he cannot bring forth evil fruits; for God established instruction, and commanded the unlearned to be taught, that men should forsake evil, and turn to God, and continue in goodness.

"Every tree that worketh not good fruit shall be cut down, and cast into the fire." Of this cutting Jesus spake in another place through a parable, thus saying: "A master of a household had planted a fig-tree within his vineyard, and

com æfter fyrste to ðam treowe, sohte wæstm ðærſon, and nænne ne gemette. Hē cwæð ða to þæs wíngeardes biggengan, Efne nu ðreo gear ic sohte wæstm on ðisum fíctreowe, and næune ne funde : forceorf hit ; to hwi hremð hit ðisne stede ? Se biggenga him andwyrde, Hlaford, læt hit stāndan gearlānges, oðþæt ic hit bedelfe, and mid meoxe bewurpe, and hit witodlice wæstm wyrð ; gif hit ðonne beran nele, ðu cymst and forcyrst hit." Þa ðreo gear getācnodon þry timan ðissere worulde : ante legem, sub lege, sub gratia : þæt is ær æ, under æ, under Godes gife. Se tima is agān þe wæs ær Moyses æ, and se tima is agān ðe wæs under Moyses æ, se tīma stent gýt ðe is under Godes gife, þæt is fram Cristes to-cyme on menniscnyssse oð þyssere worulde geen-dunge. On ðisum þrym timan andbidað God mancynnes rihtinge and gōde wæstmas. Hwæs bið þæt unwæstm bære treow wyrðe æfter ðisum þrim tīmum, buton scearpre æxe ? Se biggenga bæd þam treowe fyrst æt ðam hlaforde, swa swa se apostol Paulus cwæð, " Ic bige mine cneowu to ðam Ælmihtigan Fæder for eow, þæt ge beon on soðre lufe gewyrt-rumode, þæt ge magon underfōn mid eallum halgum hwæt sy brādnyss, lāngnyss, heahnyss and deopnyss on Godes geset-nyssum ; and tocnawan eac ða oferstigendan soðan lufe Drihtnes Cristes, þæt ge beon gefyllede on ealre Godes gefyllednyssse." Se apostol ðingað for ūs, bigende his cneowu to ðan Ælmihtigan Hlaforde, þæt we ne beon forcorfene. Uton beōn wæstm bære on gōdum weorcum, þi-læs ðe se Hlaford ūs wæstmlease gemete, and hate ūs mid deaðes æxe forceorfan, and siððan into ðam ecum fyre awurpan.

Þæt treow bið bedolfen and mid meoxe beworpen, ðonne se cristena man mid soðre eadmōdnysse his synna behreowsað. Ðæs treowes ymb-gedelf is seo eadmōdnys þæs behreowsiendan mannes ; þæt meox is þæt gemynd his fūlan dæda, on ðære dædbote. Hwæt is fūlre ðonne meox ? and swa-ðeah, gif ðu his wel notast, hwæt bið wæstm bære ? Awend þine heortan mid soðre dædbote, and ðin weorc bið

came after a time to the tree, seeking fruit thereon, and found none. He said then to the dresser of the vineyard, Behold now for three years I have sought fruit on this fig-tree, and found none : cut it down ; why cumbereth it this place ? The dresser answered him, Lord, let it stand a year longer, until I delve around it, and dress it with dung, and it then make fruit ; if it then will not bear, thou wilt come and cut it down." The three years betokened the three times of this world : ante legem, sub lege, sub gratia : that is, before the law, under the law, under God's grace. The time is gone that was before the law of Moses, and the time is gone that was under the law of Moses, the time stands yet that is under God's grace, that is, from Christ's advent in humanity until the ending of this world. In these three times God awaits the amendment of mankind and good fruits. Of what is the barren tree worthy after these three times, but of the sharp axe ? The dresser prayed a time for the tree of the lord, as the apostle Paul said, "I bow my knees to the Almighty Father for you, that ye may be rooted in true love, that ye may receive with all the holy what breadth, length, height and depth there is in God's laws ; and also know the surpassing true love of the Lord Christ, that ye may be filled with all God's fullness." The apostle mediates for us, bowing his knees to the Almighty Lord, that we may not be cut down. Let us be fruitful in good works, lest the Lord find us barren, and command us to be cut down with the axe of death, and afterwards cast into the everlasting fire.

The tree is delved around and dressed with dung, when the christian man with true lowliness repents of his sins. The delving about of the tree is the lowliness of the repentant man ; the dung is the remembrance of his foul deeds, in that penitence. What is fouler than dung ? and yet, if thou well use it, what is more fruit-bearing ? Turn thy heart with true penitence, and thy work will be turned. Root up greed-

awend. Awyrtwala grædignysse of ðinre heortan, and aplānta þæron þa soðan lufe. Seo grædignys is, swa swa se apostol Paulus cwæð, wyrtruma ælces yfeles, and seo soðe lufu is wyrtruma ælces gōdes.

Þu mann wylt habban gōd, ðu wilt habban hælu þines lichaman, ac swa-ðeah ne tala þu þæt to micclum gōde þæt ðe hæfð eac swilce se yfela. Ðu wilt habban gold and seolfor : efne ðas ðing sind gōde, gif ðu hī wel notast : gif ðu sylf yfel bist, ne miht ðu hī wel notian. Sind nu forði gold and seolfor yfele yfelum, and gōde gōdum. Hwæt fremað þe þæt ðin cyst stānde ful mid gōdum, and ðin ingehyd beo æmtig ælces gōdes ? Ðu wilt habban gōd, and nelt ðe sylf beōn gōd. Sceamian ðe mæg þæt ðin hūs hæbbe ælces gōdes genoh, and hæbbe þe ænne yfelne. Soðlice nelt ðu nān ðing yfeles habban on ðinum æhtum : nelt ðu habban yfel wif, ne yfele cild, ne yfele ðeowe men, ne yfel scrūd, ne furðon yfele sceos ; and wylt swa-ðeah habban yfel lif. Ic bidde þe þæt ðu læte huru ðe ðin lif deorre þonne ðine sceos. Þu wilt habban ealle fægere ðing and acōrene, and wilt ðe sylf beōn wāclīc and unwurð. Ðine æhta mid stylre stemne wyllað þe wregan to ðinum Drihtne : ‘ Efne ðu forgeafe þisum men þus fela gōda, and hē sylf is yfel. Hwæt fremað him þæt þæt hē hæfð, þonne hē Ðone næfð þe him ða gōd forgeaf þe hē hæfð ? ’ Gif nu eower sum, onbryrd þurh ðisum wordum, smeað hwæt gōd sy, þonne secge we, þæt þæt is gōd þe ðurh nānum ungelimpe forlōren beōn ne mæg. Þu miht forleosan unðances ða ðing ðe ateorian magon, ac gif ðu sylf for Gode gōd byst, þæt ðu ne forlyst næfre unðances.

Drihten cwæð, “ Ne færð into heofonan rīce ælc ðæra ðe cweð to me, Drihten, Drihten ; ac se ðe wycð mines Fæder willan þe on heofonum is, se færð into heofonan rīce.” Ða ðe mid twyfealdum geðance clypiað Drihten, Drihten, and cweðað þæt hī God cunnon, and hine swa-ðeah wiðsacað mid heora yfelum dædum, nabbað hī infær to heofonan rice ; ac

ness from thy heart, and therein plant true love. Greediness is, as the apostle Paul said, the root of every evil, and true love is the root of every good.

Thou man wilt have good, thou wilt have health of thy body, but yet account not that as a great good which the evil also has. Thou wilt have gold and silver: lo, these things are good, if thou well use them: if thou thyself art evil, thou canst not well use them. Gold and silver, therefore, are evil to the evil and good to the good. What profits it thee that thy chest stand full of good things, and thy mind be empty of every good? Thou wilt have good, and wilt not thyself be good. It may shame thee that thy house has abundance of every good, and has thee alone evil. Thou wilt not forsooth have anything evil in thy possessions: thou wilt not have an evil wife, nor evil children, nor evil serving-men, nor bad raiment, not even bad shoes; and wilt, nevertheless, have an evil life. I pray thee to let thy life be at least dearer to thee than thy shoes. Thou wilt have all fair and chosen things, and wilt thyself be mean and worthless. Thy possessions with still voice will accuse thee to thy Lord, 'Lo, thou hast given to this man thus much good, and he himself is evil. What profiteth him that which he hath, when he hath not Him who gave him those good things that he hath?' If now one of you, stimulated by these words, inquire what is good, then say we, that that is good which cannot through any mishap be lost. Thou mayest, against thy will, lose the things that may perish, but if thou thyself art good for God, that thou wilt never lose against thy will.

The Lord said, "Every one of those goeth not into the kingdom of heaven who say unto me, Lord, Lord; but he who doeth the will of my Father who is in heaven, goeth into the kingdom of heaven." Those who with twofold thought cry Lord, Lord, and say that they know God, and yet deny him by their evil deeds, will not have entrance to the king-

þa ðe wyrcað þæs Heofonlican Fæder willan farað into heofenan ríce. Crist cwæð on sumere stowe, “Hoc est opus Dei, ut credatis in eum quem misit ille:” “þæt is Godes weorc, þæt ge on ðone gelyfan þe hē asende.” Ðis is þæt fyrmeste weorc and se fyrmesta willa, þæt we gelyfon on ðone āncennedan Godes Sunu, Hælend Crist, þone ðe se Ælmihtiga Fæder for ure alysednysse asende; and ðone geleafan we sceolon, mid hluttrum mode and eawfæstum ðeawum geglengan, þæt we habbon infær to heofenan ríce, swa swa Crist sylf eallum geleaffullum behēt. Hwilt eorðlic man dorste æfre gewilnian þæt hē moste to heofenan ríces myrhðe becuman, gif hit Crist sylf ūs ne behēte, and forði to mid-danearde gewende, þæt hē ūs to him gefette? Sy him wuldor and lōf, mid Fæder and Halgum Gaste, on ealra worulda woruld. Amen.

III. KL AUGUSTI.

NATALE SĪ IACOBI APOSTOLI.

ON þisum dæge we wurðiað on urum lōfsangum and on freolse þone mæran Apostol IACOBUM, Iohannes broðor þæs Godspelleres. Hī begen sind Cristes moddrian suna. Þas he genām oftost, and Petrum to his sunder-spræce, swa swa we on Cristes bēc gehwær rædað.

Þes apostol Iacobus bodode on Iudea-lande, and on ðære byrig þe is Samaria gehāten. Ða gelāmp hit þæt sum drý, Hermogenes gehāten, asende his gingran Philetum to ðam forezædan apostole, þæt hē his lāre ðurh drýcræft adwellan sceolde. Philetus ða com mid sumum phariseum to ðam apostole, and begann to wiðcweðenne ðam geleafan ðe se apostol tæhte. Hwæt ða Iacobus se apostol, gebyld þurh ðone Halgan Gast, aydlode ealle þæs drýes seðunge, and

dom of heaven ; but those who do the Heavenly Father's will go into the kingdom of heaven. Christ said in some place, "*Hoc est opus Dei, ut credatis in eum quem misit ille :*" "This is God's work, that ye believe in him whom he sent." This is the first work and the first will, that we believe in the only-begotten Son of God, Jesus Christ, whom the Almighty Father sent for our redemption ; and that belief we should adorn with pure mind and pious manners, that we may have entrance to the kingdom of heaven, as Christ himself has promised to all the faithful. What earthly man durst ever desire that he might come to the joy of heaven's kingdom, if Christ himself had not promised it to us, and come to the world that he might fetch us to him ? Be unto him glory and praise, with Father and Holy Ghost, to all eternity. Amen.

JULY XXIX.

THE NATIVITY OF SAINT JAMES THE APOSTLE.

ON this day we honour with our hymns and with festivity the great Apostle JAMES, the brother of John the Evangelist. They are both sons of Christ's maternal aunt. These and Peter he took oftentimes to his private speech, as we read everywhere in the book of Christ.

This apostle James preached in Judea, and in the city which is called Samaria. It then happened that a sorcerer, named Hermogenes, sent his disciple Philetus to the before-mentioned apostle, that he might make void his lore by sorcery. Philetus then came with some pharisees to the apostle, and began to gainsay the belief which the apostle taught. Whereupon James the apostle, emboldened by the Holy Ghost, rendered all the sorcerer's proof vain, and mani-

geswutelode, ðurh witegena seðunge, þæt Crist is soð Godes Sunu. Þa gecyrde se Philetus to his dwollicum kæreowen Hermogenem, and cwæð, “Wite þu þæt ðu nateshwōn ne miht ðurh ðinum drýcræftum þone Godes apostol Iacobum oferswiðan. Soðlice ic geseah þæt hē, on Cristes naman, deoflu adræfde of wōdum mannum, and þæt he blinde onlihte, and hreoflice geclænsode; and eac me holde frynd sædon, þæt hī gesawon hwær hē ða deadan to life arærde. Ealle halige gewritu hē hæfð on gemynde, þa soðlice seðað þæt se is Hælend Crist, and nis nān oðer Godes Sunu, buton se ðe fram Iudeum on rōde ahāngen wæs. Genim ðe nu minne ræd, and gecum to ðam apostole Iacobe, and gebide ðe milt-sunge þines gedwyldes. Gif ðu þus ne dest, wite ðu þæt ðīn drýcræft ðe to nānre fremme ne becymð. Ic wylle to him gecyrran, and biddan þæt ic mote heonan-forð his leorning-man beōn.”

Ða wearð se drý Hermogenes mid gramen afylled, and gebānd þone Philetum swa þæt he hine bewendan ne mihte, and cwæð, “We sceolon geseōn hwæðer ðīn Iacobus ðe alyst fram ðisum bendum.” Þa asende se Philetus of ðam bendum his cnapan ardlice to ðam apostole, and he him asende sona his swāt-clāð, and cwæð, “Nime hē þisne clāð, and cweðe, Drihten Crist arærð þa forscrenctan, and hē alyst ða gecyppedan.” Philetus wearð ða alysed fram þæs drýes bendum, swa hraðe swa se swāt-clāð hine hrepode; and hē arn to ðam apostole, bysmrigende þæs drýes yfel-dædum.

Hwæt ða Hermogenes se drý clypode him deoflu to, and asende to ðam apostole, þus cweðende, “Farað nu ardlice to Iacobe, and gebringað hine to me, and Philetum samod, minne leorning-cniht, þæt ic minne teonan on him gewrece, þæt mine oðre leorning-men me swa ne gebysmrian.” Ða deoflu ða becomon to ðam apostole, þær hē on his gebedum stōd, and ongunnon hryman ūp on ðære lyfte, þus cweðende, “Eala ðu Iacob, Godes apostol, gemylsa ūs, forðan ðe we nu efne byrnað ærðan ðe se tīma come ure ontendnysse.”

fested, through proof of the prophets, that Christ is the true Son of God. Philetus then returned to his misleading teacher Hermogenes, and said, "Know that thou canst not, by any means, through thy sorceries, overcome James the apostle of God. Verily I saw that he, in the name of Christ, drove devils out of mad men, and that he enlightened the blind, and cleansed lepers; and also faithful friends said to me, that they had seen where he raised the dead to life. All the holy writings he has in memory, which truly prove that he is the Saviour Christ, and none other is the Son of God, save him who by the Jews was hanged on a rood. Take now my counsel, and go to the apostle James, and pray thee mercy for thy error. If thou do not this, know that thy sorcery will turn for thee to no profit. I will return to him, and pray that I may henceforth be his disciple."

Then was the sorcerer Hermogenes filled with rage, and he bound Philetus so that he could not turn himself, and said, "We shall see whether thy James will loose thee from these bonds." Then Philetus from his bonds sent his servant quickly to the apostle, and he forthwith sent him his sweat-cloth, and said, "Let him take this cloth, and say, The Lord Christ raiseth the oppressed, and he looseth the shackled." Philetus was then loosed from the sorcerer's bonds, as soon as the sweat-cloth touched him; and he ran to the apostle, reviling the sorcerer's evil deeds.

Hereupon Hermogenes the sorcerer called devils to him, and sent them to the apostle, thus saying, "Go now quickly to James, and bring him to me together with Philetus my disciple, that I may avenge my wrong on him, that my other disciples may not so revile me." The devils then came to the apostle, where he was standing at his prayers, and begun to cry up in the air, thus saying, "O thou James, apostle of God, have pity on us, for even now we are burning before the hour is come for our conflagration." The apostle said to

Se apostol him cwæð to, "Hwī come ge to me?" Ða deoflu andwyrdon, "Hermogenes ūs asende, and hēt us lēdan him to ðe and Philetum; ac Godes engel us gewrāð mid fyrenum racenteagum, swa hraðe swa we hider comon, and we nu cwylmiað." Se apostol Iacobus cwæð, "On naman þæs Ælmihtigan Fæder, and his Suna, and Haliges Gastes, unbinde eow Godes engel, swa þæt ge faron to Hermogenem, and hine gewriðenne, buton ælcere dare, hider gebringan." Þa deoflu ða gecyrdon ongear to ðam drýfe, and gewriðon his handa to his hricge, and swa læddon to ðam apostole, þus cweðende, "Þu asendest ūs þær we wæron ontende, and gewriðene, and unabereðlice fornumene."

Ða cwæð se apostol to ðam drý, "Þu dysegost manna, þu hōpast þæt ðu hæbbe ðoftrædene to ðam awyrigedan deofle, mancynnes feonde, þone ðu bæde þæt hē ðe asende his deofellican englas to mīnre dare. Hwī nelt ðu besceawian þæt ic him gyt ne geðafige þæt hī heora hātheortnysse on ðe æteowian?" Ða deoflu eac swilce cwædon, "Læt hine on urum anwealde, þæt we magon ðinne teonan wrecan, and ure ontendnysse." Se apostol cwæð, "Efne her stent ætforan eow Philetus: hwī nelle ge hine nīman, swa swa Hermogenes eow het?" Ða deoflu andwyrdon, "Ne mage we hreppan furðon ænne wurm binnon ðinum clyfan." Þa cwæð se apostol to Philetum, "Hermogenes þe gewrāð, unbind þu hine, þæt ðu oncnawe ures Drihtnes regol, þæt men leornion agyldan gōd for yfele. Hē ðe wolde fram deoflum gebundenne to him alēdan; alýs ðu hine nu fram deoflum gehæftne, and læt hine gān frigne." Philetus ða alydde his dwollican lāreow fram ðam deofellicum bendum, and se drý þær stōð eadmōð and ofsceamod. Ða cwæð se apostol, "Far ðe frig swa hwider swa ðu wille; nis na ure gewuna þæt ænig man unðances to Gode gecyrre." Hermogenes him andwyrde, "Ic cann georne þæra deofla hātheortnysse: buton ðu me sylle sum ðinra þinga mid me, hī gelæccað me, and mid mislicum witum acwellað." Se apostol cwæð, "Hafa ðe

them, "Why come ye to me?" The devils answered, "Hermogenes has sent us, and bade us conduct to him thee and Philetus; but God's angel bound us with fiery chains as soon as we came hither, and we now suffer torment." The apostle James said, "In the name of the Almighty Father, and of his Son, and of the Holy Ghost, let the angel of God unbind you, so that ye may go to Hermogenes, and bring him hither bound, without any injury." The devils then returned to the sorcerer, and bound his hands to his back, and so led him to the apostle, thus saying, "Thou didst send us where we were burnt, and bound, and intolerably tormented."

Then said the apostle to the sorcerer, "Thou most foolish of men, thou trustest that thou hast fellowship with the accursed devil, the foe of mankind, whom thou didst beseech that he would send his devilish angels to my injury. Why wilt thou not behold that I do not yet permit them to manifest their rage on thee?" The devils also said, "Leave him in our power, that we may avenge thy wrong, and our conflagration." The apostle said, "Behold here before you stands Philetus: why will ye not take him, as Hermogenes commanded you?" The devils answered, "We may not touch even a worm within thy chamber." Then said the apostle to Philetus, "Hermogenes bound thee, unbind thou him, that thou mayest acknowledge our Lord's rule, that men should learn to requite good for evil. He would have brought thee to him bound by devils; loose him now confined by devils, and let him go free." Philetus then loosed his erring master from the devilish bonds, and the sorcerer stood there humble and abashed. Then said the apostle, "Go free whithersoever thou wilt; it is not our wont that any man turn to God against his will." Hermogenes answered him, "I well know the fury of the devils: unless thou give me one of thy things with me, they will seize me, and with divers torments kill me." The apostle said, "Have with thee my staff in hand,

minne stæf on handa, and gāng ðe orsorgh swa hwider swa ðu wille." Se drý ða nām þone stæf, and gewende hām, and genām ealne his drýcræft, and brohte to ðam apostole, and begann hī to forbærnenne. Se apóstol cwæð, "þy-læs ðe se smíc heora ontendnysses derige ðam únwarum, awurp stānas and lead samod into ðam pusum, and besenc hý on sælicum yðum." Hermogenes swa dyde, and siððan þæs apostoles fēt gesohte, biddende and cweðende, "þu sawla Alysens, underfōh me nu behreowsiendne, þone ðe ðu oð þis āndigendne and tælendne forbære." Iacob se apostol him andwyrde, "Gif ðu Gode soðe dædbote geoffrast, his soðan miltsunge þu begytst." Hermogenes cwæð, "To ðan swiðe ic geoffrige Gode soðe behreowsunge, þæt ic ealle mine bēc, on ðam þe se drýcræft onstōd, awearp, and ic wiðsōc eallum deofles cræftum samod." Se apostol andwyrde, "Far nu geond þæra manna hūs, ðe þu mid þinum drýcræfte forlærdest, and gebig hī eft to heora Drihtne. Sege him þæt þæt is soð þæt ðu ær awægdest, and þæt þæt is leas þæt ðu ær him to soðan tælist. Þæt deofolgyld, þe ðu ær wurðodest, to-brec; and þæt feoh, ðe ðu mid yfelum cræfte begeate, aspend on Godes ðearfum; and swa swa ðu ær wære deofles bearn, him geefenlæcende, swa ðu bist nu Godes bearn, Gode geefenlæcende, seðe dæghwomlice getiðað wel-dæda unðancwurðum, and hine forseondum bigleofan gearcað. Gif se mildheorta God ðe gōd wæs þaða ðu yfel wære, hū miccle swiðor bið hē ðe welwyllende, gif ðu yfeles geswicst, and hine mid gōdum weorcum gegladast." Hwæt se drý ða on eallum ðingum þæs apostoles lāre gehyrsumode, and swa on Godes ege geðeah, þæt hē fela wundra geworhte on Godes naman.

Ða gesawon ða Iudeiscan þæt se drý swa to Gode gecyrde, and ealle his frynd and leorning-cnihtas samod, þurh Iacobes lāre, on Crist gelyfdon, sealdon ða feoh þam twam hundredes ealdrum þe ða burhware bewiston, and gebrohton þone apostol on cwearterne. Wearð þa micel styrung on ðam folce, and

and go fearless whithersoever thou wilt." The sorcerer then took the staff, and went home, and took all his sorceries and brought to the apostle, and began to burn them. The apostle said, "Lest that the smoke of their conflagration hurt the anwary, cast stones together with lead into the bags, and sink them in the sea waves." Hermogenes did so, and afterwards sought the apostle's feet, praying and saying, "Thou Redeemer of souls, receive me now repenting, whom envying and reviling thou hast until now endured." James the apostle answered him, "If thou offerest to God true penitence, thou wilt obtain his true mercy." Hermogenes said, "So heartily do I offer to God true repentance, that I have cast away all my books in which the sorcery stood, and I have renounced all the crafts of the devil together." The apostle answered, "Go now among the houses of those men whom thou hast misguided by thy sorcery, and incline them again to their Lord. Say to them that that is true which thou before didst contravene, and that that is false which thou before taughtest them for truth. The idol, which thou before didst worship, break in pieces; and the money, which by evil craft thou hast gotten, distribute among God's poor; and as thou before wast a child of the devil, imitating him, so wilt thou now be a child of God, imitating God, who daily grants benefits to the thankless, and for those despising him prepares food. If the merciful God was good unto thee when thou wast evil, how much more will he be benevolent to thee, if thou cease from evil, and gladden him with good works!" Hereupon the sorcerer obeyed the apostle's precepts in all things, and throve so in awe of God, that he wrought many miracles in God's name.

When the Jews saw that the sorcerer had so turned to God, and that all his friends and disciples together, through the doctrine of James, believed in Christ, they gave money to the two centurions who governed the inhabitants, and brought the apostle into prison. There was then a great stir

wearð gerædd, þæt hē æfter þære æ hine betealde. þa cwædon ða sunder-halgan, “To hwī bodast ðu Crist, þone man þe betwux sceaðum ahāngen wæs?” Hwæt ða Iacobus se apostol wearð afylled mid ðam Halgan Gaste, and him swutellice sæde þæra witegena seðunge be Criste, be his acennednysse, be ðam wundrum þe hē on ðyssere worulde gefremode, be his ðrowunge, be his æriste of deaðe, be his ūpstige to heofenum, be his to-cyme on domes dæge, þæt he ælcum men agylde be his āgenum gewyrhtum.

To þyssere gereccednysse genām se apostol menigfealde gyddunga and gewitnyssa heahfædera and witegena, to oferdrifenne ða ārleasan Iudeiscan, and cwæð, “Wene ge, mine gebroðru, gif ge þyses ne gelyfað, þæt ge magon ætwindan þam egeslicum witum þæs ecan fyres, ðonne ða hæðenan leoda gelyfað ðæra witegena gesetnyssum be Criste? Bewepað, ic bidde, eowere fyrr-leahtras mid heofigendum stemnum, þæt se ārfæsta Miltsigend eowere behreowsunga underfō, þi-læs ðe eow getimige swa swa getimode Dathan and Abirōn, ðaða hī Moysen on þam westene forsawon, and ðone Ælmihtigan God þearle gegremodon, swa swa hit geræd is: Seo eorðe geopenode and forswealh Dathan, and heo oferwreah Abirōn and his gegaderunge, and heofenlic fyr bārn on heora gesamnunge, and ða synfullan forbærnde.”

Hwæt ða, æfter þyssere bodunge, forgeaf se mildheorta Drihten swa miccle gife his apostole, þæt hī ealle mid ānre stemne clypodon, “We syngodon, we dydon unrihtlice; syle ūs forgifennysse. Hwæt sceole we dōn?” Se apostol andwyrde, “Mine gebroðra, nelle geortruwian, gelyfað on Crist, and beoð gefullode, and ealle eowere synna beoð adilogode.” Æfter ðisum, ymbe feawa dagas, geseah Abiathar, ðæra Iudeiscra heafod-biscop, þæt swa micel mennisc Iudeiscre mægðe on Crist gelyfde, and wearð mid āndan afylled, and sealde sceattas, and astyrede micele ceaste on ðære menigu, swa þæt ān sunder-halga gebānd þone apostol, and hine ge-

among the people, and it was resolved that he should clear himself according to law. Then said the pharisees, "Why preachest thou Christ, the man who was hanged between two thieves?" Whereupon James the apostle was filled with the Holy Ghost, and plainly said to them the confirmation of the prophets concerning Christ, of his birth, of the miracles which he performed in this world, of his passion, of his resurrection from death, of his ascension to heaven, of his coming on doom's day, that he may reward every man according to his own works.

For this narrative the apostle took manifold utterances and testimonies of patriarchs and prophets, to confute the impious Jews, and said, "Do ye, my brothers, imagine, if ye believe not this, that ye can escape from the dreadful torments of the everlasting fire, when the heathen nations believe the traditions of the prophets concerning Christ? Bewail, I beseech you, your sins of old with lamenting voices, that the clement Merciful may receive your repentance, lest it befall you as it befell Dathan and Abiram, when they despised Moses in the wilderness, and greatly provoked the Almighty God, as it is read: The earth opened and swallowed up Dathan, and it overwhelmed Abiram and his gathering, and heavenly fire burned in their assembly, and consumed the sinful."

Whereupon, after this preaching, the merciful Lord gave to his apostle so much grace, that they all with one voice cried, "We have sinned, we have done unrighteously; give us forgiveness. What shall we do?" The apostle answered, "My brothers, despair not, believe in Christ, and be baptized, and all your sins shall be obliterated." After this, within a few days, Abiathar, the Jewish head-bishop, seeing that so many people of the Jewish tribe believed in Christ, was filled with rancour, and gave money, and stirred up great strife in the multitude, so that a pharisee bound the apostle, and led

lædde to þæs cynges dōmerne Herodes, se wæs þæs ealdan Herodes suna sunu ; and hē het hine ða beheafdian.

Se sunder-halga ða, Iosias, lædde þone apostol to þære cwealm-stowe, and þær læg be ðam wege ān bedreda clypi-gende to ðam apostole, “Eala ðu Iacob, Cristes apostol, alýs me fram minum sárnyssum, forðan ðe ealle mine lymu sindon micclum gecwylmode.” Se halga apostol him cwæð to, “On mines Drihtnes naman arís hāl, and bletsa ðinne Hælend.” Hwæt ðærrihte arās se bedreda, and arn blissi-gende, and Cristes naman bletsigende. Þa ða se sunder-halga Iosias þæt tǣcn geseah on ðam bedredan men, þa feol he to þæs apostoles fotum, and cwæð, “Ic halsige ðe þæt ðu me dō miltsunge ðæs ðe ic wið ðe agylte, and dō þæt ic beo dælnīmend on Drihtnes halgan naman.” Ða undergeat se apostol þæt his heorte wæs geneosod þurh Godes Gast, and cwæð, “Gelyfst ðu þæt Drihten Hælend, ðone ðe Iudei on rōde-hengene acwealdon, is þæs Lifigendan Godes Sunu ?” Iosias cwæð, “Ic gelyfe, and þes is min geleafa fram ðissere tīde, þæt Crist is þæs Lifigendan Godes Sunu.” Þa het Abiathar, se ealdor-biscop, genīman ðone Iosiam, and cwæð him to, “Gif ðu ðe hraðor ne gewitst fram Iacobe, and buton ðu wyrige Cristes naman, þu scealt beōn beheafdod samod mid him.” Ða cwæð Iosias, “Sy ðu awyriged on ðinum gedwyldum, and sy gebletsod Hælendes Cristes nama ā to worulde.” Abiathar ða het cnucian his mūd, and sende to ðam cyninge Herode, and begeat þæt hē moste hine beheaf-dian samod mid Iacobe.

Hī becomon ða to ðære cwealm-stowe, and se apostol abæd him wæter beran. Him wearð ða gebōren tō bucful wæteres, and hē cwæð to Iosian, “Gelyfst ðu on ðone Æl-mihtigan Fæder, and on his āncennedan Sunu, and on ðone Halgan Gast ?” Iosias cwæð, “Ic gelyfe.” Se apostol hine begeat mid ðam wætere, and cwæð, “Syle me sibbe coss.” Hē hine cyste ða, and se apostol hine bletsode mid

him to the judgement hall of the king Herod, who was the son's son of the old Herod; and he then commanded him to be beheaded.

Then the pharisee Josias led the apostle to the place of execution, and there lay by the way one bedridden, crying to the apostle, "O thou James, apostle of Christ, free me from my pains, for all my limbs are greatly tormented." The holy apostle said to him, "In the name of my Lord arise whole, and bless thy Saviour." Whereupon the bedridden straightways arose, and ran rejoicing, and blessing the name of Christ. When the pharisee Josias saw that miracle in the bedridden man, he fell at the apostle's feet, and said, "I beseech thee that thou have mercy on me for that in which I have sinned against thee, and do that I be a partaker in the Lord's holy name." Then the apostle understood that his heart was visited by the Spirit of God, and said, "Believest thou that the Lord Jesus, whom the Jews put to death on a rood, is Son of the Living God?" Josias said, "I believe, and this is my belief from this time, that Christ is Son of the Living God." Then Abiathar, the chief bishop, commanded Josias to be taken, and said to him, "If thou the more quickly dost not withdraw from James, and unless thou cursest the name of Christ, thou shalt be beheaded together with him." Then said Josias, "Be thou accursed in thy errors, and be the name of Jesus Christ blessed to all eternity." Abiathar then ordered them to strike him on the mouth, and sent to the king Herod, and obtained that he might behead him together with James.

They came then to the place of execution, and the apostle prayed for water to be borne him. A bucketful of water was then borne to him, and he said to Josias, "Believest thou in the Almighty Father, and in his only-begotten Son, and in the Holy Ghost?" Josias said, "I believe." The apostle sprinkled him with the water, and said, "Give me the kiss of peace." He then kissed him, and the apostle blessed him

rōde-tācne, and hē swa fulfremed on Godes geleafan underfeng beheafdlunge mid þam apostole, and hī sigefæste samod ferdon to Criste, ðam is wuldor and wurðmynt on ealra worulda woruld. Amen.

 VI. KĪ. AUGUSTI.

SANCTORUM SEPTEM DORMIENTIUM.

WE willað eow eac gereccan sceortlice, þæt nu æfter twām dagum is ðÆRA SEOFON SLAPERA gemynd, þæra naman sind ðus gecwedene, Maximianus, Malchus, Martinianus, Dionisius, Iohannes, Seraphion, Constantinus. Þas seofon geleafullan Godes cempan wæron, on Decies dagum þæs caseres, wunigende on ðære byrig Ephesum. Hī wæron æðelbōrene for worulde, and wurdon to ðam hæðenan cwellere gewrehte for heora cristendome. Ða nolde hē hī sæmtinges acwellan, ac lēt him fyrst, for heora æpelborennysse, þæt hī hī beðencan sceoldon, and bugan to his hæðengylde, þonne hē eft come; oððe heora lichaman sceoldon beōn mid mislicum tintregum gecwylmede. Decius ða gewende to oðrum burgum, to tintregienne ða cristenan, and ða seofan Godes ðegenas beceapodon heora æhta wið feo, and þæt ðearfum digellice dældon, and eodon of ðære byrig into anum micclum screafe under anre dune, and þær on gebedum ðurhwunodon dæges and nihtes.

Eft ðaða Decius com, ða het hē hī gelāngian. Þa wearð him gesæd þæt hī on ðam scræfe behydde wæron, and hē ða gehāthyrst het fordyttan þæs scræfes mūð mid ormætum weorc-stānum. Ac se mildheorta God hæfde lytle ær hī ealle geswefode binnon ðam scræfe, and hī swa slapende lagon ðreo hund geara, and twā and hund-seofontig geara, oðþæt cristendōm becom ofer ealne middaneard. Eft ða æfter ðisum fyrste, on ðæs caseres dagum Theodosies, seðe micclum

with the sign of the rood, and he thus perfect in the belief of God received decapitation with the apostle, and they triumphant went together to Christ, to whom is glory and honour for ever and ever. Amen.

JULY XXVII.

THE SEVEN HOLY SLEEPERS.

WE will also shortly inform you, that now in two days is the memory of THE SEVEN SLEEPERS, whose names are thus said, Maximianus, Malchus, Martinianus, Dionysius, Johannes, Seraphion, Constantinus. These seven believing soldiers of God were, in the days of the emperor Decius, dwelling in the city of Ephesus. They were of noble birth before the world, and were accused to the heathen slayer for their christianity. He would not slay them immediately, but granted them time, on account of their noble birth, that they might bethink themselves, and bow to his idol, when he came again; or their bodies should be tortured with divers torments. Decius then went to other cities, to torment the christians, and the seven servants of God sold their possessions for money, and secretly distributed it to the poor, and went from the city into a great cave under a mountain, and there continued in prayer day and night.

When Decius again came, he commanded them to be sent for. It was then said to him that they were hidden in the cave, and he then enraged commanded the mouth of the cave to be closed with immense hewn stones. But the merciful God had a little before put them to sleep within the cave, and they so lay sleeping three hundred and seventy-two years, until christianity spread over all the world. Subsequently, after this time, in the days of the emperor Theodosius, who

on Crist belyfde, getimode þæt sume wyrhtan afundon ðone stān æt þæs scræfes muðe, and hine aweg awilgdon. Hwæt ða se Ælmihtiga Scyppend forgeaf ðam seofon halgum þe on ðam scræfe lagon lif and ærist, æfter swa lāngum slæpe; and hī wurdon ða ameldode þam burhwarum. Þis wundor wearð ða þam cristenum casere Theodosie gecyð, and hē mid bliðum mode ðider siðode mid ealre þære burhware, and biscopum, and heafod-mannum.

Ða halgan martyras ða út-eodon of ðam scræfe togeanes ðam casere, and heora nebwlitu scean swa swa sunne. Se casere ða Theodosius feoll ætforan him, and heora ælcne synderlice cyste, micclum blissigende, and cwæð, “Swa ic geseo eow swilce ic gesawe Hælend Crist, þaða hē Lazarum of his byrgene arærde.” Þa cwæð se yldesta, Maximianus, to ðam casere, “Gelyf ús, for ðe arærde se Ælmihtiga God ús of eorðan ær ðam micclum dæge, þæt ðu buton twyn gelyfe þæt deadra manna ærist bið. Nu we arison of deaðe, and we lybbað. Stande nu ðin cynedōm on sibbe and on soðum geleafan, and Crist hine gescylde wið deofles costnungum.” Æfter ðison feollon hī eft ealle ætforan þam casere, swa swa God behead, and heora gast ageafon. Þa wolde se casere wyrcean him eallum gyldene scrȳn, ac hī æteowodon him on ðære ylcan nihte, and sædon, “Of eorðan we arison, læt ús on eorðan gerestan, oðþæt God ús eft ærære.” Se casere ða and his biscopas arærdon mære cyrcan ofer heora lichaman, to lofe ðam Ælmihtigan Gode, seðe leofað and rixað ā on ecnysse. Amen.

DOMINICA XII. POST PENTECOSTEN.

DIXIT Iesus ad quosdam qui in se confidebant tanquam iusti, et aspernabantur ceteros, parabolam istam: et reliqua.

“Drihten sæde þis bigspel be sumum mannum þe on him

fervently believed in Christ, it happened that some workmen found the stone at the cave's mouth, and rolled it away. Whereupon the Almighty Creator gave to the seven saints that lay in the cave life and resurrection, after so long a sleep; and they were then announced to the citizens. This miracle was then made known to the christian emperor Theodosius, and he with joyful mind journeyed thither with all the citizens, and bishops, and head men.

The holy martyrs then went out from the cave towards the emperor, and their countenances shone like the sun. Then the emperor Theodosius fell before them, and kissed each of them separately, greatly rejoicing, and said, "I so see you as if I saw Jesus Christ, when he raised Lazarus from his sepulchre." Then said the eldest, Maximianus, to the emperor, "Believe us, for thee the Almighty God hath raised us from earth before the great day, that thou without doubt may believe that there will be a resurrection of dead men. We have now arisen from death, and we live. May thy kingdom stand in peace and in true belief, and may Christ shield it against the temptations of the devil." After this they all again fell before the emperor, as God had commanded, and gave up their ghosts. Then would the emperor make for them all golden shrines, but they appeared to him on the same night, and said, "From earth we arose, let us rest in earth, until God again raise us." Then the emperor and his bishops raised a great church over their bodies, to the praise of Almighty God, who liveth and reigneth ever to eternity. Amen.

THE TWELFTH SUNDAY AFTER PENTECOST.

DIXIT Jesus ad quosdam qui in se confidebant tanquam justi, et aspernabantur cæteros, parabolam istam: et reliqua.

"The Lord said this parable of some men who trusted in

sylfum truwodon þæt hī rihtwise wæron, and oðre forsawon, þus cweðende, Twēgen men eodon into Godes temple hī to gebiddenne, ān wæs sunder-halga, and oðer wæs openlice synful :” et reliqua.

Þis godspel mæg beōn twyfealdlice getrahtnod : ærest be Iudeiscum folce, and be hæðenum ðeodum þe to cristendōme gebugon ; and eft siððan be ælcum menn ðe hine sylfne gōdne talað, and oðre forsihð. Þæt Iudeisce folc wæs ūp-ahāfen swilce þurh rihtwīsynysum þære ealdan æ, and on ðære hī sylfe herodon ; and þæt hæðene folc, feor fram Gode, andette mid eadmōdnysse his synna, and wearð Gode genea-læht aud ahāfen, and þæt Iudeisce folc gewāt fram Gode for-sewen, þurh heora ūp-ahefednysse and āgenre bogunge. Ælc man, ðe hine gōdne talað and oðre forsihð, bið fram Gode forsewen swa se sunder-halga wæs, þe hine sylfne ðurh āgenum gearnungum gōdne tealde, and ðone oðerne hyrwe. Hē eode into Godes temple hine to gebiddenne ; þa nolde hē hine gebiddan, ac herian ; tealde his gōdan dæda, swilce God hī nyste. Hē cwæð, “ God ! ic ðancige ðe þæt ic ne eom na swilce oðre menn ;” ealles to micel clypung, þæt hē nære oðrum mannum gelíc. Huru gif hē cwæde þæt hē nære sumam oðrum mannum gelíc,—ac hē cwæð, “ Ic ne eom swilceswa oðre men ;” swilce hē cwæde, ‘ Ic āna eom rihtwīs, and ða oðre sind synfulle.’

“ Ic fæste twēgen dagas on ðære wucan, and ic teoðie ealle mine æhta.” Nis her nān gebed on ðisum wordum, ac is gylp. Se synfulla stōd feorran, gecnæwe his misdæda, and ne dorste his eagan ūp-ahebban, ac sloh his breost, þus cweðende, “ Deus, propitius esto mihi peccatori :” þæt is, “ God Ælmihtig, gemiltsa me synfullum.” Her is gebed on ðisum wordum, and her is synna andetnys. Betere bið þæt se man mid feawum wordum, mid onbryrdum mode to ðam Ælmihtigan Gode clypige, þonne he menigfealdlice sprece, and his worda ne gyme. Mid ānre clypunge wearð þes synfulla

themselves that they were righteous, and despised others, thus saying, Two men went into God's temple to pray, one was a pharisee, and the other was openly sinful," etc.

This gospel may be doubly expounded : first of the Jewish people, and of the heathen nations that turned to christianity ; and then again, of every man that accounts himself good, and contemns others. The Jewish people were, as it were, exalted through the righteousness of the old law, and for which they praised themselves ; and the heathen folk, far from God, confessed their sins with humility, and became near to God and exalted, and the Jewish folk withdrew from God despised, through their arrogance and own perversity. Every man, that accounts himself good, and contemns others, will be contemned of God, as the pharisee was, who, through his own merits, accounted himself good, and contemned the other. He went into God's temple to pray ; then would he not pray, but praise himself ; he reckoned up his good deeds, as if God knew them not. He said, " God ! I thank thee that I am not as other men ;" an exclamation altogether too great, that he was not like to other men. At least if he had said that he was not like to some other men,—but he said, " I am not as other men ;" as if he had said, ' I alone am righteous, and the others are sinful.'

" I fast two days in the week, and I tithe all my possessions." Here is no prayer in these words, but there is vaunt. The sinful stood afar off, conscious of his misdeeds, and durst not lift up his eyes, but beat his breast, thus saying, " Deus, propitius esto mihi peccatori : " that is, " God Almighty, have mercy on me a sinner." Here is prayer in these words, and here is confession of sins. It is better that a man with few words, with compunctious mind, cry to the Almighty God, than that he manifoldly speak, and be not heedful of his words. With one crying this sinful man was

gerihtwisod, swa swa Drihten be him cwæð, “Soð ic eow secge, He eode hām gerihtwisod fram ðam oðrum.”

Is swa-ðeah swiðe fremfullic, þæt gehwā hine gelōme and geornlice to Gode gebidde, gif his mōd bið to ðan swiðe onbryrd; elles man sceal hine sceortlice, mid onbryrdnysse and behreowsunge, gebiddan. Ne sceole we tellan, gif we hwæt lytles to gōde gedoð, ac we sceolon gerīman ure misdæda mid wōpe and geomrunge, and þæra miltsunge gebiddan. Þeah ðe hwā micel to gōde gedō, and siððan mid gylpe ætforan Gode his wel-dæda gerīme, þonne beoð hī Gode swa gecweme swa him wæron þæs gylpendan sunder-halgan. Nis Gode nān neod ure gōdan dæda, ac hī fremiað ūs sylfum to ðan ecan life, gif hī buton ydelum gylpe for his lufan beoð gefremode. He secð gōdne willan on urum dædum, na his neode. Þeah ðe hwā fede ænne ðearfan oððe mā, for Godes naman, hū mæg hē þæt to micclum tellan, þonne God afett hine and ealne middaneard? Gif hē sum hūs Gode arærð, hwæt mæg þæt to wiðmetennysse þære healican heofenan, and ðære ecan wununge þe God him gearcað on his rīce, to edleane þæs lytlan hūses?

Se witega Ezechiel awrāt be ðam feower nytenum þe him æteowode wæron, þæt hī hæfdon eagan him on ælce healfe. An ðæra nytena wæs on menniscra ansyne him æteowod, oðer on leon ansyne, þridde on cealfes, feorðe on earnes. Þas feower nytenu getācnodon ða feower godspelleras, Mathæus, Marcus, Lucas, Iohannes, and eac ealle Godes bydelas þe ða godspellican lāre bodedon. Þa feower nytenu hæfdon eagan on ælce healfe heora lichaman, forðan ðe Godes gecōrenan sceolon foresceawian heora dæda on ælce healfe, swa þæt hī symle gōd gewilnian, and wið yfel hī gewarnian. Ac hit getimað oft, for ure tyddernysse, þæt we sume ðing forgymeleasiað, þa hwile þe we ymbe sume hōgiað; and buton twyn næbbe we nān eage þær ðær seo gymeleast bið. Efne þes sunder-halga, þe we ær ymbe-spræcon, hæfde opene eagan to forhæfednysse, to ælmes-dædum, to ðancigenne

justified, as the Lord said concerning him, "Verily I say unto you, He went home from the other justified."

It is, however, very profitable, that every one pray to God oft and fervently, if his mind be greatly stimulated thereto; else a man should pray shortly with compunction and repentance. We should not proclaim it, if we do some little good, but we should enumerate our misdeeds with weeping and groaning, and implore mercy for them. Though any one do much good, and afterwards with vaunt before God enumerate his good deeds, then will they be as pleasing to God as were those of the vaunting pharisee. God has no need of our good deeds, but they facilitate to us ourselves the everlasting life, if without idle vaunt they are performed for his love. He seeks good will in our deeds, not his need. Though any one feed one or more poor, for God's name, how can he account that as much, when God feeds him and all the world? If he raise a house to God, what can that be in comparison with the high heaven, and the eternal dwelling which God prepares for him in his kingdom, in reward for that little house?

The prophet Ezekiel wrote of the four beasts which appeared to him, that they had eyes on every side. One of those beasts appeared to him with the face of a man, the second with a lion's face, the third with a calf's, the fourth with an eagle's. These four beasts betokened the four evangelists, Matthew, Mark, Luke, John, and also all God's messengers who preached the evangelical lore. The four beasts had eyes on every side of their bodies, because God's chosen should consider their deeds beforehand on every side, so that they ever desire good and guard themselves against evil. But it often happens, through our weakness, that we neglect some things, while about some we are solicitous; and without doubt we have no eye there where the heedlessness is. Lo this pharisee, of whom we before spake, had open eyes for abstinence, for alms-deeds, for thanking God, but he

Gode, ac hē næfde nænne wærscipe þæt hē ða soðan eadmōdnysse on his wel-dædum geheolde. La hwæt fremað ðære burhware þeah ðe þæt port beo trumlice on ælce healfe getimbrod, gif ðær bið an hwem open forlæten, þæt se onwin-nenda here þurh ðam infær hæbbe?

We sceolon on urum wel-dædum blissian mid soðre eadmōdnysse, and urum Drihtne geornlice ðancian his gife, þæt he ús geurðe þæt we moston his willan gewyrcean þurh aume wel-dæde. Ne mæg nān man naht to gōde gedōn buton Godes gife, swa swa se apostol Paulus cwæð, “þu mann, hwæt hæfst ðu þæs ðe ðu fram Gode ne underfenge? Hwī wuldrast ðu swilce ðu nān ðing ne underfenge?” Be ðan ylcan cwæð eac ure Drihten, “Ne mage ge nān ðing to gōde gedōn buton me.” þeah ðe ure dæda beon gōde geðuhte, to hwān magon hī, gif hī Gode ne liciað?

“Ælc ðæra ðe hine onhefð bið geeadmet, and se ðe hine sylfne geeadmet, se bið ahāfen.” Ne bið þes cwyde na symle sona gefylled on manna gesihðum, bið swa-ðeah forwel oft, swa swa we on bocum gehwær rædað, þæt se Ælmihtiga Scyppend for oft ða ofermōdan ūnðances geeadmette. An ðæra wæs Nabochodonosor, oðer wæs his sunu Balthasar, and manega oðre him to-eacan, þeah ðe we ðas sinderlice namian. Nabochodonosor, se hæðena cyning, gehergode on Godes folce, on Iudea lande, and for heora mǣndædum God þæt geðafode. Ða genām hē ða mǣm-fatu, gyldene and sylfrene, binnon Godes temple, and to his lande mid him gelædde. Hit gelāmp eft siððan þæt hē on swefne ane gesihðe be him sylfum geseah, swa swa him syððan aeode. Æfter ðison ymbe twelf monað, eode se cyning binnon his healle mid ormætre ūp-ahēfednysse, herigende his weorc and his mihte, and cwæð, “Hū ne is þis seo miccle Babilon ðe ic sylf getimbrode to cyne-stole and to ðrymme me sylfum, to wlite and to wuldre, mid minum āgenum mægene and strengðe?” Ac him clypode þærrihte to swiðe egeslic stenn of heofenum, þus cweðende, “þu Nabochodonosor, þin rīce

had no care to hold true lowliness among his virtues. Ah what profits it the citizens though the gate be firmly constructed on every side, if there be a corner left open, that the assailing host through that have entrance?

We should rejoice in our good deeds with true lowliness, and fervently thank our Lord for his grace, that he grant us that we may work his will through some good deed. No man can do aught of good without God's grace, as the apostle Paul said, "Thou man, what hast thou that thou hast not received from God? Why gloriest thou as if thou hadst received nothing?" Of the same our Lord also said, "Ye can do nothing good without me." Though our deeds may appear good, to what purpose are they, if they are not pleasing to God?

"Every one of those which exalt themselves shall be humbled, and he who humbleth himself shall be exalted." This saying is not always forthwith fulfilled in the sights of men, yet is very often, as we read everywhere in books, that the Almighty Creator very often humbles the proud against their will. One of these was Nebuchadnezzar, another was his son Belshazzar, and many others besides them, though we name these particularly. Nebuchadnezzar, the heathen king, warred on God's folk, in the land of Judea, and God permitted it for their crimes. Then took he the vessels of gold and silver within God's temple, and brought them with him to his land. It afterwards befell that he in a dream saw a vision concerning himself, as it afterwards happened to him. About a twelvemonth after this the king went into his hall with unbounded arrogance, praising his works and his might, and said, "How, is not this the great Babylon, which I myself have built for a royal seat and for grandeur to myself, for beauty and for glory, with my own main and strength?" But a very awful voice straightways called to him from heaven, thus saying, "Thou Nebuchadnezzar, thy kingdom shall depart

gewit fram ðe, and þu bist fram mannum aworpen, and ðin wunung bið mid wildeorum, and þu etst gærs, swa swa oxa, seofon gear, oðþæt ðu wite þæt se healica God gewyrt manna rīcu, and þæt hē forgifð rīce ðam ðe hē wile."

"Witodlice on þære ylcan tīde wæs þeos spræc gefylled ofer Nabochodonosor, and hē arn to wuda, and wunode mid wildeorum, leofode be gærsa, swa swa nyten, oðþæt his feax weox swa swa wimmanna, and his næglas swa swa earnes clawa." Eft siððan him forgeaf se Ælmihtiga Wealdend his gewitt, and he cwæð, "Ic Nabochodonosor ahōf mine eagan ūp to heofonum, and min andgit me wearð forgifen, and ic ða bletsode þone Hehstan God, and ic herode and wuldrode þone ðe leofað on ecnysse, forðan ðe his miht is ece, and his rīce stent on mægðe and on mægðe. Ealle eorð-bugiende sind to nahte getealde on his wiðmetenysse. Æfter his willan hē deð ægðer ge on heofonan ge on eorðan, and nis nān ðing þe his mihte wiðstande, oððe him to cweðe, Hwī dest ðu swa? On ðære tīde min andgit gewende to me, and ic becom to wurðmynte mines cynerices, and min mennisce hīw me becom. Mine witan me sohton, and min mærd wearð ge-eacnod. Nu eornostlice ic mærsige and wuldrige ðone Heofonlican Cyning, forðan ðe ealle his weorc sind soðe, and his wegas rihtwise, and hē mæg geeadmettan þa ðe on modignysse farað."

Þus geeadmette se Ælmihtiga God ðone modigan cyning Nabochodonosor. Balthasār his sunu feng to rīce æfter his fæder geendunge, and næs gemyndig his fæder swingle, ac wearð ahāfen mid modignysse ongean ðam Ælmihtigum. "On sumere tīde hē feormode ealle his witan, and het beran forð þa gyldenān and sylfrenān maðm-fatu, þe his fæder on Godes temple binnon Hierusalem genām. Hī druncon ða of ðam halgum fatum, and herodon heora hæðenan godas; ac þærrihte wearð gesewen swilce anes mannes hand writende on ðære healle wāge, ætforan ðam cyninge, þas word, MANE,

from thee, and thou shalt be cast out from men, and thy dwelling shall be with wild beasts, and thou shalt eat grass, as an ox, for seven years, until thou knowest that God on high ruleth the kingdoms of men, and that he giveth empire to whomsoever he will."

"Verily at that same time this speech was fulfilled upon Nebuchadnezzar, and he ran to the wood, and dwelt with wild beasts, lived on grass, as a neat, until his hair grew like women's, and his nails like the claws of an eagle." Afterwards the Almighty Ruler again gave him his wit, and he said, "I Nebuchadnezzar lifted mine eyes up to heaven, and my understanding was given unto me, and I then blessed the Most High God, and I praised and glorified him who liveth to eternity, for his might is everlasting, and his kingdom standeth from generation to generation. All earth-dwellers are accounted as naught in comparison with him. According to his will he doeth both in heaven and on earth, and there is nothing that can withstand his might, or say unto him, Why doest thou so? At that time my understanding returned unto me, and I came to the honour of my kingdom, and my human form returned to me. My counsellors sought me, and my greatness was increased. Now verily I magnify and glorify the Heavenly King, for all his works are true, and his ways righteous, and he can humble those that walk in pride."

Thus humbled the Almighty God the proud king Nebuchadnezzar. Belshazzar his son succeeded to the kingdom after his father's end, and was not mindful of his father's chastisement, but was lifted up with pride against the Almighty. "On a certain time he feasted all his counsellors, and bade be borne forth the golden and silver vessels which his father had taken in God's temple within Jerusalem. They drank then from the holy vessels, and praised their heathen gods; but straightways was seen as it were a man's hand writing on the wall of the hall, before the king, these

THECHEL, PHARES. þa wearð se cyning to ðam swiðe afyrht, þæt he eal scrānc, and him man lædde þone witegan to Danihel. Hē cwæð to ðam witegan, Ræd me þis gewrit, and ic ðe forgife eal purpuran reaf and gyldenne swur-beah, and þu bist se ðrida mann to me on minum rīce. Danihel him andwyrde, Gif ðam þe ðu wille ðine sylene, ðis gewrit ic ðe gerecce. Ðu noldest ðe warnian þurh þines fæder ðreale, ac drunce of Godes maðm-fatum, and herodest ðine hæðenan godas, dumbe and deafe. Nu asende se Ælmihtiga God þe ðis gewrit þe on ðinre healle wāge stent: Mane, Thechel, Phares. Mane, þæt is, God hæfð geteald þin rīce, and geendod; Thechel, þæt is, hē awæh ðin rīce on wægan, and hē hit afunde gewānod; Phares, þæt is, ðin rīce is to-dæled and forgifen Medum and Persiscum. þa het se cyning syllan ðam witegan Danihele purpuran reaf and gyldenne swur-beah, and het cyðan geond eall, þæt hē wære se ðrida man to him. On ðære ylcan nihte comon Medas, and ofslogon þone Balthasār, and Darius Meda feng to his rīce."

Fela bysna we mihton eow gereccan be ðison andgite, hū se Ælmihtiga for oft ða modigan geeadmette, and þa eadmodan geuferode and ahōf; ac ge magon be ðison, gif ge wyllað, micel understāndan, and ðurh þas race ge magon eow sylfe gerihtlæcan to soðre eadmodnysse, gif ge gesælige beoð.

Geunne eow se Ælmihtiga, þurh his mægenðrymme, on ðyssere worulde gesundfulnysse and soðre eadmodnysse, and eow ahebbe to his heofonlican rīce, seðe āna gewylt ealra gesceafta. Amen.

words, MENE, TEKEL, PERES. Then was the king so greatly affrighted, that he all shrank, and they led to him the prophet Daniel. He said to the prophet, Read me this writing, and I will give thee a robe all purple, and a golden neck-chain, and thou shalt be the third man after me in my kingdom. Daniel answered him, Give thy gift to whom thou wilt, I will interpret this writing unto thee. Thou wouldst not take warning through thy father's punishment, but didst drink from God's vessels and praise thy heathen gods, dumb and deaf. Now hath Almighty God sent thee this writing which standeth on the wall of thine hall: Mene, Tekel, Peres. Mene, that is, God hath numbered thy kingdom, and ended it. Tekel, that is, He hath weighed thy kingdom in the balance, and he hath found it wanting. Peres, that is, Thy kingdom is divided, and given to the Medes and Persians. Then commanded the king a purple robe and a golden neck-chain to be given to the prophet Daniel, and commanded it to be proclaimed everywhere, that he should be the third man after him. In the same night came the Medes, and slew Belshazzar, and Darius the Mede took his kingdom."

Many examples we could relate to you in this sense, how the Almighty hath very often humbled the proud, and exalted and raised up the lowly; but ye may, if ye will, understand much by this, and through this narrative ye may direct yourselves to true lowliness, if ye will be happy.

May the Almighty, through his power, grant you in this world prosperity and true humility, and raise you to his heavenly kingdom, who alone ruleth all creatures. Amen.

XVIII. KL. SEPT.

ASSUMPTIO SCÆ MARIE VIRGINIS.

MEN ða leofostan, hwilon ær we rehton eow ðone pistol þe se halga Hieronimus sette be forðsiðe þære eadigan MARIAN, Cristes meder, þurh þone hē adwæscte ða dwollican gesetnysse þe samlærede men sædon be hire forðsiðe. Nu wylle we eow gereccan be ðam halgan godspelle þe man æt ðyssere mæssan eow ætforan rædde: "Intrauit Iesus in quoddam castellum:" et reliqua; "Se Hælend becom into sumere eadelicran byrig, and an wif, Martha gehāten, gelaðode hine to hire gereorde:" et reliqua.

Ne sprecð þis godspel nān þing sinderlice be Cristes meder, ac man hit ræt swa-ðeah gewunelice æt hire mæssan, for ðære cyrclican gesetnysse. Augustines trahtnunge we fyliað on ðisum godspelle.

Þas twā wif, Martha and Maria, wæron þæs Lazares geswustru, þe se Hælend of deaðe arærde. Hī wæron butu þæs Hælendes leorning-men, and hē gelōme æt heora huse hine gereorde mid his leorning-cnihtum. Hī wæron gecyrrede to micelre eawfæstnysse ðurh Cristes lāre and wundrum, and hē hī lufode forði. Hē underfeng heora ðenunga, forðan ðe hē hæfde soðne lichaman, þurh ðone ðe him hingrode and þyrste. Se underfeng þæra wimmanra þenunge in ðam huse seðe on westene wæs fram englum gereordod. Nu ðencað sume men þæt ða wif wæron gesælige þæt hī swilcne cuman underfengon. Soð þæt is, gesælige hī wæron, ac swa-ðeah ne ðurfe we ceorian þæt Drihten nis lichamlice on ðyssere worulde wunigende nū, swa swa hē ða wæs, þæt we mihton hine eac to ūs gelaðian, forðan ðe hē cwæð, "Swa hwæt swa ge doð on minum naman ānum ðam læstum, þæt ge doð me sylfum."

Martha wæs swiðe bysig ymbe Drihtnes ðenunge, and hire swuster Maria sæt stille æt Drihtnes fotum, heorcnigende

AUGUST XV.

THE ASSUMPTION OF THE HOLY VIRGIN MARY.

MEN most beloved, a while ago we interpreted to you the epistle which Saint Jerome composed on the death of the blessed MARY, the mother of Christ, by which he extinguished the erroneous tradition that half-learned men related concerning her death. We will now narrate to you concerning the holy gospel which has been read before you at this mass : " *Intravit Jesus in quoddam castellum :*" et reliqua ; " Jesus came into a certain town, and a woman, named Martha, invited him to her refecton," etc.

Now this gospel says nothing in particular concerning the mother of Christ, but it is, nevertheless, usually read at her mass, for the church lesson. Augustine's exposition we follow in this gospel.

These two women, Martha and Mary, were the sisters of Lazarus, whom Jesus raised from death. They were both disciples of Jesus, and he frequently took refecton at their house with his disciples. They had turned to great piety through Christ's precepts and miracles, and he loved them on that account. He received their services, because he had a true body, through which he hungered and thirsted. He received the women's services in the house, who had been fed in the wilderness by angels. Now some men will think that the women were blessed in receiving such a guest. It is true, they were blessed, but yet we ought not to murmur that the Lord is not now dwelling in this world bodily, as he then was, so that we could also invite him to us, for he said, " Whatsoever ye do in my name for one of the least, that ye do for myself."

Martha was very busy about ministering to the Lord, and her sister Mary sat still at the Lord's feet, hearkening to his

his lāre. Martha swānc, and Maria sæt sæmtig. On ðisum twām geawustrum wæron getsācnode twā lif, þis geswincfule ðe we onwuniað, and þæt ece ðe we gewilniað; þæt ān hif is wræcful, þæt oðer is eadig; ān hwilwendlic, oðer ece. Martha spræc cuðlice to ðam Hælende, wolde þæt hē hete hire swuster hire fylstan æt ðære ðenunge, þe heo micclum ymbhōgode. Þa belādode Drihten Marian, and cwæð, “Martha, Martha, þu eart carful and bysig ymbe fela ðing: witodlice ān ðing is nyd-behōf.” An ðing bið geset toforan eallum: nis þæt ān ðing fram manegum, ac manega ðing sind fram ðam ānum; fela ðing sind geworhte, ac ān is seðe geworhte heofenas and eorðan, sēs and ealle gesceafta: þa ealle gesceop and geworhte ān God, seðe āna is soð God on ðrim hādum wunigende. Efne ða gesceafta sindon swiðe gōde, ac se āna is betere ðe hī ealle gesceop; þises ānes gewilnode Maria, ðaða heo gesæt æt Godes fotum, his word heorcniende. Martha wæs geornful hū heo mihte God fedan; Maria hōgode swiðor hū heo mihte, þurh Godes lāre, hire sawle gereordigan; forðan þe ðæs modes gereordung is betere þonne ðære wāmbē. Seo swuster hī wolde habban to hire bysegan, ac Drihten wæs hire forespreca, and heo sæt ða orsorhgre.

Drihten cwæð, “Maria geceas þone selestan dæl, se ðe ne bið hire næfre ætbrōden.” Gōd wæs Marthan ðenung, ðaða heo ðam Ælmihtigan þenode, ac swa-ðeah Maria geceas þone selran dæl. Hwī selra? forðan ðe hit ne bið hire næfre ætbrōden. Witodlice þæt þæt Martha geceas is hire nu ætbrōden. Heo geceas geswinc, ac hire is þæt ætbrōden, forðan ðe Crist hī gebrohte to ecere reste on his rīce, swa swa hē behēt eallum him ðeniendum, þus cweðende, “Ðær ðær ic sylf beo, þær bið min ðen.” Martha swānc ða swilce on rewette, and Maria sæt stille swilce æt ðære hyðe. Heo wæs bysig ymbe ānum ðinge, and heold þæs witegan cwyde, þe cwæð, “Me is gōd þæt ic me to Gode geðeode, and sette minne hiht on Drihtne.” Swiðe gōd ðenung is and heri-

lore. Martha toiled, and Mary sat unoccupied. By these two sisters were betokened the two lives, this toilsome one in which we exist, and the everlasting which we desire; the one life is an exile, the other is happy; one transitory, the other everlasting. Martha spake plainly to Jesus, desiring that he would command her sister to aid her in the serving, about which she was greatly solicitous. Then the Lord exculpated Mary, and said, "Martha, Martha, thou art careful and busy about many things: but one thing is needful." One thing is set before all: that one thing is not from many, but many things are from that one; many things are wrought, but it is one who wrought the heavens and the earth, the sea and all creatures: all these one God created and wrought, who alone is true God, existing in three persons. Lo, the creatures are very good, but he alone is better who created them all; him only Mary desired, when she sat at the feet of God, hearkening to his word. Martha was anxious how she might feed God; Mary was more solicitous how she might, through God's lore, refect her soul; for the refectation of the mind is better than of the belly. Her sister would have her busied with her, but the Lord was her advocate, and she sat then more at ease.

The Lord said, "Mary hath chosen the best part, which shall never be taken from her." Good was Martha's ministering, when she ministered to the Almighty, but, nevertheless, Mary chose the better part. Why better? because it shall never be taken from her. But that which Martha chose is now taken from her. She chose toil, but that is taken from her, for Christ has brought her to everlasting rest in his kingdom, as he promised to all those that served him, thus saying, "There where I myself am, there shall be my servant." Martha toiled as in a ship, and Mary sat still as at the hithe. She was busy about one thing, and held the saying of the prophet, who said, "It is good to me that I cleave unto God, and set my hope in the Lord." It is very good and

gendlic, þæt gehwā Godes ðearfum ðenige, and swiðost ðam eawfæstum Godes ðeowum; ac swa-ðeah mære is þæt man þa heofenlican lāre secge þam ungelāfredum, and heora sawla gereordige, þe næfre ne ateoriað, þonne man ðone deadlican lichaman mid brosnendlicum mettum afylle.

Ægðres men behōfiað, ge bigleofan ge lāre; ac swa-ðeah hwōlice fremað þæs mannes lif ðe bið nytene gelic, ðe hāwað symle to ðære eorðan, þæt is, to eorðlicum ðingum, and for andgitleaste ne cann his mōd awendan to ðam upplīcum ðingum, ne to ðam ecan life. Paulus cwæð, “Se ðe ne cann, hine man eac ne cann.” Eft he cwæð, “þa ðe buton Godes æ syngiað, ða losiað eac buton Godes æ.”

On ðisum wræcfullum life we sceolon earmra manna helpa, we sceolon ða hungrian fedan, nacode scrydan, cuman underfōn, hæftlingas ūt-alytan, ða ungeðwæran geabbian, untrume geneosian, deade bebyrian. Ðas ðenunga sindon on ðisum life, þe Martha getācnode. Witodlice on ðam toweardan life, ðe Maria getācnode, ne beoð ðas neoda, ne ðas ðenunga; þær we beoð gefedde, and we ðær nænne ne afedað; þær bið fulfremed þæt Maria her geceas. Be ðan life cwæð se Hælend, þæt hē deð his halgan sittan, and he sylf farende him ðenað. Ðam hē ðenað þonne, ðe him nu ðeniað þurh ðearfena ðenunge; forði is Marthan ðenung swiðe herigendlic, ðurh hī wæs Maria geherod. Þeah ðe se lāreow halig beo, hraðe asleacað his tunge to ðære godcundan bodunge, gif hē næfð þone lichamlican fodan; is swa-ðeah sære þæt þæt ece is.

We sædon eow and gýt secgað, þæt ðas twā geswustru hæfdon getācnunge ðises andwerdan lifes and ðæs ecan. On ðam anum huse wæron twā lif, and þæt soðe lif, Crist. On Marthan wæs getācnung ðises andwerdan lifes, on Marian ðæs toweardan. Þæt þæt Martha dyde, þær we sind; þæt þæt Maria dyde, to ðam we hōpiað. Ægðer lif is herigendlic, ac þæt ān is swa-ðeah geswincful. Ne beo se carfulla leahterful, ne se ne lufige idelnysse seðe on stilnysse is; þa ðe

praiseworthy ministering, that every one minister to God's poor, and above all to the pious servants of God; but yet it is greater to declare the heavenly lore to the ignorant, and refeed their souls, which never perish, than to fill the mortal body with corruptible meats.

Man stands in need of both, of sustenance and of lore; but yet little profits that man's life who is like unto a beast that ever looks to the earth, that is, to earthly things, and for lack of understanding cannot turn his mind to things on high, nor to the everlasting life. Paul said, "He who knoweth not, him also no man knoweth." Again he said, "They who sin without God's law, shall also without God's law perish."

In this life of exile we should help poor people, we should feed the hungry, clothe the naked, receive the stranger, deliver captives, reconcile those at variance, visit the sick, bury the dead. These ministrings are in this life, which Martha betokened. But in the life to come, which Mary betokened, there will not be these needs, nor these ministrings; there we shall be fed, and we shall there feed no one; there will that be perfect which Mary chose here. Of that life said Jesus, that he will cause his saints to sit, and he himself going about will serve them. Those he will serve then, who now serve him by serving his poor; therefore is the service of Martha very praiseworthy, through it was Mary praised. Though the teacher be holy, his tongue will quickly slacken from divine preaching, if he have not bodily food; nevertheless, that is better which is eternal.

We have said to you and yet say, that these two sisters were typical of this present life and of the eternal. In that one house were two lives, and the true life, Christ. In Martha was a type of this present life, in Mary of that to come. That which Martha did, there we are; that which Mary did, for that we hope. Either life is praiseworthy, but the one is, nevertheless, toilsome. Let not the solicitous be sinful, nor him love vanity who is in stillness; let those who

ymbe oðra manna bigleofan and scrude hōgias, þa geefenlæcað Marthan; þa ðe gymað þære heofenlican lāre, ða geefenlæcað Marian, ðe Drihten swiðor herode. Witodlice swa oft swa we ymbe oðra manna neode hōgias, we geefenlæcað Marthan; and swa oft swa we to Godes huse gāð, his lōf to gehyrenne and ūs to gebiddenne, we geefenlæcað Marian.

Þis godspel is nu sceortlice getrahtnod, and we secgað eow þæt nān man hine ne sceal belādian þæt hē Godes cyrcan ne gesece, ðeah ðe hē fyrren sy. Swa hē feorran Godes hūs gesecð, swa his mēd mære bið. Nis nān twyn þæt eow ne beo forgolden ælc ðæra stapa ðe ge to Godes huse stæppað, ymbe eowere sawle ðearfe.

Hwæt wille we eow swiðor secgan be ðisum symbol-dæge, buton þæt Maria, Cristes modor, wearð on ðisum dæge, of ðisum geswincfullum middanearde, genumen ūp to heofenan rīce, to hire leofan Suna, ðe heo on līfe abær, mid ðam heo blissað on ecere myrhðe ā to worulde. Gif we mære secgað be ðisum symbol-dæge þonne we on ðam halgum bocum rædað, þe ðurh Godes dihte gesette wæron, þonne beo we ðam dwolmannum gelice, þe be heora āgenum dihte, oððe be swefnum, fela lease gesetnyssa awriton; ac ða geleaffullan lāreowas, Augustinus, Hieronimus, Gregorius, and gehwilce oðre, þurh heora wīsdom, hī towurpon. Sind swa-ðeah gýt ða dwollican bēc, ægðer ge on Leden ge on Englisc, and hī rædað ungerade menn. Genoh is geleaffullum mannum to rædenne and to secgenne þæt þæt soð is; and feawa is ðæra manna ðe mage ealle ða halgan bēc ðe þurh Godes mūd, oððe ðurh Godes Gast gedihte wæron, fulfremedlice þurhsmeagan. Læte gehwā aweg ða dwollican leasunga, ðe ða unwæran to forwyrde lædað, and ræde gehwā, oððe hlyste, þære halgan lāre, ðe ūs to heofenan rīce gewissað, gif we hī gehyran wyllað.

Uton nu geornlice biddan þa eadigan Marian, þe nu to-dæg wæs ahāfen and geuferod bufon engla ðrymme, þæt heo ūs ðingige to ðam Ælmihtigan Gode, se ðe leofað and rixað on ealra worulda woruld. Amen.

*more
sermon*

are solicitous about other men's food and raiment, imitate Martha; those who treasure up heavenly lore, imitate Mary, whom the Lord more praised. Verily as often as we are solicitous about other men's need, we imitate Martha; and as often as we go to God's house, to hear his praise and to pray, we imitate Mary.

This gospel is now shortly expounded, and we say unto you that no man shall excuse himself from seeking the church of God, though he be far off. The farther he seeks God's house, so will his meed be greater. There is no doubt that every one of the steps that ye step to God's house, for your souls' need, will be indemnified to you.

What more shall we say to you of this feast-day, but that Mary, the mother of Christ, was on this day, from this world of toil, taken up to the kingdom of heaven to her dear Son, whom she had borne in life, with whom she rejoices in eternal mirth to all eternity. If we say more of this feast-day than we read in the holy books that have been composed by the inspiration of God, then should we be like unto those heretics, who from their own imagination, or from dreams, have recorded many false traditions; but the orthodox teachers, Augustine, Jerome, Gregory, and many others, have, through their wisdom, rejected them. These heretical books, nevertheless, yet exist, both in Latin and in English, and ignorant men read them. It is enough for believing men to read and to say that which is true; and few are those men that can perfectly examine all the holy books that have been inspired by God's mouth, or by the Spirit of God. Let every one cast away the heretical leasings that lead the unwary to perdition, and let every one read, or listen to, the holy lore, which directs us to the kingdom of heaven, if we will hear it.

Let us now fervently pray the blessed Mary, who was today raised and exalted above the host of angels, that she intercede for us to the Almighty God, who liveth and reigneth for ever and ever. Amen.

DOMINICA I. IN MENSE SEPTEMBRI,
QUANDO LEGITUR IOB.

MINE gebroðra, we rædað nu æt Godes ðenungum be ðan eadigan were Iob; nu wille we eow hwæt lytles be him gereccan, forðan ðe seo deopnys ðære race oferstihð ure andgit, and eac swiðor þæra ungelæredra. Man sceal lǣwedum mannum secgan be heora andgites mæðe, swa þæt hī ne beon ðurh ða deopnysse æmode, ne ðurh ða lāngsumnysse æðrytte.

“Sum wer wæs geseten on þam lande þe is gehāten Hūs, his nama wæs Iob. Se wer wæs swiðe bilewite and rihtwīs, and ondrædende God and forbugende yfel. Him wæron acennede seofan suna and ðreo dohtra; hē hæfde seofon ðusend sceaþa and ðreo ðusend oلفenda, fīf hund getymu oxena and fīf hund assan, and ormæte micelne hīred. Se wer wæs swiðe mære betwux eallum Easternum, and his suna ferdon and ðenode ælc oðrum mid his gōdum on ymhwyrfte æt his huse, and þærto heora swustru gelaðodon. Iob soðlice arās on ðam eahteoðan dæge on ærne-merigen, and offrode Gode seofonfealde lāc for his seofon sunum, ðylæs ðe hī wið God on heora geðance agylton. Ðus dyde Iob eallum dagum for his sunum, and hī swa gehalgode.

Una translatio dicit “filii Dei,” et altera dicit “angeli Dei.”

“Hit gelāmp on sumum dæge, ðaða Godes englas comon, and on his gesihðe stodon, ða wæs eac swylce se scucca him betwux, to ðam cwæð Drihten, Hwanon come ðu? Se sceocca andwyrde, Ic ferde geond þas eorðan, and hī beeode. Drihten cwæð, Ne beheolde ðu lā minne ðeowan Iob, þæt nān man nis his gelica on eorðan, bilewite man and rihtwīs, ondrædende God and yfel forbugende?”

Swa stōd se deofol on Godes gesihðe swa swa dēð se blinda on sunnan. Seo sunne ymbscinð þone blindan, and se blinda

THE FIRST SUNDAY IN SEPTEMBER,
WHEN JOB IS READ.

MY brothers, we read now at God's service concerning the blessed man JOB; we will now relate to you some little concerning him, for the deepness of the narrative transcends our understanding, and yet more that of the unlearned. (One should speak to laymen according to the measure of their understanding, so that they be not disheartened by the deepness, nor by the length wearied.)

"A certain man was settled in the land which is called Uz, his name was Job. The man was very meek and righteous, and fearing God and eschewing evil. To him were born seven sons and three daughters; he had seven thousand sheep and three thousand camels, five hundred teams of oxen and five hundred asses, and an immensely great household. The man was very great among all the Easterns, and his sons went and served each other with his goods in turn at his house, and thereto invited their sisters. But Job arose on the eighth day at early morn, and offered sevenfold gifts to God for his seven sons, lest they might have sinned against God in their thought. Thus did Job on all days for his sons, and thus hallowed them.

Una translatio dicit "filii Dei," et altera dicit "angeli Dei."

"It happened one day, when God's angels came, and stood in his sight, that there was also Satan among them, to whom the Lord said, Whence comest thou? Satan answered, I have been walking over the earth, and going about it. The Lord said, Hast thou not beheld my servant Job, that no man is his like on earth, a meek and righteous man, fearing God and eschewing evil?"

The devil so stood in the sight of God, as a blind man does in the sun. The sun shines about the blind, and the (blind

ne gesihð þære sunnan leoman. God geseah ðone deofol, and se deofol swa-ðeah wæs bedæled Godes gesihðe and his wuldres. Eorðe is gecweden Godes fōt-sceamel, and seo heofen is his ðrym-setl. Nu stōd se sceocca, swilce æt Godes fōt-sceamele, ūp on ðære eorðan, þaða se Ælmihtiga hine axode hwanon hē come. Hē cwæð þæt hē ferde geond þas eorðan, forðan ðe hē færd, swa swa Petrus se apostol cwæð, “Beoð syfre and wacole, forðan ðe se deofol, eower wiðerwinna, færd onbutan swa swa grymetende leo, secende hwæne hē abite; wiðstāndað þam strange on geleafan.” Micele wæron þises mannes geearnunga, þa se Ælmihtiga be him cwæð, þæt his gelica nære on eorðan. Ge magon gehyran sume his ðeawas, swa swa hē be him sylfum awrāt.

Iob cwæð, “Ic alydde hrymende þearfan, and ðam steop-bearne, þe buton fultume wæs, ic geheolp, and wydewan heortan ic gefrefrode. Ic wæs ymbacryd mid rihtwīsnyse, ic wæs blindum men eage, and healtum fōt, and þearfena fæder. Of flysum minra sceapa wæron gehlywde ðearfena sidan, and ic ðearfum ne forwyrnde þæs ðe hī gyrndon; ne ic ne æt āna minne hlāf buton steop-bearne, ne ic ne blissode on minum menigfealdum welum. Ne fægnode ic on mines feondes hryre, ne læg ælðeodig man wiðutan minum hegum, ac min duru geopenode symle wegferendum. Ne behydde ic mine synna, ne ic on minum bosme ne bediglude mine unrihtwīsnyse.” Ne sǣde Iob ðis for gylpe, ac forðan ðe hē wæs eallum mannum to bysne geset.

þus mærne man wolde se mǣnfulla deofol, þurh ðam micclum costnungum ðe hē him to dyde fram Gode geweman, and cwæð to Drihtne, “Ne ondræt Iob on idel God: þu ymbtrymedest hine and ealle his æhta, and his hand-geweorc þu bletsodest, and his æhta weoxon on eorðan. Ac astrece hwōn ðine hand, and getill ealle ða þing ðe hē ah, and hē ðe on ansyne wyrigð. Drihten cwæð to ðam sceoccan, Efnu nu ealle ða ðing ðe he ah sindon on ðinre handa, buton ðam ānum, þæt ðu on him sylfum ðine hand ne astrece.” Ne

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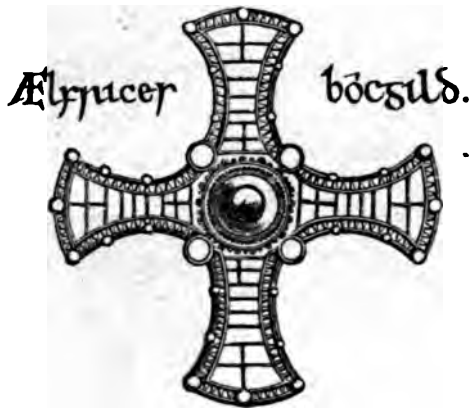
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THE HOMILIES OF ÆLFRIC,
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sees not the light of the sun.) God saw the devil, and, nevertheless, the devil was deprived of the sight of God and his glory. The earth is called God's footstool, and the heaven is his throne. Now Satan stood, as it were at God's footstool, upon the earth, when the Almighty asked him whence he came. He said that he had been walking over the earth, because he walks, as Peter the apostle said, "Be sober and watchful, because the devil, your adversary, walketh about as a roaring lion, seeking whom he may devour; withstand him strong in belief." Great were the merits of this man, when the Almighty said of him, that his like was not on earth. Ye may hear some of his ways, as he has written concerning himself.

Job said, "I delivered the crying poor, and the step-child, that was without support, I helped, and the heart of the widow I comforted. I was clothed with righteousness, I was to the blind man an eye, and to the halt a foot, and of the poor a father. From the fleeces of my sheep the sides of the poor were covered, and I refused not to the poor that which they desired; nor ate I my bread alone without the step-child, nor did I exult in my manifold riches. I rejoiced not in the fall of my foe, nor lay the stranger without my hedges, but my door ever opened to the wayfaring. I hid not my sins, nor in my bosom concealed I my unrighteousness." Job said not this for vaunt, but because he was set to all men as an example.

So great a man the wicked devil would, through the great temptations that he inflicted on him, seduce from God, and said to the Lord, "Job feareth not God in vain: thou hast fenced him about and all his possessions, and his handiwork thou hast blessed, and his possessions have waxed on the earth. But stretch forth thine hand a little, and touch all the things that he owneth, and he will curse thee to thy face. The Lord said to Satan, Behold now, all the things that he owneth are in thine hand, save that alone, that thou on himself stretch

derode Iobe naht þæs deofles costnung, ac fremode, forðan ðe hē wæs fulfremedre on gepincðum, and Gode near æfter þæs sceoccan ehtnysse.

Se deofol gewende ða fram Godes gesihðe, and acwealde ealle his æhta ānes dæges. "Sum ærendraca com to Iobe, and cwæð, þine syll eodon, and ða assan wið hī læswodon, þa færllice comon Sabei, and hī ealle ūs benamon, and þine yrðlingas ofslogon, and ic āna ætbærst, þæt ic ðe þis cydde. Mid þam ðe se yrðling þis sæde, ða com sum oðer, and cwæð, Fyr com færllice of heofenum, and forbærnde ealle ðine scep, and ða hyrdas samod, and ic āna ætwand, þæt ic ðe ðis cydde. Þa com se ðridda ærendraca, and cwæð, Ða Chaldeiscan comon on ðrim floccum, and ure olfendas ealle gelæhton, and ða hyrdas mid swurde ofslogon; ic āna ætfleah, þæt ic ðe þis cydde. Efne ða-gýt com se feorða arendraca inn, and cwæð, Ðine suna and ðine dohtra æton and druncon mid heora yldestan breðer, and efne þa færllice swegde swiðlic wind of ðam westene, and tosoh þæt hūs æt ðam feower hwemmmum, þæt hit hreosende ðine bearn ofðrihte and acwealde; ic āna ætbærst þæt ic ðe þis cydde. Hwæt ða Iob arās, and totær his tunecan, and his loccas forcearf, and feol to eorðan, and cwæð, Nacod ic com of minre modor innoðe, and nacod ic sceal heonan gewendan. Drihten me forgeaf ða æhta, and Drihten hī me eft benām; swa swa him gelicode, swa hit is gedon; beo his nama gebletsod. On eallum ðisum ðingum, ne syngode Iob on his welerum, ne nān ðing dyslices ongean God ne spræc."

Eal ðis dyde se ealda deofol to gremienne þone gōdan man, and synle hē læfde ænne cucenne, him to cyðenne his æhta lyre, þæt his mōd wurde fram Gode awend, ðaða hē ða ungelimp geaxod hæfde. Þæt fyr com ufan ðe þa scep forbærnde, ac hit ne com nā of heofenum, þeah ðe hit swa gehīwod wære; forðan ðe se deofol wæs on heofenum næfre siððan hē ðanon þurh modignysse afeol mid his geferum.

not forth thine hand." The devil's temptation hurt not Job, but profited him, because he was more perfect in honours, and nearer to God after the persecution of Satan.

The devil went then from the sight of God, and slew all his possessions in one day. "A messenger came to Job, and said, Thy ploughs were going, and the asses were grazing beside them, when the Sabeans came suddenly, and took them all from us, and slew thine husbandmen, and I alone have escaped, that I might announce this unto thee. While the husbandman said this, there came another, and said, Fire came suddenly from heaven, and burned up all thy sheep, and the shepherds together, and I alone have escaped, that I might announce this unto thee. Then came a third messenger, and said, The Chaldeans came in three bands, and seized all our camels, and slew the keepers with the sword; I alone have fled away, that I might announce this unto thee. Lo yet came a fourth messenger in, and said, Thy sons and thy daughters were eating and drinking with their eldest brother, and lo, a strong wind suddenly sounded from the wilderness, and struck the house at the four corners, so that falling it crushed thy children, and killed them; I alone have escaped, that I might announce this unto thee. Hereupon Job arose, and tore his tunic, and cut his locks, and fell to the earth, and said, Naked I came from my mother's womb, and naked I shall go hence. The Lord gave me the possessions, and the Lord hath taken them from me; as it hath pleased him, so is it done; be his name blessed. In all these things, Job sinned not with his lips, nor spake anything foolish against God."

The old devil did this to exasperate the good man, and he always left one alive, to announce to him the loss of his possessions, that his mind might be turned away from God, when he had been informed of those misfortunes. The fire came from above that burned up the sheep, but it came not from heaven, though it was so feigned; for the devil was never in heaven after he through pride fell thence with his

Eall swa deð Antecrist, ðonne hē cymð; he asent fyr ufan, swilce of heofenum, to bepæcenne þæt earme mancynn ðe hē on bið. Ac wite gehwā, þæt se ne mæg nān fyr of heofenum asendan, se ðe on heofenum sylf cuman ne mōt. “On eallum ðisum ðingum ne syngode Iob on his welerum.” On twā wison men syngiað on heora welerum; þæt is, gif hī unriht sprecað, oþþe riht forsuwiað; ac Iob ne syngode on his welerum, forðan ðe hē dyslice ongean God ne spræc, ne eac Godes herunge ne forsuwade. Hē cydde þæt hē buton gyt-sunge swa miccle æhta hæfde, ðaða hē hī swa eaðelice buton unrōtnysse forlet.

“Eft siððan, on sumum dæge, þaþa Godes englas stodon on his gesihðe, þa wæs eac se scucca him betwynan, and Drihten him cwæð to, Hwæt lā, ne beheolde ðu minne ðeowan Iob, þæt his gelica nis on eorðan, and gýt hē hylt his unscæððig-nysse? Þu astyreddest me togeanes him, þæt ic ðearfleas hine geswencte. Se scucca andwyrde, Fel sceal for felle, and swa hwæt swa man hæfð he sylð for his līfe. Astrece nu þine hand, and hrepa his bān aud his flæsc, ðonne gesihst ðu þæt hē ðe on ansyne wirigð. Drihten cwæð to ðan scuccan, Efne hē is nu on ðinre handa, swa-þeah-hwæðere heald his sawle.” Ne geðafode God þis to forwyrde þam eadigan were, ac þæt hē wære to bysne eallum geleaffullum mannum, and wurde swiðor gemærsod þurh his miccle geðyld and earfoð-nyssun. “Ða gewende se deofol of Drihtnes gesihðe, and sloh Iob mid þære wyrstan wunde, fram his hnolle ufewerdan oð his ilas neoðewerde. Iob sæt ða sārlice, eal on ānre wunde, up on his mixene, and ascræp ðone wyrms of his līce mid anum croc-scearde. His wīf him cwæð to, Gýt ðu þurh-wunast on ðinre bilewitnysse; wyrig God and swelt. Iob hire andwyrde, þu spræce swa swa ān stunt wīf. Gif we gōd underfengon of Godes handa, hwī ne sceole we eac yfel underfōn? On callum ðisum ðingum ne syngode Iob on his welerum.” Se swicola deofol genām þæt wīf him to gefyl-

companions. In like manner Antichrist will do, when he comes ; he will send fire from above, as from heaven, to deceive the miserable mankind among which he is. But be it known to every one, that he can send no fire from heaven, who may not himself enter into heaven. "In all these things, Job sinned not with his lips." (In two ways men sin with their lips ; that is, if they speak contrary to right, or silently withhold the right ;) but Job sinned not with his lips, because he spake not foolishly against God, nor also did he silently withhold God's praise. He manifested that he had had so great possessions without covetousness, when he so easily without sorrow quitted them.

"Again afterwards, on a certain day, when God's angels stood in his sight, there was Satan also among them, and the Lord said unto him, Well, hast thou not beheld my servant Job, that his like is not on earth, and yet he holds his innocence ? Thou didst excite me against him, so that I have needlessly afflicted him. Satan answered, Skin shall be for skin, and whatsoever a man hath he will give for his life. Stretch forth now thine hand, and touch his bone and his flesh, then wilt thou see that he will curse thee to thy face. The Lord said to Satan, Behold, he is now in thine hand, yet, nevertheless, save his soul." God did not consent to this for the blessed man's destruction, but that he might be for an example to all believing men, and be more glorified through his great patience and tribulations. "The devil then went from the sight of the Lord, and smote Job with the worst wound, from his crown upward unto his soles downward. Job then sat painfully, all with one wound, upon his dunghill, and scraped the corruption from his body with a potsherd. His wife said to him, Yet thou persistest in thy meekness ; curse God and die. Job answered her, Thou hast spoken as a foolish woman. If we have received good from the hand of God, why should we not also receive evil ? In all these things Job sinned not with his lips." The guileful devil took

stan, þæt hē ðone halgan wer ðurh hī geswice, swa swa hē ær Adam þurh Euan beswāc; ac se ylca God þe geðafode þæt hē swa gecostnod wære, heold hine wið þæs deofles syrwungum, and wið his sawle lyre.

“Witodlice ða geaxodon þry cyningas, ðe him gesibbe wæron, eal his ungelimp, and comon him to of heora rīce, þæt hī hine geneosodon. Heora naman wæron ðus gecīgde, Elifaz, Baldað, Sofār. Hī gecwædon, þæt hī samod cumende hine geneosodon and gefrefrodon. Hī ða comon and hine ne oncneowon for ðære ormætan untrumnyse, and hrymdon þærrihte wēpende. Hī totæron heora reaf, and mid duste heora heafod bestreowodon, and him mid sæton manega dagas.” Hit wæs swa gewunelic on ealdum dagum, þæt gif hwām sum færlīc sār become, þæt hē his reaf totære, swa swa Iob dyde, and eac ðas ðry cyningas. Hī comon hine to gefrefrigenne, ða awendon hī heora frofer to edwite, and hine mid heora wordum tirigdon, swilce hē for his synnum swa getucod wære, and cwædon, “Wite com ofer ðe, and ðu ateorodest; sārnyse ðe hrepode, and ðu eart geunrōtsod. Hwær is nu ðin Godes cge and ðin strençð? Hwær is ðin geðyld and ðinra dæda fulfremednyse?” and mid manegum ðrafungum hine geswencton. “Iob cwæð, Eala gif mine synna and min yrmð, þe ic ðolige, wæron awegene on anre wægan, þonne wæron hī swærran gesewene ðonne sand-corn on sæ. To ðreagenne ge logiað eowere spræce, and ge ðencað to awendenne eowerne freond. Mannes lif is campdōm ofer eorðan, and swa swa mēdgildan dagas swa sind his dagas.” Hē cwæð þæt mannes lif is campdōm ofer eorðan, forðan þe ælc ðæra ðe Gode geðihð, bið on gewinne wið ðone ungesewenlican deofol, and on gean his āgenum lustum, þa hwīle ðe hē on life bið: and swa swa se hýrman his edleanes anbidað, swa geanbidað se gastlica cempa his edleanes æt ðam Ælmihtigum Gode. Godes gecōrenan sind on gewinne on ðyssere worulde, and ða ārleasan on hire blissiað; ac ðæra rihtwisra

to him the woman as a helper, that he might through her deceive the holy man, as he had before deceived Adam through Eve; but the same God that permitted him to be so tempted, preserved him against the devil's machinations, and against the loss of his soul.

"Now three kings, who were akin to him, heard of all his misfortune, and came to him from their kingdom, that they might visit him. Their names were thus called, Eliphaz, Bildad, Zophar. They said, that coming together they would visit and comfort him. They came then and knew him not for the exceedingly great sickness, and straightways cried out weeping. They tore their garments, and bestrewed their heads with dust, and sat with him many days." It was so customary in ancient days, that, if a sudden affliction befell any one, he tore his garments, as Job did, and also these three kings. They came to comfort him, then turned they their comfort to reproach, and irritated him with their words, as if for his sins he were so chastised, and said, "Punishment came over thee, and thou didst faint; soreness touched thee, and thou art troubled. Where is now thy awe of God and thy strength? Where is thy patience and the perfectness of thy deeds?" and with many reproaches tormented him. "Job said, Oh if my sins and my misery that I suffer were weighed in a balance, then would they appear heavier than the sand-corns in the sea. For reproof ye compose your speech, and ye think to pervert your friend. Man's life is a warfare on earth, and as the days of a hireling so are his days." He said that the life of man is a warfare on earth, because every one of those who thrive to God, is in strife against the invisible devil, and against his own lusts, while he is in life: and as the hireman awaits his reward, so awaits the ghostly soldier his reward from Almighty God. God's chosen are in strife in this world, and the wicked rejoice in it; but the strife of the righteous turns to joy, and the joy of

gewinn awent to blisse, and ðæra árleasra bliss to biterum sárnyssum on ðære ecan worulde, þe gewelgað ða þólmodan.

Ealle ðas costnunga deofol, and ðæra æhta lyre, his bearna deað and his ágen untrummys, his wífes gewitleast, and his freonda edwit, ne mihton awecgan Iob of his modes anrædnysse, ne fram his micclan geleafan, ðe hē to þan Ælmihtigan Gode symle hæfde; ac se scucca wearð gescynd, þe hine beswícan wolde.

Iob cwæð eft, “Min flæsc is ymscryd mid forrōtodnysse and mid dustes horwum, min hýd forsearode and is forscrūncen. Me habbað geswencednysse dagas, and on niht min bān bið mid sárnysses þurhðyd; and ða ðe me etað ne slapað. Ic eom lāne wiðmeten, and yslum and axum geanlicod.” Eft hē cwæð, “Ara me, Drihten; ne sind mine dagas nahte.” Eft hē cwæð, “Ic wāt soðlice þæt min Alysend leofað, and ic on ðam endenextan dæge of eorðan arise, and ic beo eft mid minum felle befāngen, and ic on minum flæsce God geseo, ic sylf and na oðer; þes hiht is on minum bosme geled.”

We sēdon eow, and gýt secgað, þæt we ne magon ealle ðas race eow be endebyrdnysse secgan, forðan ðe seo búc is swiðe micel, and hire digele andgyt is ofer ure mæðe to smeagenne.

Ða ðry cyningas ða hæfdon lāngsume spræce wið þone gedrehtan Iob, and gewendon him hām syþþan. Ac God hī gespræc þa, and cwæð, þæt hē him eallum ðrim grām wære, forþan ðe hī swa rihtlice ætforan him ne spræcon, swa swa Iob his ðegen. God cwæð him to, “Nimað eow nu seofon fearras and seofon rammas, and farað eft ongean to minum ðeowan Iobe, and geoffriað ðas lác for eow; Iob soðlice, min ðeowa, gebit for eow, and ic his ansyne underfō, þæt eow ne beo to dysige geteald, þæt ge swa rihtlice to me ne spræcon swa swa min ðeowa Iob.” Hit wæs gewunelic on ealdum dagum, þæt man Gode ðyllice lác offrode on cucan orfe, and ða acwealde; ac seo offrung is nu unalfedlic æfter Cristes

the wicked to bitter afflictions in the eternal world, which enriches the patient.

All these temptations of the devil, and the loss of his possessions, the death of his children and his own sickness, his wife's witlessness, and his friends' reproach, might not move Job from the steadfastness of his mind, nor from his great faith, which he had ever had in Almighty God; but Satan was confounded, who would have beguiled him.

Job said again, "My flesh is clothed with corruption and with the filth of dust, my skin is seared up and is shrunken. Days of affliction have me, and at night my bone is pierced through with pain; and those that eat me sleep not. I am compared to loam, and likened to cinders and ashes." Again he said, "Have mercy on me, Lord; my days are not naught." Again he said, "I know truly that my Redeemer liveth, and I on the last day shall from earth arise, and I shall be again clothed with my skin, and in my flesh I shall see God, I myself and not another; this hope is laid in my bosom."

We have said to you, and will yet say, that we cannot recount to you all this narrative in detail, because the book is very great, and its hidden sense is above our capacity to investigate.

The three kings then had long speech with the afflicted Job, and afterwards went home. But God then spake to them, and said, that he was wroth with them all three, because they had not so rightly spoken before him as Job his servant. God said to them, "Take now seven bullocks and seven rams, and go again to my servant Job, and offer these gifts for yourselves; but Job my servant shall pray for you, and I will accept his countenance, that it be not accounted to you as folly, that ye have not spoken to me so rightly as my servant Job." It was usual in old days, that men offered such gifts to God of living cattle, and then slew them; but that offering is now unallowable after Christ's passion. Eli-

ðrowunge. Elifaz ða, and Baldað, and Sofâr ferdon ongean to heora mæge Iobe, and didon swa swa him God bebed; and Drihten underfeng Iobes ansyne, and heora synne ðurh his ðingrædene forgeaf. Ðeah þe Iobes ansyn wære atelice toswollen, and his líc eal maðan weolle, swa-þeah is awriten, þæt se Ælmihtiga underfeng his ansyne, þaþa hē for his freondum gebæd. Drihten eac ða gecyrde to Iobes behreowsunge, ðaþa hē for his magum gebæd, and hine gehælde fram eallum his untrumnyssum, and his æhta him ealle forgeald be twyfealdum. Be ðisum is to understandenne, þæt se ðe for oðrum gebit fremað him sylfum micclum, swa swa þæt halige gewrit segð, þæt ðaþa Iob for his freondum gebæd, þa gecyrde God to his behreowsunge, and swa eaðelice hine eft gehælde, swa hē hine ær geuntrumode.

Iob hæfde ær his untrumnysse seofon ðusend sceapa and ðreo ðusend olfenda, fíf hund getyme oxena and fíf hund assan; him wæron eft forgoldene feowertyne ðusend sceapa and syx þusend olfenda, þusend getyme oxena and þusend assan; and Drihten hine bletsode swiðor on ende ðonne on angynne. He hæfde seofon suna and ðreo dohtra ær, and siððan eft eal swa fela. Hwí nolde God him forgyldan his bearn be twyfealdum, swa swa hē dyde his æhta? Hē nolde forði þe his bearn næron forlōrene, swa swa his æhta wæron; his æhta wæron ealle amyrrede, and his tyn bearn acwealde; ac ða bearn wæron swa-ðeah gehcaldene on ðam digelan līfe, betwux halgum sawlum; and hē forði underfeng þæra bearna getel be ânfealdon, forðan þe ða oðre him wæron gehealdene, ðe þurh þæs deofles ehtnysses acwealde wæron. Hwæt ða Iobes gebroðra, and geswustru, and ealle ða þe hine ær cuðon, comon him to, and hine gefrefrodon, and his micclum wundrodon, and him gife geafon. Næron gemette on ealre eorðan swa wlitige wimmen swa swa wæron Iobes dohtra. Hē soðlice leofode æfter his swingle an hund geara and feowertig geara, and geseah his bearna bearn oð ða feorðan mægðe.

phaz then, and Bildad, and Zophar, went again to their kinsman Job, and did as the Lord commanded them ; and the Lord accepted Job's countenance, and through his intercession forgave their sin. Though Job's countenance was horribly swollen, and his body all swarmed with worms, it is, nevertheless, written, that the Almighty accepted his countenance, when he prayed for his friends. The Lord also then turned to pity of Job, when he prayed for his kinsmen, and healed him from all his diseases, and repaid him all his possessions by twofold. By this is to be understood, that he, who prays for others profits himself greatly, so as the holy writ says, that when Job prayed for his friends, God turned to pity on him, and as easily healed him again, as he had before with disease afflicted him.

Job had before his sickness seven thousand sheep and three thousand camels, five hundred team of oxen and five hundred asses ; there were paid back to him fourteen thousand sheep and six thousand camels, a thousand team of oxen and a thousand asses ; and the Lord blessed him more at the end than at the beginning. He had seven sons and three daughters before, and again afterwards as many. Why would not God give him back his children by twofold, as he did his possessions ? He would not because his children were not lost as his possessions were ; his possessions were all destroyed, and his ten children killed ; but the children were, nevertheless, preserved in the hidden life, among holy souls ; and he, therefore, received the number of children onefold, because the others were preserved, which, through the devil's persecution, had been killed. Job's brothers then, and sisters, and all those who had before known him, came to him, and comforted him, and greatly wondered at him, and gave him gifts. There were not found on all the earth women so beautiful as were the daughters of Job. He verily lived after his affliction an hundred and forty years, and saw his children's children unto the fourth generation. In all

On eallum his life hē leofode twā hund geara and eahta and feowertig geara. Hē wæs se fifta man æfter Abrahamæ þam heahfædere. On ðam timan wæs swiðe lāngsum lif on man-cynne.

Gif hwile gelæred man þas race oferræde, oððe rædan gehyre, þonne bidde ic þæt hē ðas scyrtinge ne tæle : him mæg his āgen andgyt secgan fullice be ðisum ; and eow læwedum mannum is ðis genoh, ðeah ðe ge ða deopan digel-nysse ðæron ne cunnon. Hit gelāmp ðus soðlice be Iobe swa swa hē sylf awrāt, ac swa-ðeah seo gastlice getācnung þære gereccednysse belimpð to Cristes menniscnysse and to his gelaðunge, swa swa lāreowas trahtnodon. Gif ure ænigum sum ungelimp becume, ðonne sceole we beōn gemyndige þises mæran weres, and geðyldige beōn on ðam ðwyrnyssum þe us se Ælmihtiga on besent, and habban māran care ure sawle þonne ðære scortan gesælðe þe we sceolon for-lætan.

Sy wuldor and wurðmynt ðam welwyllendan Scyppende ealra his wundra and his wel-dæda, seðe āna is God ā on ecnysse. Amen.

DOMINICA SEXTADECIMA POST PENTECOSTEN.

NEMO potest duobus dominis servire : et reliqua.

Drihten cwæð on sumne timan to his leorning-cnihtum, “ Ne mæg nān man twām hlafordum samod ðeowian ; oððe hē ðone ænne hatað and ðone oðerne lufað, oððe hē hine to ðam anum geðeot and þone oðerne forsihð : ” et reliqua.

Beda tralhtnode sceortlice ðis godspel, and cwæð, þæt we sceoldon ða hwīlwendlican ðing to urum bricum habban, na on ure heortan lufe healdan. Drihten sylf geopenode hwæt ða twēgen hlafordas sind, mid þam ðe hē cwæð, “ Ne mage ge Gode ðeowian and eoweres feos gestreone. ” Gehyre se

his life he lived two hundred and forty-eight years. He was the fifth man from Abraham the patriarch. In that time was a very long life among mankind.

If any learned man read over this narrative, or hear it read, then I pray him not to blame this abridgment: to him his own understanding may speak fully on this subject; and for you laymen this is enough, though ye know not the deep mystery therein. It truly befell Job thus as he himself has written, but, nevertheless, the ghostly signification of the narrative refers to Christ's humanity and to his church, as doctors have expounded. If to any of us some mishap befall, then should we be mindful of this great man, and be patient under the crosses that the Almighty sends on us, and have greater care for our souls than for the short happiness that we shall forsake.

Be glory and honour to the benevolent Creator for all his wonders and benefits, who alone is God to all eternity. Amen.

THE SIXTEENTH SUNDAY AFTER PENTECOST.

NEMO potest duobus dominis servire: et reliqua.

The Lord said at a certain time to his disciples, "No man can at the same time serve two masters; he will either hate the one and love the other, or he will attach himself to the one and despise the other," etc.

Beda has shortly expounded this gospel, and said, that we should have transitory things for our use, not hold them in the love of our heart. The Lord himself disclosed who the two masters are, when he said, "Ye cannot serve God and your own pecuniary gain." Let the covetous hear these

gytsere þas word, se ðe leaslice is cristen gecweden; gehyre hē, þæt hē ne mæg his gytsunge ðeowian, and Criste samod. Nis swa-ðeah gecweden, se ðe welan hæfð, ac se ðe ðeowað ðam welum. Witodlice se ðe is þæra æhta ðeow, hē ðeowað him swa swa hlaforde, and se ðe is þæra æhta hlaford, hē dælð hī swa swa hlaford. Se ðe gytsunge him hæfð to hlaforde, se forsihð his Scyppend; and se ðe his Scyppende ðeowað mid lufe, swa swa hlaforde, hē forsihð ða feondlican gytsunge, seoðe is wyrtruma ælces yfeles. Drihten ūs mánode, þæt we næron ealles to carfulle ymbe urne foda, oððe embe ure gewæda. We sceolon mid geswince ūs metes tilian, for Adámes ofergægednyse; ac we sceolon ða ymhīdnyse fram ūs awurpan.

“Betere is seo sawul ðonne se mete, and se lichama betera ðonne his scrūd:” swilce he cwæde, ‘Se God ðe eow þa beteran ðing, þæt is sawle and lichaman, forgeaf, and eow to men gesceop, se ylca mæg eow eaðelice foresceawian bigleofan and hleowðe, gif ge his willan gefremmað.’ Wite gehwá þæt seo sawul is gast, and be eorðlicum mettum ne leofað, ac ure hwīlwendlice līf bið mid mettum gefercod. For synnum oftið se Ælmihtiga Wealdend hwīlon mannum bigleofan, ac swa-ðeah se ðe hungre acwelð, we gelyfað þæt hē gegæð Gode, buton hē þe swiðor forscyldgod wære. Hē cwæð, “Behealdað þas fleogendan fugelas, ðe ne sawað ne ne ripað, ac eower Heofonlica Fæder hī afet.” Gif ða wācan fugelas, þe nu to-dæg beoð, and beoð to-merigen to nahte awende, habbað butan care bigleofan, ðurh heora Scyppendes foresceawunge, hū miccle swiðor wile God foresceawian urne bigleofan, we ðe sind ece on urum sawlum, and eac beoð on lichaman unateorigendlice æfter ðam gemænelicum æriste?

Drihten cwæð, þæt we sind miccle rōttran þonne ða fugelas; forðan ðe se man is ðe Gode geðihð ealra gesceafta rōtost, and Gode leofost, buton ðam heofenlicum englum, þe næfre ne syngodon. Mannes gecynd is micclum gewurðod, þurh þæt þe se Ælmihtiga Godes Sunu hine sylfne gemede-

words, who is falsely called a christian ; let him hear, that he cannot serve his covetousness and Christ together. It is not, however, said, he who hath riches, but he who serveth those riches. Verily he who is the servant of his possessions, serves them as a master, and he who is the master of his possessions, deals them as a master. He who has covetousness for a master, contemns his Creator ; and he who serves his Creator with love as a master, contemns hateful covetousness, which is the root of every evil. The Lord exhorted us not to be altogether too careful about our food, or about our garments. We should gain us meat with toil, for Adam's transgression ; but we should cast solicitude from us.

"Better is the soul than meat, and the body better than its clothing:" as if he had said, 'The God that gave you the better things, that is, soul and body, and created you as man, the same can easily provide you food and covering, if ye perform his will.' Let every one know that the soul is a spirit, and lives not on earthly meats ; but our transitory life is sustained by meats. For sins the Almighty God sometimes withdraws sustenance from men, but, nevertheless, we believe that he who dies of hunger goes to God, unless he were greatly criminal. He said, "Behold the flying birds, which nor sow nor reap, but your Heavenly Father feedeth them." If the weak birds, that are now to-day, and will to-morrow be turned to naught, have sustenance without care, through their Creator's providence, how much more will God provide our sustenance, we who are eternal in our souls, and shall also be unperishable in body after the common resurrection?

The Lord said, that we are much more joyous than the birds ; because the man who thrives to God is of all creatures the most joyous, and to God dearest, save the heavenly angels, who never sinned. Man's nature is greatly honoured thereby, that the Almighty Son of God vouchsafed to assume that

mode þæt gecynd to underfōnne. Hē cwæð, “Hwīlc eower mæg geican āne elne to his lenge?” Witodlice ne becōme we þurh ure foresceawunge to ðam wæstmē, þe we on urum lichaman habbað; uton forði lætan þæs reafes ymhīdignysse to ðæs dihte þe ðam lichaman ða lenge forgeaf. Wyrta sind eaðelice gesceafta, and ðurh winterlicne cyle symle for-seariað; swa-ðeah þæs Ælmihtigan cystinys hī geglencð mid swa wlitigum blostmum, þæt hī oferstigað mid heora fægernysse ealle eorðlice gebleoh. Ne mihte se wuldorfulla Salomon, ne nān eorðlic cyning swa wlitige deagunge his hræglum begytan swa swa rose hæfð, and lilie, and fela oðre wyrta þe wunderlice scinað: ða wyrta beoð nu to-dæg blowende on wynsumnysse, and to-merigen beoð forbærude. Merigen is geteald on bocum for toweardre tide, þeah ge ða bysne ne cunnon.

Hwī forgifð God þam wācum wyrtum swa fægerne wlite, and ūs forbyt þæt we ne sceolon hōgian ymbe ure frætewunge, buton forðan. ðe we sceolon mid wācnysse and soðre eadmodnysse þa heofenlican fægernysse and frætewunge gearnian, þe Adam forleas, forðan ðe hē wolde, þurh ðæs deofles tihtinge, mærra beōn þonne hē gesceapen wæs? Ne sceole we wuldrian on woruldlicere frætewunge, forðan þe seo frætewung and se lichama sind brosnendlice swa swa ðæra wyrta blostm. Drihten bead þæt we næron bysige and carfulle, cweðende, “Hwæt sceole we etan, oððe hwæt drincan, oððe mid hwam beōn ymscrydde?” and cwæð, “Witodlice eower Heofenlica Fæder wāt þæt ge þyssera ðinga behōfiað: secað ærest Godes rīce, and his rihtwīsnyse, and ealle ðas ðing eow beoð þærto geeacnode.” We sceolon ærest secan Godes rīce and his rihtwīsnyse: þæt is, þæt we sceolon swiðor hōgian embe þæt ece līf, þonne ymbe ðone ateorigendlican bigleofan, ðone ūs geeācnað God ðærtō, gif we ðæs oðres swiðor cepað. Ne cwæð he na þæt ūs beoð þa ateorigendlican bigleofan forgyfene, ac þærto geeācnode, forðan ðe hē talað þæt ece līf to his gife, and ðone eorðlican bigleofan to

nature. He said, "Which of you can add one ell to his length?" Verily we come not through our own providence to the stature that we have on our bodies; let us, therefore, leave care of raiment to the disposal of him who gave to the body its length. Plants are tender creatures, and through wintery chill always wither; nevertheless, the bounty of the Almighty adorns them with such beauteous blossoms, that they excel by their fairness all earthly colours. Neither the glorious Solomon, nor any earthly king could get such beautiful dyeing for his garments as the rose has, and the lily, and many other plants which appear wonderful: these plants are to-day blowing in winsomeness, and to-morrow are burnt. In books *to-morrow* is reckoned for future time, though ye know not an example.

Why gives God to the mean herbs so fair an aspect, and forbids us to be solicitous about our decoration, but because we should by simpleness and true lowliness merit the heavenly fairness and decoration, which Adam lost, because he would, through the instigation of the devil, be greater than he was created? We should not glory in worldly decoration, for the decoration and the body are corruptible as the blossom of plants. The Lord enjoined that we should not be busy and careful, saying, "What shall we eat, or what drink, or with what be clothed?" and said, "For your Heavenly Father knoweth that ye need these things: seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." We should first seek God's kingdom and his righteousness: that is, that we should be more solicitous about the everlasting life than about the perishable sustenance which God adds for us thereto, if we are more observant of the other. He said not, that perishable sustenance will be given us, but added thereto, because he accounts the everlasting life as his gift, and the earthly

hwilwendlicere læne. þæt ece lif ús forgið God, and þurh his genihtsumnysse ús ðone hwilwendlican fōdan ðær-to-eacan wyrpð, swuteligende þæt se fōda nis na ure mēd, ac þæt ece lif is ures geswincas edlean.

Dæghwomlice we sceolon gewilnian þæs ecan lifes, and ure synna symle wānian ; forðan ðe hī beoð gegaderode to micelre hypan, gif we hī weaxan lætað. Oft of ðinum rēn-acurum flewð seo eorðe.

Þis godspel ðincð dysegum mannum sellic, ac we hit secgað swa-ðeah, weald ðeah hit sumum men licige. God ús gerihtlæce, and to ðam ecan life gelæde, swa swa hē behet ðam ðe hine lufiað. Sy him wuldor and wurðmynt on ealra worulda woruld. Amen.

DE SANCTA MARIA.

HWÆT wylle we secgan ymbe MARIAN gebyrd-tīde, buton þæt heo wæs gestryned þurh fæder and ðurh moder swa swa oðre men, and wæs on ðam dæge acenned þe we cweðað *sexta idus Septembris* ? Hire fæder hatte Ioachim, and hire moder Anna, eawfæste men on ðære ealdan æ; ac we nellað be ðam na swiðor awritan, þy-læs ðe we on ænigum gedwylde befeallon. Eac þæs dæges godspel is swiðe earfoðe lēwedum mannum to understādenne ; hit is eal mæst mid haligra manna naman geset, and hī habbað swiðe lāngsume traht-nunge, æfter ðam gastlicum andgite ; ði we hit lætað unsæd.

sustenance as a temporary loan. God gives us the everlasting life, and, through his abundance, casts to us, in addition thereto, temporary food, manifesting that the food is not our meed, but that everlasting life is the reward of our toil.

Daily should we desire the everlasting life, and unremittingly lessen our sins ; for they will be gathered into a great heap, if we let them wax. Oft from thin rain-showers the earth is flooded.

This gospel will to foolish men seem extraordinary, but we, nevertheless, say it, seeing that to some it may be pleasing. May God direct us, and lead us to the everlasting life, as he hath promised to those that love him. Be to him glory and honour to all eternity. Amen.

OF SAINT MARY.

WHAT shall we say of the birth-tide of MARY, save that she was begotten by father and by mother as other persons, and was born on the day that we call the eighth of September ? Her father was named Joachim, and her mother Anna, pious persons according to the old law ; but we will not write further concerning them, lest we fall into any error. This day's gospel is also very difficult for laymen to understand ; it is all chiefly occupied with the names of holy men, and they require a very long exposition according to the ghostly sense ; we therefore leave it unsaid.

XI. KĪL. OCTOBRIS.

NATALE SANCTI MATHEI APOSTOLI ET
EUANGELISTAE.

SE GODSPELLERE MATHEUS, þe we to-dæg wurðiað, awrāt be him sylfum hū se Hælend hine geceas to his geferrædene, þus cweðende, “Cum transiret Iesus, uidit hominem in thelonio sedentem, Matheum nomine :” et reliqua : “ Ðaða se Hælend ferde on sumere byrig, ða geseah hē sittan sumne mannan æt toll-setle, Matheus gehāten ; and hē cwæð to him, Folga me. Matheus arās þærrihte fram his tolle, and filigde ðam Hælende :” et reliqua.

We nīmað þæt andgit þises godspelles ægðer ge of Mathees gesetnysse ge of Lucas. Matheus is Ebreisc nama, þæt is on Leden ‘Donatus,’ and on Englisc ‘Forgifen,’ oððe ‘Gegōdod.’ God hine gōdode swa þæt hē hine awende of tollere to apostole, and him forgeaf ða gife þæt hē awrāt ða forman Cristes bōc, and is godspellere þurh Godes micclan cyste. “Hē hine geseah sittan æt tolle.” Hē hine geseah na þæt ān mid lichamlicere gesihðe, ac eac swilce mid incundre milt-sunge, swa þæt hē hine geceas to heofonlicere geðincðe, and cwæð, “Folga me.” ‘Folga me na þæt ān on fōtlicum gange, ac eac swilce on gōdra ðeawa geefenlæcunge,’ swa swa se apostol cwæð, “Se ðe cweð þæt hē on Criste wunige, hē sceal faran swa swa Crist ferde.”

Matheus arās, and forlet his tollscire, and filigde Criste ; forðan þe hē mid ungesewenlicere onbryrdnysse his mōd lārde, swa swa hē mid his worde wiðutan hine clypode. “Matheus þa gearcode micel gereord þam Hælende, and hine to his huse gelaðode.” Hē gearcode him gebeorscipe on his huse, ac hē gearcode him micle þancwurðran gereord on his heortan, ðurh geleafan and soðre lufe, swa swa hē sylf cwæð, “Ic stande æt ðære dura cnucigende, and swa hwā swa mine stemne gehyrð, and ða duru me geopenað, ic gange in to

SEPTEMBER XXI.

THE NATIVITY OF SAINT MATTHEW, APOSTLE AND
EVANGELIST.

THE EVANGELIST MATTHEW, whom we to-day honour, wrote of himself how Jesus chose him to his fellowship, thus saying, "Cum transiret Jesus, vidit hominem in telonio sedentem, Matthæum nomine:" et reliqua: "As Jesus passed by in a certain town, he saw a man sitting in the toll-seat, called Matthew; and he said unto him, Follow me. Matthew arose forthwith from his toll, and followed Jesus," etc.

We take the sense of this gospel both from the tradition of Matthew and of Luke. Matthew is a Hebrew name, which is in Latin *Donatus*, and in English *Given*, or *Endowed*. God endowed him so that he turned him from a toll-gatherer to an apostle, and gave him the grace that he wrote the first book of Christ, and is an evangelist through the great goodness of God. "He saw him sitting at the toll." He saw him not alone with bodily sight, but also with inward compassion, so that he chose him for heavenly honour, and said, "Follow me." 'Follow me not only by walking on foot, but also in the imitation of good practices,' as the apostle said, "He who saith that he dwelleth in Christ, shall walk as Christ walked."

Matthew arose, and left his tollship, and followed Christ, because with invisible stimulation he instructed his mind, as he with his word called him from without. "Matthew then prepared a great feast for Jesus, and invited him to his house." He prepared him an entertainment in his house, but he prepared him a much more thankworthy feast in his heart, by belief and true love, as he himself said, "I stand at the door knocking, and whosoever heareth my voice, and openeth the door to me, I will go in to him, and feast with

him, and mid him gereordige and hē mid me." God afāndað ælces mannes heortan, and se ðe underfehð his neosunge mid gōdum willan, se bið gereordod wiðinnan þurh gife þæs Halgan Gastes ; and God wunað mid him, gif hē on gōdum weorcum ðurhwunað.

Þa sunder-halgan and ða bōceras, þe beciddon þæt Crist mid þam synfullum mannum hine gereordode, wæron mid twyfealdum gedwylde befāngene, forðan ðe hī þæs Hælendes mildheortnysse on ðam synfullum hyrwdon, and hī sylfe rihtwise tealdon. Drihten him cwæð to, " Ne behōfiað ða hālan nānes læces, ac ða untruman." Hē is ' Hælend ' gehāten, forðan þe hē hælð ægðer ge manna lichaman ge heora sawle ; and forði hē com to mancynne, þæt hē wolde ða synfullan gerihtlæcan, and heora sawla gehælan. " Se ðe wenð þæt hē hāl sy, se is unhāl." Þæt is, se ðe truwað on his āgenre rihtwīsnysse, ne hōgað hē be ðam heofenlican læcedome.

He cwæð, " Farað, and leorniað hwæt þæt mæne, Ic wylle mildheortnysse, and na offrunge." Þis cwæð sum witega, ærðan ðe Crist to men gebōren wurde. Ne bið Gode nān offrung ne nān lāc gecweme buton mildheortnysse. Deah þe sum wælhreowa Gode lāc geoffrige, ne bið heo Gode andfenge, buton hē his wælhreawnyse awurpe, and mildheortnysse lufige. Þa Iudeiscan wuldrodon on heora ælicum offrungum, and Crist sæde þæt him wære leofre liðe heortan, and hēt hī forði leornian hwæt se witega mænde mid ðære clypunge. Gode is swiðe leof þæt hē mancynne myltsige, and him is leofre þæt hē ūs miltsige ðurh sumne intingan, ðonne hē ūs for urum scyldum geniðerige ; and ða mildheortnysse þe him is gecyndelic, ða hē wile habban æt ūs swiðor þonne ure lāc.

Hē cwæð, " Ne com ic na to clypigenne ða rihtwisan, ac ða synfullan to dædbote." Ða synfullan hē gebīgð to dædbote, and ða rihtwisan hē geeacnað mid māran rihtwīsnysse. Ne clypað hē ða him to ðe hī sylfe rihtwīse taliað, swilce

him and he with me." God tries the heart of every man, and he who receives his visitation with good will, will be feasted within, through the grace of the Holy Ghost; and God will dwell with him, if he persist in good works.

The pharisees and the scribes, who complained that Christ ate with sinful men, were possessed with a twofold error; because they blamed Christ's mercy on the sinful, and accounted themselves righteous. The Lord said to them, "The hale need no leech, but the sick." He is called *Healing*, because he heals both the bodies of men and their souls; and he came to mankind, because he would direct the sinful, and heal their souls. "He that thinks he is whole, is sick." That is, he who trusts in his own righteousness, is not solicitous for heavenly medicament.

He said, "Go, and learn what that means, I will have mercy, and not offering." This a prophet said, before Christ was born as man. To God no offering nor any gift will be pleasing without mercy. Though some cruel tyrant offer a gift to God, it will not be acceptable to God, unless he cast away his cruelty, and love mercy. The Jews gloried in their lawful offerings, and Christ said that a tender heart was dearer to him, and, therefore, bade them learn what the prophet meant by that exclamation. It is very pleasing to God to have mercy on mankind, and it is more pleasing to him to have mercy on us for some cause, than to condemn us for our sins; and the mercy which is congenial to him he will have from us rather than our gifts.

He said, "I came not to call the righteous, but the sinful to repentance." The sinful he inclines to repentance, and the righteous he increases with more righteousness. He calls not unto him those who account themselves righteous, such

swa ða sunder-halgan wæron, þe mid āndan ceorodon þæt hē mid ðam synfullum æt. Eal mennisc wæs synfull, ac Drihten gerihtwisode, buton geearnungum, ðurh his gife, ða ðe hē geceas, swa swa hē dide þysne godspellere Matheum, ðe we nu to-dæg wurðiað. Hē wæs bedōfen on deoppre nytenysse woruldlicra gewilnunga, ac Drihten hine ætbræd of ðam fenlicum adelan to heofenlicam geðincðum, and hine gesette eallum ðeodum to godspellere. Sy him þæs wuldor ā on ecnysse. Amen.

PASSIO EIUDEM.

ÐES ylca apostol and godspellere becōm, þurh Godes sande, æfter Drihtnes ūpstige to heofenum, to Ethiopian, þæt is ðæra Silhearwena rīce, and gemette þær twēgen drýmen, Zoroës and Arfaxað, dweliende þæt folc mid heora drýcraefte. Hwæt ða Matheus arasode heora deofles craeft, and ealle ða gehælde þe hī alefedon, and fela oðre untrume þærto-eacan, þurh þæs Hælendes naman, þe hine ðider asende.

An þæs cynges cnihta wæs ær afāren to Hierusalem, and wearð be wege, ðurh Godes apostol Philipppum, gefullod, se underfeng þone godspellere Matheum mid ealre estfulnysse, and hine axian ongann, “La leof, sege me hūmeta canst ðu, nu ðu eart Ebreisc, Grecisc gereord, and Egyptisc, and eac Ethiopisc?” Matheus andwyrde, “Eal middaneard hæfde āne spræce, ærðan ðe seo dyrstignys asprāng æfter Noes flode, þæt men woldon him aræran swa heahne stypel, þæt his hrōf astige to heofenum; ac se Ælmihtiga towearp heora anginn, swa þæt hē forgeaf ælcum ðæra wyrhtena synderlic gereord, and heora nān nyste hwæt oðer gecwæð. Eft syððan, þæs Ælmihtigan Godes Sunu, þaða hē wolde, com to middanearde, and tæhte mid hwilcere getimbrunge we sceolon to heofonum astīgan, and asende ūs his apostolum þone Halgan Gast of heofenum on fyres hīwe, se ūs onælde swa

as the pharisees were, who murmured with envy because he ate with the sinful. All human kind was sinful, but the Lord justified, without merits, through his grace, those whom he chose, as he did this evangelist Matthew, whom we now to-day honour. He was steeped in the deep barbarism of worldly cupidity, but the Lord drew him from the fenlike mud to heavenly honours, and set him as an evangelist to all nations. Be to him therefore glory to eternity. Amen.

PASSION OF THE SAME.

THIS same apostle and evangelist came, through the sending of God, after the Lord's ascension, to Ethiopia, that is the kingdom of the Silhearwas, and found there two wizards, Zaroes and Arphaxat, misleading the people with their sorcery. Whereupon Matthew exposed their devil's craft, and healed all that they had afflicted with disease, and many other sick in addition thereto, in the name of Jesus, who sent them thither.

One of the king's servants, who had before journeyed to Jerusalem, and was baptized on the way by God's apostle Philip, received the evangelist Matthew with all devotedness, and began asking him, "Sir, tell me how dost thou, who art a Hebrew, know the Greek tongue, and the Egyptian, and also the Ethiopic?" Matthew answered, "All the world had one speech, before the audacity sprang up after Noah's flood, that men would raise them so high a tower, that its roof should mount to heaven; but the Almighty overthrew their undertaking, so that he gave to each of the workmen a separate language, and not one of them knew what another said. Afterwards, the Son of Almighty God, when he willed it, came to the world, and taught with what building we should ascend to heaven, and sent to us his apostles the Holy Ghost from heaven in semblance of fire, which heated us as

swa fyr deð isen, and ús forgeaf ingehyd ealles wisdomes and ealra gereorda þyssere worulde. And to swa hwilcere leode swa we cumað, we cunnon ðære gereord, na medemlice ac fulfremedlice.”

Æfter þyssere spræce comon ða drýmen, and hæfdon him mid twégen ormæte dracan, ðæra orðung acwealde þæt earme mennisc : ac se apostol Matheus þa dracan geswefode, and siððan of ðam lande adræfde, swa þæt hī næfre siððan þær gesewene næron. Æfter ðisum þærrihte gewāt þæs cynges sunu, and ða drýmen stodon æt his forþsiðe, leasetende þæt hī woldon hine eft to life aræran. Ðaða him þæs ne speow, ða sædon hī ðam cyninge, þæt hē wære gelæht to heora godum, and sceolde beon an ðæra goda, and hē wurðe wære þæt him man worhte anlicnyse, and templ arærde. Þæs cynges cniht ða, seðe hæfde geinnod þone godspellere Matheum æt his huse, sæde ðære cwene be him. Se cyning ða, Eglippus, sende his árwurðostan ðegenas to ðam apostole, and hē com ða, and þone æðeling Eufuranon, on Drihtnes naman, of deaðe arærde. To ðyssere dæde wearð þæs cynges heorte ablicged, and hē het his leode cuman and hī gebiddan to ðam apostole, cwæð þæt hē god wære on mannes hīwe lutiende.

Ða com þæs landes menigu mid leohtfatum and mid taperum, mid store and mid mislicum offrungum ; woldon ðam godspellere swa swa gode offrian. Hwæt ða Matheus hī ðisum wordum gespræc, “ Ne eom ic na god, ac ic eom Godes ðeowa, se asende me to eow, þæt ge bugon fram eowerum hæðengilde to ðam soðan Scyppende, seðe ana is God. Nimað eower gold and eower seolfor, þe ge me beodað, and farað and arærað þam Ælmihtigan Gode tempel, and gadriað eow ðær to gehyrenne Godes word.” Hwæt ða sixtig ðusend manna ferdon to ðan weorce, and binnon ðritig daga þæt tempel geendodon. Matheus ða se apostol sceop ðære cyrcan naman ‘ Resurrectio,’ þæt is ‘ Ærist,’ forðan ðe ðurh ðæs æðelinges ærist wæs se intinga þære cyrcan getimbrunge.

fire does iron, and gave us knowledge of all the wisdom and all the languages of this world. And to whatsoever people we come, we know their language, not incompletely but perfectly."

After this speech came the wizards, and had with them two immense dragons, the breath of which killed the miserable people: but the apostle Matthew lulled the dragons to sleep, and afterwards drove them out of the land, so that they were never afterwards there seen. After this the king's son suddenly died, and the wizards stood by at his decease, pretending that they would raise him again to life. When they did not succeed in this, they then said to the king, that he was taken to their gods, and should be one of their gods, and that he was worthy that an image were made to him and a temple raised. The king's servant then, who had entertained the evangelist Matthew at his house, spake to the queen concerning him. The king then, Egypus, sent his most venerable thanes to the apostle, and he came, and, in the name of the Lord, raised the prince Eufuran from death. At this deed the heart of the king was amazed, and he commanded his people to come and worship the apostle, saying that he was a god concealed under the form of a man.

Then came the multitude of the land with lamps and with tapers, with frankincense and with divers offerings; they would offer them to the evangelist as to a god. Whereupon Matthew spake to them in these words, "I am not a god, but I am a servant of God, who hath sent me to you, that ye may turn from your idolatry to the true Creator, who alone is God. Take your gold and your silver, which ye offer to me, and go and raise a temple to the Almighty God, and gather yourselves there to hear God's word." Thereupon sixty thousand men went to the work, and within thirty days finished the temple. Matthew the apostle then gave to the church the name of 'Resurrectio,' that is 'Resurrection,' because through the prince's resurrection was caused the building of the church.

On þære cyrcan wunode se godspellere ðreo and twentig geara, and gehādode mæssepreostas and diaconas, and on gehwīlcum burgum biſcopas geſette, and fela cyrcan arærde. Se cyning Eglippus wearð gefullod, and his gebedda Eufeniſſa, and heora ſunu Eufranōn, ſeðe þær aræred wæs, and his ſwuster Effigenia, ſeo ðurhwunode on mægðhāde for Criſtes lufan. Þa twēgen drýmen, Zoroes and Arfaxað, wurdon geſcýnde of ðam earde, ſwa hraðe ſwa ſe æþeling of deaðe arās. Lāngſum is to reccenne hū fela blinde ſe apoſtol onlihte, oþþe hū fela bedredan hē gehælde, hū fela reoflige hē geclænsode, hū fela wōde hē gebrohte on gewitte, hū fela deade hē arærde, and hū criſten ſe cyning wearð, and hū eawfæſt ſeo æþele cwēn, and hū eadfull eal þæs cyninges folc. Ðas race we lætað for ðære lāngſumnyſſe, and we willað eow ſecgan þæs halgan godſpelleres ðrowunge.

Se cyning Eglippus leofode his līf on eawfæſtre drohtnunge, and on fulre ylde ferde to Gode, and his broðor ſunu Irtacus, yfele geworht man, feng to his rīce. Se wolde nīman his magan to wīfe, þæs cyninges dohtor, ſeðe wæs to abbudiſſan gehādod ofer mā ðonne twām hund mædenum, and behēt þam apoſtole healf his rīce, gif hē mihte hī gebīgan to his ſynſcipe. Þa hēt ſe apoſtol ðone cyning cuman to cyrcan mid his folce, and ealle ða mædenu ſamod. Hī ða comon, ſwa heora gewuna wæs, and ſe apoſtol him eallum sǣde hwæt gebyrað to ſynſcipe, hwæt to wydewan hāde, hwæt to mægðhāde, and hwæt to ælces mannes ðeawum ðe on Godes gelaðunge mid geleafan wunað. And cwæð ða æt nextan, þæt, Gif hwā þæs cyninges bryde gewemde, þæt hē wyrðe wære þæt hine man on byrnendum ligum beſcufe. “ þu mīn leofe bearn, Irtace, nu ðu waſt þæt Effigenia, ðines foregangen dohtor, is þæs Heofenlican Cynges brýð, and mid halig reſte gehalgod : hū miht ðu þam Ælmihtigan his bſýde benīman, and ðinum ſynſcipe geðeodan ? ” Irtacus ða wearð ſwiðe geýrsod, and ðonon ſwa gewāt.

Ða aſtrehte ſeo abbudiſſe Effigenia hī æt þæs apoſtoles

In that church the evangelist dwelt three and twenty years, and ordained mass-priests and deacons, and set bishops in every city, and raised many churches. The king Egyppus was baptized, and his consort Eufenissa, and their son Eufranan, who had there been raised, and his sister Effigenia, who continued in maidenhood for love of Christ. The two wizards, Zaroës and Arphaxat, were driven from the country, as soon as the prince had arisen from death. Long is it to relate how many blind the apostle enlightened, or how many bedridden he healed, how many lepers he cleansed, how many mad he brought to their wits, how many dead he raised, and how christian the king became, and how pious the noble queen, and how devout all the king's folk. This narrative we leave for its longsomeness, and we will recount to you the holy evangelist's passion.

The king Egyppus lived his life in pious tenour, and in full age went to God, and his brother's son Hyrtacus, an evil-conditioned man, succeeded to his kingdom. He would take his kinswoman to wife, the king's daughter, who had been ordained as abbess over more than two hundred maidens, and promised the apostle half his kingdom, if he could incline her to wedlock with him. Then the apostle bade the king come to church with his folk, and all the maidens also. They came then, as was their wont, and the apostle said to them all what is befitting to wedlock, what to widowhood, what to maidenhood, and what to the duties of every man who with belief continues in God's church. And said at last, that, If any one defiled the king's bride, he would be worthy to be thrust into burning flames. "Thou my dear son, Hyrtacus, now thou knowest that Effigenia, thy predecessor's daughter, is the bride of the Heavenly King, and hallowed with the holy veil: how canst thou take his bride from the Almighty, and join her with thee in wedlock?" Hyrtacus then became extremely wroth, and so departed thence.

Then the abbess Effigenia stretched herself at the apostle's

fotum ætforan eallum ðam folce, and cwæð, “ Ic bidde ðe, þurh ðone God ðe ðe to apostole geceas, þæt ðu asette ðine hand ofer me and ofer ealle ðas gehādodan mædenu, and gebletsa ús, þæt we magon ætberstan ðan ðe ús gebysmrian wile.” Matheus ða, truwigende on his Drihtne, lede halig reft ofer hire heafod, and ofer ealra ðæra mædena heafdu þe hire mid wæron, mid þyssere bletsunge, “ God Ælmihtig, lichamena Scyppend and sawla Blawend, þu ðe nāne ylde ne nenne hād ne forsiht; ac ðu eart ealra Scyppend, and gelice Alysend; geheald þas ðine þinena wið ælcere gewemmednysse, and gestrānga hī on halgum mægnum, þæt hī mid wulder-beage eces mægðhādes to ðines Suna Hælendes Cristes clāenan geþeodnysse becuman moton.” Æfter þissere bletsunge and menigfealdre tihtinge, mæssode se apostol ðam folce, and hī siððan hām gewendon; ac se apostol belāf binnon ðam temple, hine gebiddende æt ðam halgan weofode.

þa sende se wælhreowa cyning Irtacus ænne cwellere to ðam apostole, þæt hē hine acwellan sceolde. Witodlice ða ða hē stōd on his gebedum, astrehtum handum, þa ðyde se cwellere hine bæftan mid atōgenum swurde, and hine swa gemartirode. þus wearð se apostol and godspellere Matheus on ðisum dæge gemartirod, and his halige sawul gewende to heofenan rīce to Hælende Criste. þa wearð þæt cristen folc swiðe astyred for ðæs apostoles slege, and woldon forbærnan inne þone ārleasan cyning, ac ða eawfæstan mæssepreostas and diaconas hī earfoðlice gestildon. þæt halige mæden, Effigenia, aspende hire gold and hire seolfor, and arærde cyrcan ðam apostole to wurðmynte, and ða lafe ðearfum dælde.

Ða asende se cyning Irtacus æðelbōrene wīf to ðam mædene Effigenian, þæt hī hī forspeonon to his lustum; ac ða ða hī ne mihton hire mōd to ðam gebīgan, þa clypode se cyning him drȳmen to, and wolde mid drȳcræfte hī to his willan geweman. Eft ða ða him þyses ne speow, ða hēt hē outendan eal hire botl, þær heo mid hire mædenum on ge-

feet before all the people, and said, "I pray thee by the God that hath chosen thee for apostle, that thou set thine hand over me and over all these consecrated maidens, and bless us, that we may escape from him who will dishonour us." Matthew then, trusting in his Lord, laid a holy veil over her head, and over the heads of all the maidens that were with her, with this blessing, "God Almighty, Creator of bodies and Inspirer of souls, thou who despisest not any age nor any condition; for thou art of all Creator, and likewise Redeemer; preserve these thine handmaids against all pollution, and strengthen them in holy virtues, that they with the glory-crown of eternal maidenhood may come to the pure fellowship of thy Son Jesus Christ." After this blessing and manifold exhortation, the apostle massed to the folk, and they then went home; but the apostle remained within the temple, praying at the holy altar.

Then sent the bloodthirsty king Hyrtacus an assassin to the apostle, that he might slay him. While then he was standing at his prayers, with outstretched hands, the assassin stabbed him from behind with a drawn sword, and so martyred him. Thus was the apostle and evangelist Matthew martyred on this day, and his holy soul went to the kingdom of heaven to Jesus Christ. Then were the christian folk greatly stirred for the slaying of the apostle, and they would burn the impious king in his house, but the pious mass-priests and deacons stilled them with difficulty. The holy maiden, Effigenia, spent her gold and her silver, and raised a church in honour of the apostle, and distributed the remainder to the poor.

Then the king Hyrtacus sent noble-born women to the maiden Effigenia, that they might seduce her to his desires; but when they could not incline her mind thereto, the king called wizards to him, and would by sorcery corrupt her to his will. Afterwards, when this did not succeed, he gave order to set fire to all her house, where she with her maidens

bedum ðurhwunode. Hwæt þæt fyr ða barn onbutan ðam botle, ac ðærrihte æteowode Godes engel mid ðam apostole Matheo, and cwæð to þam mædene, “Beo ðu snræde, Effigenia, and unforht; þis fyr sceal gecyrran to þam ðe hit asende.” Hwæt ða Drihten arærde micelne wind, and se gelæhte ealne þone lig, and abær hine to ðæs cyninges botle, swa þæt him ne belæfde nān þing unforburnen, and hē sylf earfoðlice þam fyre ætbærst. Him wære swa-ðeah betere þæt hē forburne þonne hē ætburste; forðan ðe his āncenneda sunu sona awedde, and hine sylfne gestōd seo miccle cōðu þe læcas hatað elephantinus morbus, mid ðære hē wæs ofset fram ðam hnolle ufan oð his fōtwylmas neoðan. Hē geseah ða þæt hine ne mihte nān læce gehælan, and sette his swurdes ord togeanes his innoðe, and feol him on uppon, þæt him ðurheode. Rihtlice swa, þæt hē him ætforan underfenge æt his āgenum handum, þæt þæt he dōn hēt þam halgan apostole æt his bæce!

Þæt folc þa gesette Effigenian broðor, Ueor gehāten, to cyninge, seðe wæs sēr gebletsod æt þæs apostoles handum. Se rixode on ðam cynerīce ðreo and sixtig geara, and siððan sette his ænne sunu to ealdormen, and oðerne to cyninge. Þæt rīce wunode siððan on soðum geleafan oð þisne andwerdan dæg, þam Ælmihtigan to lofe, seðe is ealra leoda Cyning. Þær beoð gefremode fela wundra gelōme, ðurh geearnunge þæs eadigan apostoles, ðurh Godes inihte, mannum to frofre. Sy þæs Gode lōf ā on ecnysse. Amen.

V. KĪ. NOVEMĒ.

PASSIO SANCTORUM APOSTOLORUM SIMONIS ET IUDE.

MEN ða leofostan, we wyllað eow secgan þæra apostola ðrcwunge ðe we nu to-dæg wurðiað, SIMONES AND IUDAN.

were continually at prayers. Whereupon the fire burnt about the house, but straightways God's angel appeared with the apostle Matthew, and said to the maiden, "Be steadfast, Effigenia, and fearless; this fire shall return to him that sent it." Whereupon the Lord raised a great wind, and it caught all the flame, and bare it to the king's dwelling, so that there remained nothing to him unburnt, and he himself with difficulty escaped from the fire. Yet better had it been for him to have been burnt than to have escaped; for his only-begotten son forthwith became mad, and the great disease attacked himself, which leeches call elephantinus morbus, with which he was afflicted from the crown above to the soles of his feet below. He saw then that no leech might heal him, and set his sword's point against his belly, and fell upon it, so that it pierced him through. Rightly so that he should receive that before him at his own hands, which he had commanded to be done to the holy apostle behind his back!

The people then set Effigenia's brother, called Ugor, as king, who had before been blessed at the apostle's hands. He reigned in the kingdom sixty-three years, and afterwards set his one son as caldorman, and the other as king. That kingdom has since continued in true belief until this present day, to the praise of Almighty God, who is of all nations King. There are performed many miracles frequently, through the merit of the blessed apostle, through might of God, for comfort to men. Be therefore praise to God to all eternity. Amen.

OCTOBER XXVIII.

THE PASSION OF THE HOLY APOSTLES SIMON AND JUDE.

MEN most beloved, we will say to you the passion of the apostles whom we to-day honour, **SIMON AND JUDE.**

Hī ferdon, þurh wissunge þæs Halgan Gastes, to ðam earde þe is gehāten Persida, and þær gemetton ða twēgen drýmen, Zaroen and Arfazað, þe ætflugon ðam apostole Matheo, of ðæra Silhearwena lande, and mid mialicum scyncræfton þæt folc dwelodon. Þa hæfde se cyning Xerxes gecweden gefeoht ongean ða Indiscan, and sende his ealdorman þam here to-geanes. Se ealdorman ða offrode his lāc þam hæðenum godum, ac ða deoflu þe on ðam anlicnyssum sticodon ne mihton nāne andsware syllan, swa swa heora gewuna wæs. Ða ferdon hī to oðrum deofolgilde, and þær befrunon, hwī heora godas him andwyrðan ne mihton? Þa andwyrde se deofol, and cwæð, þæt heora godas ne mihton him andsware syllan for ðam twām apostolum ðe þær cumene wæron, ēn ðæra hatte Simon, oðer Iudas. “Ðas habbað swa micle mihte fram Gode, þæt nān deofol ne deor on heora andwerdnyssse sprecaþ.” Þa hēt se ealdorman Uuarardah hī him to gelāngian, and hī befrān hwæt hī wæron, oððe hwanon hī comon, oþþe hwī hī ðider comon? Ða apostoli cwædon, “We sind Ebreisce, Hælendes Cristes þeowan, and we comon hider for eowere hæle, þæt ge eowere deofolgild forlæton, and oncnawon þone soðan God þe on heofonum is.” Ða dydon hī, þurh þæs ealdormannes bene, þæt ða deoflu spræcon, swa swa heora gewuna wæs, and sædon þæt þær wære micel gefeoht toward, and on ægðre healfe [manega] sceoldon feallan.

Hwæt ða apostoli ða hlogon þæra deofla leasunga, and se ealdorman cwæð, “Me stēnt ege þysse andsware, and ge hlihað.” Ða apostoli him andwyrdon, “Ablinne ðin ege, forðan ðe sib com mid us to ðissere scyre. Beo ðe stille dæglanges ðinre fyrdinge, and to-merigen, ymbe undern, cumað þine ærendracan ðe ðu asendest, and cyðað þe þæt ða Indiscan willað beón eowere gafol-gylderas, and mid ealre sibbe eow underðeodan.” Hwæt ða hæðengyldan, ða ðe þæt tempel and þæra goda gyndon, cwædon to þam ealdormen mid micclum graman, “La leof, ne scealt ðu ða ārwurðan godas ðe ðe soð secgað, forseón, for ðissera leasra manna

They went, through direction of the Holy Ghost, to the country which is called Persia, and there met the two wizards, Zaroes and Arphaxat, who had fled from the apostle Matthew from the Ethiopians' land, and with divers magic arts deceived the people. At that time the king Xerxes had declared war against the Indians, and sent his general against their army. The general then offered his gifts to the heathen gods, but the devils that abode in the images might not give any answer, as had been their wont. They then went to another idol, and there inquired, why their gods might not answer him? Then the devil answered, and said, that their gods might not give him an answer because of the two apostles that were come there, one of whom was named Simon, the other Jude. "These have so great might from God, that no devil dare speak in their presence." Then the general Warardach commanded them to be brought to him, and asked them who they were, or whence they came, or why they came thither? The apostles said, "We are Hebrews, servants of Jesus Christ, and we are come hither for your salvation, that ye may forsake your idols, and know the true God that is in heaven." They did then, at the prayer of the general, so that the devils spake, as was their wont, and said that a great fight was at hand, and on either side [many] should fall.

Hereupon the apostles laughed at the devils' leasings, and the general said, "Awe seizes me through this answer, and ye laugh." The apostles answered him, "Let thine awe cease, for peace is come with us to this province. Be still for a day's space from thy march, and to-morrow, about the third hour, thy messengers will come whom thou hast sent, and announce to thee that the Indians will be your tributaries, and with all peace submit to you." Hereupon the idolaters, who had care of the temple and the gods, said to the general with great anger, "O Sir, thou shouldst not despise the venerable gods who say the truth to thee, because

and ælðeodfigra segene; ac hat hī healdan, þy-læs ðe hī fleames cepon.” Ða andwyrde se heretoga, “Ic hate healdan hī and eow, oðþæt heora sagu afāndod sy; siððan we witon hwilce we sceolon gearwurðian, hwilce forðēman.”

Hit wearð ða gelæst on merigen swa swa ða apostoli be-hēton, þæt ða bodan comon fram ðam Indiacum, mid gafole and mid fulre sibbe. Ða hēt se ealdorman onsalan ormsete sīd, and wolde ða hæðengildan forbærnan, ðe ðam apostolum wiðcwædon; ac ða apostoli begen hī astrehton æt þæs ealdor-mannes fotum, biddende þæt hī næron for heora intingan acwealde: “We comon for mauna hæle hider; nu sind we geþuhte þæt we men acwellon.” Hī lagon forð astrehte, and dydon dust uppon heora heafod. Ða cwæð se ealdor-man, “Wundor me ðiucð eower ðingræden; and hī sealdon sceattas minum ðegenum, to ði þæt ic eow .cucc forbærnde.” Ða apostoli cwædon, “Þis is ures lāreowes Cristes regul. Oðre men hātiað heora fynd, and yfel mid yfele forgyldað, we soðlice lufiað ure fynd, and þam teala doð þe us hātiað.” Ða andwyrde se ealdorman, “Geðafiað huru þæt man ealle heora æhta eow sylle.” And he hēt ða mid þam worde sceawian heora æhta. Ða wurdon ðær getealde an hund þæra hæðengylða þe ðæs temples gymdon, and nān man ne mihte heora æhta gerūman, on golde and on seolfre, on orfe and on reafe.

Ða bead se ealdorman ða æhta þam apostolum, ac hī wið-socon, ðus cweðende, “Nis us alyfed æhta to hæbbenne ofer eorðan, forðan ðe ure æhta sind ece on heofenum, þær ðær undeadlicnys ricsað.” Se ealdorman cwæð, “Underfoð sum ðing, forðan ðe ge sind ælðeodige and ðearfan.” Ða apostoli andwyrdon, “Ne sind we na ðearfan, forðan ðe we habbað heofenlice welan. Ac gif ðu wilt þæt þis feoh becume to ðinre sawle ðearfe, todæel hit ðonne ðearfum and wanhalum, wydewum and steop-bearnum, and hafenleasum gafelgyldrum:

of the saying of these lying men and foreigners ; but bid them be held, lest they take to flight." Then answered the leader, " I will order them and you to be held, until their saying be proved ; afterwards we shall know which we shall reverence, which condemn."

It then took place on the morrow as the apostles had promised, that messengers came from the Indians, with tribute and with full peace. The general then commanded an immense pile to be kindled, and would burn the idolaters, who had gainsaid the apostles ; but both the apostles stretched themselves at the general's feet, praying that for their sake they might not be killed : " We are come hither for the salvation of men ; now it seems to us that we kill men." They continued lying prostrate, and put dust on their heads. Then said the general, " Your intercession seems to me a wonder ; and they gave money to my servants, that I might burn you alive." The apostles said, " This is the rule of our teacher Christ. Other men hate their foes, and requite evil with evil, but we love our foes, and do good unto them that hate us." The general then answered, " Consent at least that all their possessions be given to you." And he then with that speech commanded them to view their possessions. There were then reckoned an hundred of the idolaters that had charge of the temple, and no man could number their possessions in gold and in silver, in cattle and in raiment.

Then bade the general those possessions be given to the apostles, but they refused, thus saying, " It is not allowed us to have possessions on earth, because our possessions are eternal in heaven, where immortality reigns." The general said, " Receive something, because ye are strangers and poor." The apostles answered, " We are not poor, for we have heavenly riches. But if thou wilt that this money turn to thy soul's need, distribute it to the poor and the sick, to widows and step-children, and indigent tributaries : but we

we soðlice ne behōfað þyssera eorðlicera sehta; ne hī ne magon ðam sweltendan men heonon folgian.” Se ealdorman ða þa apostolas mid him to ðam cyninge Xerxes gelædde, and tealde him be endebyrdnyse hū hit gedōn wæs. Þa wæron ða foresēdan drýmen þær, Zaroes and Arfatað, and yfele spræcon be ðam apostolum, and bædon þæt hī moston heora mihte cyðan on sumum mannum, þæt se cyning gesawe hwæðer hī soðfæste wæron.

Þa hēt se cyning clypian him to unbesorge men, and hēt hī habban gefiit wið ða drýmen; and hī dydon ða, mid deofles cræfte, þæt hī ealle wurdon adūmbode, and cwædon to ðam cyninge, “ þæt þu wite þæt we sind of ðæra goda getele, we lætað hī nu spreca, ac we gedoð þæt hī gān ne magon.” Þa ða hī ðis gedōn hæfdon, ða cwædon hī eft, “ We forgifað him nu gang, ac we doð þæt hī openum eagum naht ne geseoð.” Ða ða hī ðis dydon, ða forhtode ðæs cynges heorte, and ðæs ealdormannes, and hyra frynd sēdon, þæt hī ne sceoldon ða drýmen forseōn, þi-læs ðe hī þas lefunge on heora limum gebrohton. Þa gebrohte se ealdorman ða alefedan men micclum gedrehte to ðam apostolum, and cwæð, “ Ic hæbbe afunden ða menn þe eow wyllað lēran, and tæcan hū ge magon þæra drýmanna scincraeft oferswiðan, swa þæt hī gescynde heonon fleoð.” Ða astrehton hī ealle hī æt his fotum, biddende þæt hē þæt behāt mid weorcum gefylde. Þa ongunnon ða apostoli hī to lērenne, and to secgenne hū Adam for his ofergægednyse wearð on deofles ðeowdome gebroht, and þæt se mildheorta God swa-ðeah forgeaf þam mannum þe hine ænne wurðiað, þæt se deofol him derian ne mæg. “ Nu sind ge ðurh deofl bepæhte, þæt ge gelyfað on ydelum anlicnyssum, and forlætað eowerne Scyppend þe eow geworhte, and hē forlæt eow, and se deofol eow tawode þurh his drýmen, swa swa hē wolde, forðan ðe ge ungebletsode wæron. Behātað nu þæt ge wyllað þam deofolgyldum wiðsacan, and þone soðan God, þe eow gesceop, wurðian, and to

need not these earthly possessions; nor may they follow hence the dying man." The general then led the apostles with him to the king Xerxes, and recounted to him in detail what had taken place. Then were there the beforesaid wizards, Zaroës and Arphaxat, and spake evilly of the apostles, and prayed that they might show their might on some men, that the king might see whether they were true.

Then the king commanded unconcerned men to be called to him, and commanded them to have a dispute with the wizards; and they did then, with the devil's craft, so that they were all struck dumb, and said to the king, "That thou mayest know that we are of the number of the good, we will now let them speak, but we will do so that they may not go." When they had done this, they said again, "We will now give them the power of going, but we will do so that with open eyes they see nothing." When they had done this, the king's heart feared, and the general's, and their friends said, that they should not despise the wizards, lest they should bring this lameness on their limbs. The general then brought the lamed men greatly afflicted to the apostles, and said, "I have found men who are willing to instruct you, and teach how ye may overcome the magic of the wizards, so that they flee hence confounded." Then they all stretched themselves at his feet, praying that he would fulfil that promise by works. The apostles then begun to teach them, and to say how Adam for his transgression was brought in the thralldom of the devil, and that, nevertheless, the merciful God has granted to those men who worship him alone, that the devil may not hurt them. "Now ye are deceived through the devil, so that ye believe in vain images, and forsake your Creator who wrought you, and he has forsaken you, and the devil has scourged you through his wizards, as he would, because ye were unblessed. Promise now that ye will renounce idols, and worship the true God who created you,

him eow gebiddan; and we mearciað eowere foran-heafra mid Cristes rōde-tācne, and soðlice hī ne magon siððan eow oferswyðan."

Ða astrehton hī ealle hī set þæra apostola fotum, þus cweð-ende, "Doð huru þæt hī ne magon ure tungan gehremman, ne ūs alean; and beo siððan Godes grama ofer ūs, gif we æfre to hæðenum gylde bugað." Ða apostoli ða, æfter þisum behāte, gebletsodon þa gedrehtan men, and hī Gode betæhton; and se ealdorman hī gelædde to ðam drýmannum. Ða woldon hī dōn swa swa hī ær dydon, ac hī ne mihton. Þa clypode ān þæra manna, Zebeus gehāten, and cwæð to ðam cyninge, "Eala þu cyning, þas fulan wuhta þu sceoldest awurpan of ðinum rīce, ðy-læs þe hī mid heora fylðe ūs ealle besmiton. Hī habbað mid him awyriendne engel, mancynnes feond, and se hæfð andweald on ðam mannum ðe heora Scyppend for-seoð, and to deofolgyldum bugað. Godes apostolas ūs bletsodon mid Cristes rōde-tācne, and efne we nu, ðurh þa bletsunge, ðas drýmen gebyamriað." Hī ealle cwædon, "Gif ge aht magon, doð nu swa swa ge gyrstan-dæg dydon."

Þa drýmen ða wurdon geysode, and gemacodon, þurh heora scincraeft, þæt him comon to creopende fela næddran. Ða cwædon hī ealle to ðam cyninge, "Lā leof, hat clypigan ða Godes apostolas." Hī wurdon ða hrædlice gecīgde, and gemetton ðæra drýmanna basingas mid næddrum afyllede. Þa apostoli ða heton ða næddran, on Cristes naman, þæt hī sceoldon ða drýmen toslitan, and hī ðærrihte ongunnon to ceowenne heora lichaman, swa þæt hī ðotorodon swilce oðre wulfas. Ða cwæð se cyning Xerxes to ðam apostolum, "Lætað hī abītan oð deað." Hī andwyrdon, "We sind asende to gecīgenne mancynn fram deaðe to life, na to scu-fenne fram life to deaðe." Þa cwædon ða apostoli to ðam næddrum, "On Cristes naman gewītað to eowere wununge, and ateoð þæt attor ūt of ðisum drýum, þæt ge him ōn aguton." Ða ongunnon ealle ða næddran to ceowenne heora flæsc and heora blōd sucen, þæt hī þæt attor ūt-atugon. Þaða

and pray to him ; and we will mark your foreheads with the sign of Christ's rood, and verily they will not afterwards be able to overcome you."

They then all stretched themselves at the apostles' feet, thus saying, "Do at least that they may not tie our tongues, nor lame us ; and may the anger of God afterwards be over us, if we ever bow to an idol." The apostles then, after this promise, blessed the afflicted men, and committed them to God ; and the general led them to the wizards. Then would they do as they did before, but they could not. One of the men then, named Zebeus, cried, and said to the king, "O thou king, thou shouldst cast out these foul wights from thy kingdom, lest they defile us all with their filth. They have with them an accursed angel, a foe of mankind, and he hath power over those men that despise their Creator, and bow to idols. God's apostles have blessed us with the sign of Christ's rood, and, behold, we now, through that blessing, deride these wizards." They all said, "If ye aught can, do now as ye did yesterday."

The wizards were then exasperated, and caused, through their magic, that many serpents came creeping to them. They then all said to the king, "O Sir, command the apostles of God to be called." They were then quickly summoned, and found the cloaks of the wizards filled with serpents. The apostles then commanded the serpents, in the name of Christ, to tear the wizards, and they straightways begun to chew their bodies, so that they howled like other wolves. Then said the king Xerxes to the apostles, "Let them be bitten to death." They answered, "We are sent to call mankind from death to life, not to drive from life to death." Then said the apostles to the serpents, "In the name of Christ depart to your habitation, and draw the poison out of these wizards, that ye have shed into them." Then begun all the serpents to chew their flesh and suck their blood, that they might draw out the poison. When the serpents had departed,

þa næddran aweg-tugon, þa cwædon ða apostoli to ðam drymnum, "Ge ārleasan, gehyrað þæt halige gewrit, þe ðus cwæð, Se ðe oðerne wyle beswican, ærest hē beswicð hine sylfne. Ðyasera næddrena gealit eow mihte to deaðe gebringan, oppe lānglice geswencan; ac nu binnon ðrim dagum ge beoð þyssera wunda gehælede; þæt ge huru eower ārleasnysses geswicon, þonne ge Godes gōdnysses on eow sylfum afāndiað. Þas ðry dagas ge beoð gedrehte, þæt eow ofðince eower gedwyld."

Ða heton ða apostoli hī aberan to heora inne, and hī ðrim dagum ne onbirigdon sætes ne wætes, ac symle hrymdon and grimetedon for ðam ormætum tintregum. Æfter ðan ðriddan dæge, þaþa hī fornean wæron adyde, ða comon begen ða apostoli, and cwædon him to, "Nele se Ælmihtiga God habban genyðne þeowdom. Arisað nu hāle, and habbað eow ēgenne cyre, to gecyrrenne fram yfele to gōde, gif ge wyllað." Hī ða þurhwunodon on heora geleafaste, and ætflugon þam apostolum, swa swa hī ær ætflugon þam godspellere Matheo, fram ðæra Silhearwena rīce. Þa bæd se cyning Xerxes and his ealdorman Uuarardah ða apostolas þæt hī ðær wunian sceoldon, and hī ða wunodon binnon ðære scīre Babilonia, wyrcente miccle wundra, onlihtende ða blindan, and deafum hlýst forgeafon, reoflige geclænsodon, and deoflu fram wittseocum mannum afigdon. Hī hæfdon him mid fela leorningcnihta, of þam hī hādodon mæssepreostas and diaconas, and fela circan arærdon.

Þa wearð ān ðæra diacona, Euphrosinus, betōgen forligres, ac ða apostoli heton lēdan forð þone diacon, and þæt cild forðberan þe ðær acenned wæs, and wæs ða ānre nihte eald. Ða apostoli cwædon to ðam cilde, "We halsiað þe, on naman Hælandes Cristes, þæt ðu sprece and secge, gif ðes diacon þas unrihtwīsnysse gefremode." Hwæt þæt cild ða getinglice spræc, and cwæð, "Þes diacon is halig wer and clæne, and næfre his lichaman ne besmāt." Ða bēdon ða magas

the apostles said to the wizards, "Ye impious, hear the holy writ, which hath thus said, He who will deceive another first deceiveth himself. The bite of these serpents might bring you to death, or long afflict you ; but now within three days ye shall be healed of these wounds ; that ye may at least cease from your impiety, when ye prove the goodness of God on yourselves. These three days ye shall be tormented, that ye may repent of your error."

Then the apostles commanded them to be borne to their house, and for three days they tasted neither food nor drink, but continually cried and roared because of the excessive torments. After the third day, when they were almost destroyed, came both the apostles, and said to them, "The Almighty God will not have compelled service. Arise now hale, and have your own choice, to turn from evil to good, if ye will." They then persisted in their infidelity, and fled from the apostles, as they had before fled from the evangelist Matthew, from the kingdom of the Ethiopians. Then the king Xerxes and his general Warardach prayed the apostles that they would there continue, and they continued within the province of Babylon, working many wonders, enlightening the blind, and to the deaf they gave hearing, cleansed lepers, and expelled devils from wit-sick men. They had with them many disciples, from among whom they ordained mass-priests and deacons, and they raised many churches.

Then was one of the deacons, Euphrosynus, accused of fornication, but the apostles commanded the deacon to be led forth, and the child to be borne forth that there had been born, and was then one day old. The apostles said to the child, "We beseech thee, in the name of Jesus Christ, to speak and say, if this deacon has perpetrated this unrighteousness." Whereupon the child then eloquently spake, and said, "This deacon is a holy man and pure, and has never defiled his body." Then the relations prayed them to ask

þæt hī sceoldon befrīnan hwā þæt forligr gefremode. Ða apostoli andwyrdon, “Us gedafenað þæt we ða unscæððigan alyson, and ſis ne gebyrað to ameldigenne ða scyldigan.”

Æfter ðison gelāmp þæt ðæs cyninges mæg, Nicanor, wearð gescōten mid anre flā on ðam cneowe set sumon ge-feohte, swa þæt nān man hī ne mihte of ðam bane atēn; ac se eadiga apostol Simon, on Cristes naman, hī tit-adyde, swa hraðe swa hē hī hrepode; and seo wund wearð ðærrihte gehæled, swa þæt ðær nān dol-swaþu næs gesyne. Eac siððan gelāmp þæt twā hreðe deor, þe sind tigres gehātene, þær urnon, and abiton swa hwæt swa hī gemetton. Ða fleah þæt folc eal to ðam apostolum, and hī, þurh Godes mihte, ða deor swa getemedon, þæt hī him fyligdon to heora inne, and mid him unscæððige wunodon. Ða cwædon þa apostoli to ðam folce, “Ðas reðan deor gehyrsumiað Godes mihte, and sind eow to gewitnyse þæt hē is Ælmihtig God, seðe eow gesceop, and sylð eow renas of heofenum, and hlāf of eorðan, wīn and ele of treowum, and eac oðre wæstmas. Nu mynegiað þas deor eow, mid sumon gemete, þæt ge nænne oðerne ne wurðion eow to Gode, buton þone ðe we bodiað, þurh ðæs naman sind þas reðan tigres betwux eow swa tame swa scep. We sceolon nu faran to oðrum scirum, godspel bodigende, and ðone soðan geleafan.” Þæt folc ða weop, and bædon þæt hī ðanou ne gewendon; and hī ða, be heora bene, feowertyne monað þær wunodon, and þæt folc gefullodon, and fela wundra geworhton, and eac ða deadan to life arærdon, and gesetton þær ænne biscop, Abdias gehāten, seðe mid him ferde fram Iudea-lande, and se ylca geseah þone Hælend mid his eagum. Þæt land wearð ða to geleafan awend, and heora burh mid cyrcan afylled; and ða apostoli ferdon, swa swa him Godes Gast gewissode, to ðam twelf scirum on ðam earde Persida, and ðær feowertyne gear on heora burgum Godes geleafan bododon, mid micclum tǣcnum.

Ða foresædan drýmen, Zaroes and Arfaxað, ferdon him ætforan mid heora scincræfte, þæt folc dweliende. Swa lange

who had perpetrated the fornication. The apostles answered, "It is befitting us that we deliver the innocent, and it becomes not us to denounce the guilty."

After this it befell that the king's kinsman, Nicanor, was shot with an arrow in the knee at some battle, so that no man could draw it from the bone; but the blessed apostle Simon, in the name of Christ, took it out as soon as he touched it; and the wound was straightways healed, so that no scar was there seen. It afterwards also happened that two fierce animals, which are called tigers, ran there and devoured whatsoever they found. The folk then all fled to the apostles, and they, through God's might, so tamed the animals, that they followed them to their dwelling, and continued with them harmless. Then said the apostles to the folk, "These fierce animals obey the might of God, and are to you as a witness that he is Almighty God, who created you, and gives you rains from heaven, and bread from earth, wine and oil from trees, and also other fruits. Now do these animals remind you, in some measure, that ye should honour none other as your God, but him whom we preach, through whose name these fierce tigers are among you as tame as sheep. We shall now go to other provinces, preaching the gospel and the true belief." The folk then wept, and prayed that they would not go thence; and they then, at their prayer, continued there fourteen months, and baptized the people, and wrought many wonders, and also raised the dead to life, and set there a bishop, named Abdias, who had gone with them from the land of Judea, and the same had seen Jesus with his eyes. That land then was turned to belief, and their city filled with churches; and the apostles went, as God's Spirit directed them, to the twelve provinces in the country of Persia, and there for fourteen years preached God's faith in their cities, with great miracles.

The aforesaid wizards, Zaroës and Arphaxat, went before them with their magic, misleading the people. So long they

hī wunodon on gehwiltcere byrig oðþæt hī geaxodon þa apostolas towearde. Hī becomon ða æt nextan to anre heafodbyrig, Suanir gehāten, on ðære wæs micel tempel and hundseofontig hæðengyldan, þe ðæs temples begymdon, and heora ælcum gesceat ān pund goldes, swa oft swa man þære sunnan feorme worhte. Þa cwædon ðas drýmen to þæs temples hæðengildum, “Her cumað to eow niwlice twēgen Ebreisce men, ða sind ealra goda fynd. Hī tæcað eow oðerne geleafan, and to oðrum Gode gewemað; þonne beo ge eower æhta bedælede, and to nahte forsewene. Forsprecað hī foran to ðisum folce, þæt, Swa hraðe swa hī becumað to ðyssere byrig, gehæftað hī, and doð þæt hī to eowerum godum bugon, oððe ge sceolon sylfe forfaran.” Hit gelāmp ða þæt ða apostoli becomon to þære foresædan byrig Suanir, and wunodon æt sumes mannes huse se wæs Semimeus gehāten. Efne ða on ærne-merigen comon ða hæðengildan mid ungerimum folce, and atugon ða apostolas mid þam Semmege to þære sunnan temple. Þa ongunnon ða deoflu grimetian, and cweðan, “Hwī come ge to ús, ðæs Lifigendan Godes apostolas? For eowerum to-cyme we sind mid ligum forswælede.”

Ða stōd þære sunnan cræt mid feower horsum of golde agōten, on āne healfre þæs temples; on oðre healfre stōd ðæs monan cræt of seolfre agōten, and ða oxan ðæрто. Þa ongunnon ða hæðengildan neadian ða apostolas þæt hī sceoldon hī gebiddan to ðære sunnan anlicnyse, and to þæs monan; and þa twēgen foresædan drýmen ðær oferstodon. Ða betwux ðisum gesawon ða apostolas Drihten on heofenum, betwux his engla ðrymme, hī clypigende, and sum engel him æteowode, and cwæð, “Beoð gehyrte, and geceosað eow oððe ðyssera hæðenra færlīcan deað, oþþe ge mid bylde Godes gewinnes efstað to wulder-beage eoweres martirdomes.” Þa apostoli andwyrdon ðam engle ðe him to spræc, “Us is to biddenne Drihtnes mildheortnyse, þæt hē ðisum mannum miltsige, and ús fultumige, þæt we moton to ðam wulder-

continued in every city until they learned that the apostles were about to come. They came then at last to a chief city, called Suanir, in which there was a great temple and seventy idolaters that had charge of the temple, and to each of them accrued a pound of gold, as often as the feast of the sun was held. Then said the wizards to the idolaters of the temple, "Here are come to you recently two Hebrew men, that are foes of all the gods. They will teach you another belief, and seduce you to another God; then will ye be deprived of your possessions, and despised as naught. Denounce them beforehand to this folk, saying, As soon as they come to this city, imprison them, and cause them to bow to your gods, or ye yourselves shall perish." It happened then that the apostles came to the aforesaid city of Suanir, and dwelt at the house of a man who was called Semmeus. Behold then, at early morn the idolaters came with innumerable folk, and dragged the apostles with Semmeus to the temple of the sun. Then begun the devils to howl, and say, "Why are ye come to us, ye apostles of the Living God? Because of your coming we are scorched up with flames."

There stood the chariot of the sun with four horses, cast in gold, on one side of the temple; on the other side stood the chariot of the moon cast in silver, and the oxen thereto. Then the idolaters begun to force the apostles to adore the likeness of the sun, and of the moon; and the two aforesaid wizards stood by. Then in the mean while the apostles saw the Lord in heaven, among his company of angels, calling them, and an angel appeared to them, and said, "Be of courage, and choose for yourselves either sudden death from these heathens, or that with constancy in God's warfare ye hasten to the glory-crown of your martyrdom." The apostles answered the angel that spake to them, "For us it is to pray for the Lord's mercy, that he have compassion on these men, and support us, that we may attain unto the glory-crown."

beage becuman.” Ðas word ne gehyrde nān man buton ða apostoli sylfe and se engel ðe him to spræc.

Þa ongunnon ða hæðengildan hī þearle ðreatian, þæt hī sceoldon hī gebiddan to þære sunnan anlicnysse, and þæs monan. Þa apostoli bædon stylnisse, and cwædon, “Gehyrað ealle : we witon þæt sunne and mona sind Godes gesceafta, and, on heofenum scīnende, his hæsum gehyrsumiað. We bebeodað þam deoflum þe on ðisum anlicnyssum sticiað, þæt hī út faron, and ða anlicnysse tocwyson, þæt ge magon swa tocnawan þæt sunne and mona ne sind on ðisum anlicnyssum, ac sind mid deoflum afyllede.” Hī ða ealle micclum wundrodon þyssera worda, and se apostol Simon cwæð to þære sunnan anlicnysse, “Þu wyresta deofol, þises folces bepæcend, ic ðe bebeode, gewīt of ðære leasan anlicnysse, and tobryt hī eall and hire cræt samod.” Iudas se apostol cwæð ealswa to þæs monan anlicnysse, and ðærrihte eodon út, on ealles ðæs folces gesihðe, twēgen blace Silhearwan of ðam anlicnyssum, and hī tobræcon, and mid wānunge aweg flugon. Hwæt ða þa hæðengildan scuton endemes to ðam halgum apostolum, and hī acwealdon. Ða eadigan apostoli ðancodon Gode, mid bliðum mode, þæt hī moston for his naman ðrowian. Semmeus eac, þe hī ær underfeng, wearð mid him gemartirod, forðan ðe hē nolde þam deofolgyldum his lāc offrian.

On ðære tide wæs micel smyltnys on ðære upplican lyfte, ac God asende færlīce swa micel liget þæt þæt hæðene templ tobærst fram ufweardan oð neoðeweardan, and ða twēgen drýmen wurdon mid þam lige forswælede, and awende to cola gelicnyssum.

Æfter ðrim monðum ðises, asende se cyning Xerxes, and bereafode ealle þa hæðengildan heora æhta, and ðæra apostola līc mid micclum wurðmynte to his byrig gebrohte. Hē arærde ða on ðære ylcan byrig mære cyrcan ofer ðæra apostola līc, him to wurðmynte. Seo cyrce wæs eahta-hyrnede, ān hund fōta and twentig fōta beah ; six hund fōta and feowertig heo wæs ymbeganges, eal of fīðerscītum marm-

These words no man heard but the apostles themselves and the angel that spake to them.

Then begun the idolaters vehemently to urge them to adore the likeness of the sun and of the moon. The apostles then prayed for silence, and said, "Hear all: we know that sun and moon are God's creatures, and, shining in heaven, obey his behests. We command the devils that abide in these images to come out, and to crush the image in pieces, that so ye may know that sun and moon are not in these images, but that they are filled with devils." They all then greatly wondered at these words, and the apostle Simon said to the image of the sun, "Thou worst devil, deceiver of this people, I command thee to depart from this false image, and break it all in pieces, and its chariot with it." Jude the apostle said the like to the image of the moon, and there straightways went out, in sight of all the folk, two black Ethiopians from the images, and brake them in pieces, and with waning flew away. Hereupon the idolaters at last shot at the holy apostles, and killed them. The blessed apostles thanked God, with cheerful mind, that for his name they might suffer. Semmeus also, who had before received them, was martyred with them, because he would not offer his gifts to the idols.

At that time there was a great serenity in the air above, but God sent suddenly such great lightning, that the heathen temple burst asunder from the upper part to the lower, and the two wizards were burnt up by the flame, and turned to the likeness of coals.

After three months from this, the king Xerxes sent, and bereaved all the idolaters of their possessions, and brought the bodies of the apostles with great honour to his city. He raised in the same city a great church over the bodies of the apostles, in honour of them. The church was eight-cornered, a hundred and twenty feet high; it was six hundred and forty feet in circuit, made all of quadrangular marble stones.

stānum geworht. Ealle ðas getimbringe geendode se cyning Xerxes binnon ðrim gearum, and beworhte ða bigelsas mid gyldenum læfrum, and worhte ane ðruh on hwītum seolfre to ðæra apostola līce, and gesette hī on middan þam temple mid micelre ārwurðnyse. On ðisum dæge wearð seo cyrce gehalgod, þam Godes apostolum to wurðmynte. On ðære stowe begytað þa ðe on God gelyfað his wel-dæda, þurh ðæra apostola ðingunge, þe on ðisum dæge for his naman ðrowodon.

þas race awrāt se biscop Abdīas, seðe þam apostolum folgode fram Iudea-lande. Hē awrāt hī on Ebreiscum gereorde, and his leorning-cniht Eutropus hī awende eft on Greciscum gereorde, and Africanus hī awrāt eft on tyn bocum; ac ūs genihtsumað on urum gereorde þas scortan race, to getrym-minge urum geleafan.

Uton nu biddan þas eadigan apostolas, Simon and Iudan, þæt hī ūs abiddon Godes miltsunge, seðe leofað and rixað on ealra worulda woruld. Amen.

III. ID. NOUEM̄B.

DEPOSITIO SANCTI MARTINI EPISCOPI.

MARTINUS, se wuldorfulla Godes andettere, wæs acenned of æpelborenum magum, on ðam earde þe is gehāten Pannonia, on þære byrig þe is gecweden Sabaria; and hē wæs siððan afed on Italia, þæt is, Romana rīce. His fæder wæs ædelboren, ærest cempa, and siððan cempena ealdor, on hæðenscipe wunigende, and his gemæcca samod. Ða gestryndon hī þone gecōrenan Godes cempa, Martinum, and hē mærlīce geðeah. Witodlice ðaða hē tyn wintre on ylde wæs, ða ārn hē to cyrcan buton his freonda foresceawunge, fulluhtes biddende; and hē wearð þa gecristnod, and on

The king Xerxes completed all this building within three years, and wrought the arches over with golden plates, and wrought a coffin of white silver for the bodies of the apostles, and set it in the middle of the temple with great veneration. On this day the church was hallowed in honour of God's apostles. In that place, those who believe in God obtain his benefits, through the intercession of his apostles, who on this day suffered for his name.

The bishop Abdias wrote this narrative, who had followed the apostles from the land of Judea. He wrote it in the Hebrew tongue, and his disciple Eutropus turned it afterwards into the Greek tongue, and Africanus wrote it afterwards in ten books; but this short narrative in our tongue will suffice us for the confirmation of our belief.

Let us now pray the blessed apostles, Simon and Jude, that they obtain for us the mercy of God, who liveth and reigneth for ever and ever. Amen.

NOVEMBER XI.

THE DEPOSITION OF SAINT MARTIN, BISHOP.

MARTIN, the glorious confessor of God, was born of noble parents, in the country which is named Pannonia, in the city which is called Sabaria; and he was afterwards nurtured in Italy, that is, the Roman empire. His father was of noble birth, first a soldier, and afterwards a chief of soldiers, continuing in heathenship together with his consort. They then begat the chosen soldier of God, Martin, and he eminently throve. To wit, when he was only ten years of age, he ran to church without the foreknowledge of his friends, praying for baptism; and he was then christened, and in a wonderful

wunderlicum gemete gecyrrad, smeagende synle ymbe Godes cyrcan, and hī hē on westene wanian mihte.

Þa asprāng þæs caseres gebān, þæt ðæra cempa bearn, þe forealdode wæron, wurdon genamode to ðam ylcan gewinne þe heora fæderas on wæron. Hwæt ða Martinus wearð ameldod fram his āgenum fæder, ðe on his weorcum āndode; and he wearð þa gelaht to þam lāðum gecampe, and on racenteagum gelaed, þa ða hē fyftyne geara wæs. Ænne cniht hē hæfde to his ðenungum forð, ðam hē sylf ðenode swa swiðe swa hē him. Hē folgode þam casere ārest Constantium, and siððan Iuliane, þam wælhreowan wiðersacan, and hē on ðam folgoðe ealle fūlnyssc forbeah, lybbende swa swa munuc, na swa modig cempa. Hē æteowode þa soðan lufe symle his geferum, and ormsæte eadmodnyssc mid callum geðylde, and his efen-cempan ða hine endemes wurðodon. Hē wæs swiðe gewæss callum swincendum, and on mislicum yrnðum mannum geheolp, wædligum and wanscryddum, and næs ðeah ða-gýt gefullod.

Þa gemette Martinus, on middes wintres cyle, ænne nacodne ðearfan, and his nān man ne gymde, þeah ðe hē mid hreama ða riddan ðæs bæde. Ða næfde Martinus nān ðing to sylenne þam nacodan ðearfan, þe ðær swa ðearle hrymde, buton his gewæddum þe hē wel behōfode, and hæfde ær his ðing þearfum gedælede. Hē ne mihte swa-ðeah on his mode afindan, þæt hē þone nacodan mid nahte ne gefrefrode, ac tocearf his basing on emtwā mid sexe, and sealde oðerne dæl þam earman wædlan, and mid þam ofcyrfe hine eft bewæfde. Þa hlogon ða cempa sume ðæs basinges, sume eac geomerodon swiðe on mode, þæt hī naht ðyllices ðam ðearfan ne gebudon, ða ða hī eðellicor hine mihton scrydan. On ðære ylcan nihte æteowode Crist hine sylfne Martine on swefne, mid ðam basinge gescrydne, and het hine sceawian gif hē þa sylene oncneowe; and se Hælend sona his englum ðus sæde, “Martinus me bewæfde efne mid ðyssere wæde, þeah ðe hē ungefullod gýt farende sy.” Martinus ða fægnode þære

degree converted, constantly meditating on God's church, and how he might dwell in the wilderness.

Then came forth the emperor's edict, that the children of those soldiers that were grown old, should be nominated to the same warfare in which their fathers were. Whereupon Martin was denounced by his own father, who felt envy at his works; and he was seized for the hateful strife, and led in chains, when he was fifteen years old. He had one youth constantly for his services, whom he himself served as much as the other did him. He followed first the emperor Constantius, and afterwards Julian, the bloodthirsty apostate, and in that service he eschewed all foulness, living as a monk, not as an insolent soldier. He ever manifested true love for his companions, and boundless humility with all patience, and his fellow-soldiers at last honoured him. He was very kind to all afflicted, and helped men under divers miseries, the poor and ill-clothed, and, nevertheless, was not yet baptized.

Then Martin, in midwinter's chill, met a blind pauper, and no man heeded him, though he with cry prayed the horsemen therefore. Martin had nothing to give to the naked pauper, who there so vehemently cried, save his garments, which he well needed, for he had before distributed his property to the poor. He could, nevertheless, not find in his heart not to comfort the naked with something, but cut his cloak in two with a sword, and gave one part to the poor beggar, and clad himself again with the segment. Some of the soldiers thereupon laughed at the cloak, but some grieved much in spirit that they had offered nothing of the like to the pauper, when they might more easily have clothed him. On the same night Christ appeared to Martin in a dream, clad with the cloak, and bade him look whether he recognised the gift; and Jesus forthwith said to his angels thus, "Behold, Martin clothed me with this garment; though he be yet going unbaptized." Martin then

fægeran gesihðe, and wearð þa gefullod forhraðe on Criste, ða ða hē on ylde eahtatýne geara wæs.

Æfter ðisum gelāmp, on ðære leode gewinn, þæt Iulianus se casere gecwæð to gefeohte, and dælde his cempum cyne-lice sylene, and hī on ðam gewinne werlice ongunnon. Þa nolde Martinus genīman his gife, ne on ðam gefeohte his handa afýlan, ac cwæð þæt hē wolde Criste ðeowian on gastlicum gecampe æfter his cristendome. Ða cwæð se wælhreowa þæt hē wære afyrht for ðan toweardan gefeohte, na for Criste eawfæst. Ða andwyrde Martinus unforht ðam casere, “ Ic wille ðurhgān orsorh ðone here, mid rōde-tācne gewæpnod, na mid readum scylde, oððe mid hēfegum helme, oppe heardre byrnan.” Ða het se hæðena cyning healdan Martinum, þæt hē wurde aworpen ungewæpnod ðam here. Þa nolde se Hælend his ðegen forlæstan, ac gesibbode þæt folc sona þæs on merien, þæt hī to þæs caseres cyne-gyrde gebugon.

Hwæt ða Martinus ðone wælhreowan forlet, and beah to Hilarium, þam gelæredan biscope, se ðe ða on worulde wuldorful wæs gehæfd, scīnende swa swa tungel on soðre lāre, mid ðam hē wunode on weligre lāre to lāngum fyrste, oðþæt hē his frynd geneosode on fyrleum earde; wolde hī feondum ætbredan ðurh halwendum fulluhte, ðe ða gýt hæðene wunodon. Þa ða hē com to munton, ða gemetton hine sceaðan, and heora ān hine slōh mid æxe on his heafod. He wearð þa gebunden and heora ānum betæht. Ða befrān se sceaða þe hine on-sundron heold, hwæt hē manna wære, oððe wære ofdræd? Martinus him to cwæð, þæt hē cristen wæfe, and on eallum his līfe næfre swa orsorh. Begān ða to secgenne þam sceaðan geleafan, and mid bōclicere lāre hine lēran on-gann. Hwæt ða se sceaða sona gelyfde on ðone Lifigendan God, and tolysyde ða bendas his halwenden lāreowes, and him swa filigde, on eawfæstum ðeawum siððan ā lybbende.

Æfter ðisum gemette Martinus þone deofol, se axode ard-

rejoiced at the fair vision, and was then speedily baptized in Christ, when he was eighteen years of age.

After this it happened, in the civil war, that the emperor Julian gave order for a battle, and distributed a royal donation to his soldiers, and they conducted themselves manfully in that conflict. But Martin would not take his gift, nor defile his hand in the battle, but said that he would serve Christ in ghostly warfare after his christianity. Then the tyrant said that he was afraid because of the battle at hand, not pious for Christ. Martin then boldly answered the emperor, "I will fearlessly go through the host, armed with the sign of the rood, not with red shield or with heavy helm, or hard corselet." Then the heathen king commanded Martin to be held, that he might be cast unarmed amid the army. But Jesus would not forsake his servant, but reconciled the folk forthwith on the morrow, so that they submitted to the emperor's sceptre.

Hereupon Martin left the cruel tyrant, and betook himself to Hilary, the learned bishop, who was then gloriously exalted in the world, shining as a star with true learning, with whom he abode, engaged in rich lore, for a long time, until he visited his friends in a distant country; he would withdraw them from the foes, by salutary baptism, who yet continued heathens. When he came to the mountains, robbers met him, and one of them struck him with an axe on his head. He was then bound and committed to one of them. Then the robber, who held him apart, asked him who he was, or whether he was afraid? Martin said to him, that he was a christian, and in all his life never so void of apprehension. He began then to announce the faith to the robber, and undertook to teach him with book learning. Whereupon the robber forthwith believed in the Living God, and loosed the bonds of his salutary teacher, and so followed him, living ever after in pious courses.

After this Martin met the devil, who immediately asked

lice hwider hē siðode, sēde þæt hē wolde his wiðerwinnas beðon on callum his færelda, swa hwider swa hē ferde. Ða andwyrde se halga sona ðan deofle, "Ne ondræde ic ðe; Drihten is min gefylsta;" and se sceocca forðwān of his ge-sihtē ða. Martinus ða siððan siðode to his magam, and awende his moder of mǎnfullum hæðenscipe, and manega hire to-eacan eac to Gode gebigde, þeah ðe se fæder āna hæðen-gilda wunode. Be ðam we magon tocnawan þæt gehwilce geðeoð to heofenan rice, þeah ðe heora frynd losian, þaða se mæra wer swa micclum geðeah, and his fæder forwearð on fulum hæðenscipe.

On ðam timan asprāng Arrianes gedwyld wide geond eorðan, þam Martinus wiðfæht, oðþæt hē forwel oft yfele wearð geswenct. Hē ðygde unlybban eac on his metes, ac hē ða ferednysse ðæs færlīcan attres mid gebedum aflagde, þurh fultum Drihtnes. Ða cyrde Martinus ongear to Hilarium, swa swa hē mid wōpe hine georne bæd, þæt hē æfter ðam siðe hine geæccan sceolde. Hilarius ða eft mid estfullum mode hine underfeng, fagen his cymes, and Martinus siððan him mynster arædde, buton ðære byrig, mid munuclicere on-bryrdnysse.

Æfter ðisum geðeodde sum hæðen wer him to, and se binnon feawum dagum swa færlīce swealt, þæt hē on fulluhte underfāngen næs, forðan ðe Martinus ða on neawiste næs, ac com ða to huse hearde gedrefed, and hine sylfne astrehte sona ofer ðone deadan, Drihten biddende þæt hē him lif sealde. And he wearð ða ge-edcucod æfter lytlum fyrste, and sona gefullod, gesundful leofode to manegum gearum, and gewislice sēde, þæt hē wære gelæd to leohtleasre stowe, and swærlice geswenct on sweartum witum. Ða comon þær fleogende twēgen fægre englas, and hine gelæddon ongear to life, for Martinesbenc, swa swa hē bæd set Gode.

Sum ungesceadwis man hine sylfne aheng, þæt hē fōtum span, and his feorh forlēt. Þæt wearð ða mid wōpe þam halgan were gecydd, and hē genealæhte þam lifleasan men-

him whither he was journeying, saying that he would be his adversary in all his course, whithersoever he went. Then the saint straightways answered the devil, "I dread thee not; the Lord is my stay;" and Satan then vanished from his sight. Martin afterwards journeyed to his parents, and turned his mother from sinful heathenship, and many besides her inclined to God, though his father alone continued an idolater. By this we may know that any may thrive to the kingdom of heaven, though their friends perish, when this great man so greatly throve, and his father perished in foul heathenship.

At that time the heresy of Arius sprang up widely over the earth, against which Martin fought, until he very often was evilly afflicted. He received poison also in his meat, but he with prayers drove away the peril of the sudden venom, through the Lord's aid. Martin then returned to Hilary, as he had earnestly with weeping prayed him, that after his journey he would seek him. Hilary then with devoted spirit received him, joyful at his coming, and Martin afterwards raised himself a mynster, without the city, with monastic impulse.

After this a certain heathen man attached himself to him, and he within a few days died so suddenly, that he was not received in baptism, because Martin was not then at hand, but came to the house sorely afflicted, and forthwith stretched himself over the dead, praying the Lord that he would give him life. And he was then after a little space requickened, and forthwith baptized, lived prosperous for many years, and, moreover, said, that he had been led to a lightless place, and heavily afflicted with dire torments. Then there came flying two fair angels, and led him again to life, at the supplication of Martin, as he had prayed of God.

Some irrational man hanged himself, so that he span with his feet, and his life forsook. That was then with weeping announced to the holy man, and he approached the lifeless

and hine unwurðne of deaðe aræde, þurh his ðingrædene wið þone soðan God.

Þæt Turonisce folc hine ða geceas him to leod-biscope, ðeah ðe hē lānge wiðcwæde, and of mynstere nolde nawar beðn gemet, oðþæt sum fæmne hī facenlice hīwode sārlice seoce, and asende wið his. Þa ferde Martinus, and þæt folc his cepte, and hine gelæhton, swa swa hī sēr geleornodon, ealle clypigende mid ānre stemne, þæt Martinus wære wyrðe þæs hādes, and þæt folc gesælig ðurh swilcne biscop. Hē wearð ða gehalgod, swa swa hī ealle gecuron, and ðone hād geheold, mid soðre eadmodnysse, on ðære ylcan ānrædnysse þe hē sēr on leofode. Hē heold his ðeawas, swa swa healic biscop, and his munelice ingehyd swa-þeah betwux mannum. Hē aræde him munuc-hīf on micelre digelnysse, twā mila fram ðære ceastre Turoniscre ðeode. Þæt mynster hē gelogode mid wellybbendum mannum, þæt wæron hund-cahtatig muneca, þe him anmōdlice gehyrdon, and him eallum wæron heora ðing gemæne, æfter regollicere gesetnysse; ne hī naht synderlices næfdon. Næs heora nānum alyfed on ðam life ænig cræft buton halgum gebedum and heora gewritum. Seo yld hī gebæd, and seo iuguð wrāt. Symle hī sæton ætsomne to gereorde; næs þær wīnes drenc buton wanhalum mannum. Heora forwel fela wæron mid wāces olfendes hærum to līce gescrydde, and þær laðode softnys. Of ðam mynstre geðugon æðele biscopas, þurh Martines lāre, gehwilcum leodum.

Ðær wæs ða gehæfd gehende ðære byrig swilce halig stow, mid healicum gedwylde, and weofod geset mid micclum wurðmynte, swilce ðær gereste sum halig cyðere. Þa befrān Martinus æt þam mæssepreostum ðæs martires naman þe hī swa micclum wurðodon. Ða nyste heora nān his naman to secgenne, ne on hwæs timan hē ðrowunge underhnige. Hwæt ða se biscop mid his gebroðrum ferde to þære ylcan stowe, and þone Ælmihtigan bæd, þæt hē geswutelode, mid soðre gebicnunge, hwæne ðær swa mærne þæt mennisc

man, and raised him unworthy from death, through his intercession with the true God.

The people of Tours then chose him for their diocesan bishop, though he long refused, and would be found nowhere out of the mynster, until some woman guilefully feigned herself sorely sick, and sent to him. Then Martin went, and the folk kept watch on him, and seized him, as they had before been instructed, all crying with one voice, that Martin was worthy of the dignity, and the people happy in such a bishop. He was then hallowed, as they all had chosen, and held that dignity, with true humility, in the same steadfast course in which he before had lived. He observed his duties, as an exalted bishop, and, at the same time, his monastic strictness among men. He raised for himself a monastery in great retirement, two miles from the city of the Turonian people. That mynster he established with men of good life, namely, with eighty monks, who unanimously obeyed him, and to them all their things were in common, according to regular institution; nor had they aught separate. To none of them in the monastery was allowed any craft but holy prayers and their writings. The aged prayed, and the youthful wrote. They always sat together at refection; there was no wine-drink but for infirm men. Very many of them were clothed with poor camel's hair next their bodies, and softness was there loathed. From that mynster flourished forth noble bishops, through Martin's instruction, to many people.

There was at that time near the city a place highly esteemed as holy, through profound error, and an altar set up with great honour, as if there rested some holy martyr. Martin then inquired of the mass-priests the name of the martyr whom they so greatly honoured. But none of them could tell his name, nor in whose time he had undergone his passion. Hereupon the bishop with his brothers went to the same place, and prayed the Almighty that he would by a true sign make manifest whom there so greatly the people

wurðode. Ða wearð þær æteowod æn atelic sceadu, on sweartum hīwe, and sēde þæt hē wære for stale ofalegen, na for soðum geleafan, and wunode on wite mid wælhreawum sceaðum, for his mǣndædum, na mid Drihtnes cyðerum. Ða towende se biscop þæt weofod sona, and þa dwollican socne mid-ealle adwæacte.

Hit gelāmp eac swilce, on oðrum timan, þæt anre wydewan sunu wearð to deaðe gebroht, and hrædlice gewrīt fram woruldlicum rīcum; and se halga Martinus for hine gebæd on ðæs folces gesihðe; and hē sona arās to ðam lænan life ðe hē ær forlet. Þurh ðam tāsne gelyfdon of ðære leode gehwilce on þone Līfigendan God, þe hine to life arārde. On ðære ylcan byrig hē gehælde æn mæden, mid halwendum smyrelæse gehalgodes eles, þæt ðe fram cildhāde symle ær dumb wæs. Hē ferde eft siððan embe sumere neode, þa ofseah hē feorran ða hæðenan ferian æn hīc to eorðan mid anþræcum gehlyde, and hē ealle gefæstnode heora fēt to eorðan, on ðære stowe þe hī steppende wæron, mid his strāngan bene, swilce mid bende. Hī tyrndon mid bodige, gebīgedum sceancum, and heora fōtwylmas awendan ne mihton, oðþæt se halga hī eft alyse, and lēt hī forðgān for his gōdnysse.

Se halga towearp eac sum hæðengyld, and wolde aheawan ænne heahne pīnbeam, se wæs ær gehalgod þam hæðenum godum. Ða noldon ða hæðenan þam halgan geðafian þæt hē swa halig treow æfre hynan sceolde; cwæð þeah heora æn, þæt hē hit underfenge feallende to foldan, and hī hit forcurfon, gif hē on God truwode þurh trumne geleafan. Ða geþafode Martinus þæt mid gebylde, and wearð gebunden under ðam beame geset, ðider ðe hē bigde mid healicum bōgum, and næs him nān wēn þæt hē ahwār wende, buton to ðam halgan, swa swa hē ahyld wæs. Hwæt ða ða hæðenan aheowon þæt treow mid ormætre blisse, þæt hit brastliende sāh to ðam halgan were, hetelice swiðe. Ða wōrhte hē ongean ðam hrcosendum treowe þæs Hælendes rōde-tācn, and hit ðærrihte

honoured. There appeared then a horrid shade with swart aspect, and said that he had been put to death for theft, not for true belief, and continued in torment with bloodthirsty robbers, for his wicked deeds, not with the Lord's martyrs. The bishop then forthwith overthrew the altar, and totally suppressed the false sanctuary.

It happened also, at another time, that a widow's son was brought to death, and suddenly departed from worldly realms; and the holy Martin prayed for him in sight of the people; and he forthwith arose to the poor life that he had before left. Through this miracle all of that people believed in the Living God, who had raised him to life. In the same city he healed a maiden, with the salutary unction of holy oil, that had always before been dumb from childhood. He was going afterwards about some need, when from afar he perceived the heathens bearing a corpse to the earth with a horrible clamour, and he fastened all their feet to the earth, on the place where they were walking, with his strong prayer, as it were with a bond. They turned with body, with bended legs, and could not move their foot-soles, until the holy man again loosed them, and let them go on, through his goodness.

The saint also overthrew an idol, and would hew down a high pine tree, which had before been hallowed to the heathen gods. Then the heathens would not allow the saint that he should ever destroy so holy a tree; though one of them said, that he should receive it as it fell to earth, and they would cut it down, if he trusted in God with firm belief. Martin then consented to that with boldness, and was set bound under the tree, where it bent with its high boughs, and they had no expectation that it would turn anywhere, save to the holy man, as it was inclined. Whereupon the heathen hewed the tree with boundless delight, so that it sank crackling towards the holy man, very violently. Then made he towards the falling tree the sign of the Saviour's rood, and it straightways

ætstōð, wende ða ongean, and hreas underbæc, and fornean offeoll ða ðe hit ær forcurfon. Ða awurpon ða hæðenan sona heora gedwyld, and to heora Scyppende sæmtinges gebugon mid micclum geleafan, þurh Martines lāre.

Eft hē ontende sum hæðen templ : þa gewende se līg, ðurh þæs windes blæd, to sumes mannes huse, ðe þær gehende stōð; ac Martinus astāh on ðam sticelan hrofe, and sette hine sylfne ongean ðam swegendum līge, and hē sona ðreow ðwyres wið þæs windes, mid micclum gewinne, for ðæs weres mihte; and wæs ða geholpen ðam unscyldigum huse. Gelōme hē towearp gehwær hæðengyld. Ða wolde hē æne ān eald hūs tocwysan, þe wæs mid gedwylde deoflum gehalgod; ac mennisce handa hit ne mihton towurpan, for ðam fæstum gefege þæs feondlican temples. Ða comon ðær fleogende færlīce englas of healice heofenan, and hī þæt hūs towurpon, þurh gastlicne cræft, ðam gōdan to bliase.

Sum hæðen man wolde hine acwellan mid atōgenum swurde, and se halga aleat, and astrehte his swuran under ðam scīnendan brande. Ða feoll se cwellere afyrht underbæc, ārleas oð þæt, and ða bæd forgifenyssæ, gecnæwe his mānes to ðam mæran were. Eac sum oðer ārleas hine wolde sleān on his halgan heafde mid heardum isene, ac þæt wæpen wānd aweg mid þam slege of þæs reðan handum, þe hine hynan wolde. Sum mæden hē gehælde mid gehalgodum ele, þæt ðe lānglice læg on leger-bedde seoc, toslopen on limum, samcucu geðuht, and arās ða gesund on gesihðe þæs folces. Tetradius hatte sum hæðen þegen. His ðeow-cnapena ān wearð þearle awed; þa sette Martinus his handa him on-uppon, and se feond fleah forht for ðam halgan, and se ðeowa siððan gesundful leofode, and his hlaford beah mid geleafan to Gode mid eallum his hirede, þe ærðan hæðen wæs. Martinus eac com to anes mannes huse, his cnapa wæs awed wunderlice ðurh deofol, and ārn him togeanes mid gynyendum muðe. Ða bestāng se halga his hand him on mūð, het hine ceowan

stood still, turned then again, and fell backwards, and nearly fell on those that had before cut it down. The heathens then forthwith renounced their error, and immediately turned to their Creator, with great faith, through Martin's instruction.

He afterwards set fire to a heathen temple : then the flame, through the wind's blast, turned to a man's house, which was there standing near ; but Martin ascended the steep roof, and set himself against the resounding flame, and it forthwith turned in a contrary direction against the wind, with great strife, because of the wind's might ; and the harmless house was then saved. He frequently overthrew idols in many places. He would then alone destroy an old house that was erroneously hallowed to devils ; but human hands might not overthrow it, because of the firm construction of the hostile temple. Then suddenly came there angels flying from high heaven, and they overthrew the house, through ghostly craft, to the joy of the good man.

A certain heathen man would kill him with a drawn sword, and the saint stooped down, and stretched out his neck under the shining brand. Then fell the murderer affrighted back, impious till then, and prayed for forgiveness, acknowledging his crime to the exalted man. Some other impious man also would strike him on his holy head with hard iron, but the weapon turned away with the stroke out of the hand of the fierce ruffian who would destroy him. With hallowed oil he healed a maiden that had lain long in bed sick, powerless in her limbs, regarded as half-dead, and she arose whole in sight of the people. There was a heathen thane named Tetradius. One of his servants became violently mad ; then Martin set his hand upon him, and the fiend flew affrighted from the saint, and the servant afterwards lived sound, and his master turned with belief to God, with all his household, who had before been a heathen. Martin also came to a man's house, whose boy was wonderfully maddened by the devil, and ran towards him with yawning mouth. The saint then put his

mid soecarpum toðum his lifegam ingras, gif him alyfod wære. Se wōða ða awende aweg his ceafas fram ðære halgan hande, swilce fram hātum isene, and se awyrgeda gast gewið of ðam men ſit ðurh his geſceapu, mid ſceandlicum floame. Martinus gelacnode mid ſcalpium ceſſe ænne hreoflanc mannan fram his micclan cōðe, and fram ætelicam hīwe his unanæctum licca. Manega eac wardon mettrume gebæfode þurh his reafes hrepunge, swa swa hit geræd is. Sumes gerefra dehter hē ahredde fram ſefore þurh his ærend-gewrit, þe heo adlig underfeng. Eft æt sumum æle ætalād se halga wer on ðam healicum gradum æt þam halgum weofode, swa þæt hē fornean eal wearð tocwysed; ac on þære nihte hine gelacnode God, ðurh his halgan engel, to ansundre hæle.

Oft hine geneosodon englas of heofenum, and cūðlice to spræcon, for his clannan liffe. Seo halige Maria eac swilce gecom to ðam halgan were, on sumere tide, mid twām apostolum, Petre and Paule, mid twām mædonum, Tecla and Agna, and mid hire geneosunge hine gæfwrurðode, and micclum gehyrte þurh hire andwerdnysse. Eac se halga biſcop geſeah gelōme þa awyrigedan deoflu mid miſlicum gedwymorum. Hē nateſhwōn ne ondred heora deofellican hīw, ne hē næs bepæht ðurh heora leasungum. Hwīlon com se deofol, on anre digelnysse, mid purpuran geſcryd, and mid helme geglengd, to ðam halgan were, þær hē hine gebæd, and cwæð, þæt hē wære witodlice se Hælend. Þa beſeah Martinus wið þæs ſceoccan leoht, gemyndig on mode hū se Metoda Drihten cwæð on his godſpelle be his godcundan to-cyme, and cwæð to ðam leasan mid gelæredum muðe, “Ne ſæde ure Hælend þæt hē swa wolde beōn mid purpuran gehīwod, oþþe mid helme ſcīnende, þonne hē eft come mid engla ðrymme.” Ða fordwān se deofol dreorig him fram, and seo stow ða stānc mid ormætum ſtence, æfter andwerdnysse þæs egeſlican gaſtes.

Martinus se halga ſcēan on witegunge, and mannum witegode manega towearde ðing, ðe wæron gefyllede swa swa hē

hand on his mouth, bidding him gnaw with sharp teeth his flexile fingers, if it were him allowed. The maniac then turned away his jaws from the saint's hand, as from hot iron, and the accursed spirit departed from the man out through his genitals, with shameful flight. Martin cured, with a single kiss, a leprous man of his great distemper, and of the horrid aspect of his unsmooth body. Many infirm were also healed through the touch of his garment, as it is read. A certain count's daughter he relieved from a fever through his written message, which she received while sick. Again, on a time, the holy man slid on the steps at the holy altar, so that he was almost all bruised; but in the night God restored him, through his holy angel, to sound health.

Angels from heaven often visited him, and familiarly spake with him, because of his pure life. The holy Mary also came at one time to the holy man, with the two apostles, Peter and Paul, with two maidens, Thecla and Agnes, and with their visitation honoured, and by their presence greatly cheered him. The holy bishop, moreover, frequently saw the accursed devils with divers illusions. He dreaded not at all their devilish aspect, nor was he deceived by their leasings. Once the devil came, in a secret place, clothed with purple, and with a crown adorned, to the holy man, where he was praying, and said that he verily was Jesus. Martin then looked on the fiend's splendour, mindful in mind how the Creator Lord said in his gospel of his divine advent, and he said to the false one with learned mouth, "Our Saviour said not that he would be so habited in purple, or with crown shining, when he should come again with a host of angels." Then the devil vanished from him sad, and the place stank with an exceedingly great stench, after the presence of the terrific spirit.

The holy Martin shone in prophecy, and prophesied to men many things to come, that were fulfilled so as he had

foressæde. Hwilon æt his mæssan, men gesawon scīnan fērlīce æt his hnolle swilce fyren clywen, swa þæt se scīnenda līg his locc up-ateah. Hē wolde geneosian sumne adlīgne mannan, æt sumon sæle, se hatte Euantius, ac hē wearð gehæled, ær se halga come into his huse, þurh þæs Hælendes gife. Þa wæs ðær ān cnapa geættrod þurh nædran, swiðe toswollen þurh ðæs wyrmes slege, unwene his līfes, ac he wearð ahred, þurh Martines hrepunge, fram ðam reðan attre.

Se eadmoda bīscop, þe we ymbe sprecað, wæs swiðe ge-ðyldig wið þwyrum mannum, and him ne eglede heora hosp-spræc, ac forbær bliðelīce, þeah ðe him man bysmor cwæde. Hē nolde olæcan ænīgum rīcan mid geswæsum wordum, ne eac soð forsuwian. Gif him ænīg heafod-man hwilces þīnges forwyrnde, ðonne wende hē to Gode mid gewunelicum gebedum, and him sona getiðode his Scyppendes ārfæstnys þæs ðe se woruld-rīca him forwyrnde on ær.

Hit gelāmp hwilon þæt an wōd man gesæt þær ðær se eadiga wer hine ær gereste, and hē wearð gewittig ðurh þæs weres geearnungum, þe on ær þæt setl swa gebletsode. Menn hē gehælde fram mislicum coðum, and eac swilce nytenum læcedom forgeaf, ahredde fram wōdnysse, and hēt faran aweg to þære eowode þe hī of-adwelodon. Swa micel mildheortnys wæs on Martine, þæt hē hēt hwilon ða hundas ætstāndan, þe urnon on ðam ræse, deorum getenge, and ahredde ða deor fram andwerdum deaðe. Sum earm wīf wæs eallunge geswenct þurh blodes gyte, and heo ongann hreppan þæs halgan gewædu, and wearð sona hāl.

Ne mage we awritan ealle his wundra on ðisum scortan cwyde, mid cuðum gereorde, ac we wyllað secgan hū se soðfæsta gewāt.

foretold. Once at his mass, men saw suddenly shining on his crown as it were a fiery circlet, so that the shining flame drew up his locks. He would visit a sick man, at a certain time, who was called Evantius, but he was healed before the saint came into his house, through the grace of Jesus. There was there a boy poisoned by an adder, greatly swollen from the worm's stroke, hopeless of his life, but he was saved, by the touch of Martin, from the cruel venom.

The lowly bishop, of whom we speak, was very patient towards perverse men, and their contumely vexed him not, but he kindly bore it, though any one spake to him words of insult. He would not flatter any powerful man with sweet words, nor silently suppress truth. If any chief man denied him anything, then he would turn to God with his wonted prayers, and his Creator's kindness forthwith granted him that which the worldly chief had before denied him.

It happened once that an insane man sat where the blessed man had previously rested, and he became sane through the man's merits, who had before so blessed that seat. He healed men of divers maladies, and also gave medicine to animals, saved them from madness, and bade them go away to the herd from which they had strayed. So great compassion was in Martin, that he once commanded the hounds to stop that were running at full speed, pressing closely on the deer, and saved the deer from present death. A poor woman was greatly afflicted by a flow of blood, and she began to touch the saint's garments, and became forthwith whole.

We cannot write down all his miracles in this short discourse, with familiar language, but we will say how the righteous man departed.

DE EIUS OBITU.

MARTINUS se eadiga wiste his geendunge gefyrn ær hē ferde fram eallum frecednyssum ðises lænan līfes to his leofan Drihtne; and hē cydde his forðsið sumum his gebroðrum.

Þa wæron on ðam timan ungeðwære preostas on ānum his mynstra; ða hē wolde sibbian ær his forðsiðe, and ðider siðode. Ða geseah hē swymman scealfran on flode, and gelōme doppettan adūne to grunde, ehtende ðearle þære ēa fixa. Þa cwæð se halga wer to his geferan, “þas fugelas habbað feonda gelicnyse, ðe gehwilce menn unwære beswīcað, and grædelice gripað to grimre helle.” Ða hēt Martinus ða mæðleasan fugelas ðæs fixnoðes geswīcan, and to westene siðian; and ða scealfran gewiton aweg to holte, ealle endemes, and ða ēa forleton, be Martines hæse, þæs mæran weres. Æfter ðisum becom se biscop to ðam mynstre, and ða ungeðwæran preostas ðreade for gyltum, and on sibbe gebrohte mid geswære lāre.

Ða wearð hē geuntrumod eallum lymum, and sæde his gyngum þæt hē sceolde gewītan. Þa wurdon hī ealle endemes astyrede, and mid micelre heofunge hine befrinon, “Hwī forlætst þu, fæder, ðine foster-cild, oþþe hwām betæhst ðu ús nu forlætene? Soðlice becumað ungesewenlice wulfas to ðinre eowode, and hwā bewerað hī? We witon þæt ðu gewilnast to ðam wuldorfullan Drihtne, ac þe sind gehealdene ðine meda gewisse. Gemiltsa ús swiðor, and swa gýt ne forlæt.” Martinus ða wende mid ðisum wordum to Gode, “Ne wiðcweðe ic, Drihten, to deorfenne gýt, gif ic nyd-behefe eom gýt ðinum folce; ne ic ne belādige gýt me for ylde: beo ðin willa ā, weroda Drihten!” Æfter ðisum gebede, hē abād on ðam legere ane feawa dagas, mid fefore gewæht, þurh wacolon gebedum, on flore licgende, bestreowod mid axum, on stiðre hæran, ūp-abāfenum eagum and handum

OF HIS DEATH.

THE blessed Martin knew of his end long before he went from all the perils of this miserable life to his dear Lord ; and he announced his departure to some of his brothers.

There were at that time discordant priests in one of his mynsters ; these he would reconcile before his decease, and thither journeyed. He then saw some plungeons swimming on the flood, and frequently dipping down to the bottom, eagerly pursuing the fishes of the river. Then said the holy man to his companion, "These birds have a likeness to the fiends, that deceive some unwary men, and greedily snatch them to the grim hell." Thereupon Martin commanded the speechless birds to cease from fishing, and journey to the wilderness ; and the plungeons all at length went away to the wood, and left the river, at the command of Martin, that great man. After this the bishop came to the mynster, and rebuked the discordant priests for their sins, and brought them in peace with kind advice.

He then became enfeebled in all his limbs, and said to his disciples that he should depart. Thereupon they were at length disquieted, and with great lamenting asked him, "Why, father, dost thou forsake thy foster-children, or to whom wilt thou commit us now forsaken ? For invisible wolves will come to thy flock, and who will defend it ? We know that thou longest for the glorious Lord, but to thee thy certain meeds are reserved. Rather have pity on us, and leave us so not yet." Martin then turned to God with these words, "I refuse not, Lord, still to labour, if I am yet needful to thy people ; nor will I yet excuse myself on account of age : be thy will for ever, Lord of hosts !" After this prayer, he awaited in sickness a few days, by fever weakened, in watchful prayer, on the floor lying, bestrewed with ashes, in stiff haircloth, with eyes and hands uplifted to heaven, and

to heofenum, and ne geswāc his gebeda oðþæt hē sawlode. Hē geseah þone deofol stāndan swiðe gehende, and hine orsorhlice axian ongann: “ þu wælhreowe nyten, to hwī stentst ðu þus gehende? Ne gemetst þu on me aht witniendlices; me soðlice underfehð se heahfæder Abraham into his wununge on ecere wynne.” Æfter ðisum worde, gewāt seo sawul of ðam geswenctan lichaman sona to Gode.

Hwæt ða gehyrdon gehwilce on life halige englas singan on his forðsiðe, bliðe on heofenum, þæs halgan to-cymes. His līc wearð gesewen sona on wuldre, beorhtre ðonne glæs, hwīttre ðonne meoloc, and his andwlita sceān swiðor þonne leoht, þa iū gewuldrod to ðam toweardan æriste. Hund-eahtatig geara hē wæs on his life, ða ða hē of worulde gewāt to heofenum. Eala, hwilc heofung holdra and geleaffulra! hlude ða swegde and swiðost ðæra muneca and mynecena wōp, on Martines deaðe.

Is eac to gehyrenne hū ða leoda wunnon ymbe þæs halgan līc him betwynan þearle. Seo burhwaru wolde, ðe hē on biscop wæs, þæt sind Turonisce, þone halgan genīman, and Pictauienscisce þearle wiðcwædon; woldon habban ðone ylcan þe hī ær alændon to ðam biscopdome of heora burhscīre, cwædon þæt hē wære heora munuc æt fruman, and woldon hine habban huru swa deadne. Betwux ðisum gewinne wearð se dæg geendod, and butu ða burhwara besæton ðone halgan. Þa on middere nihte gewurdon on slæpe Pictauienscisce bepæhte for swiðe, þæt of ealre ðære menigu ān man ne wacode. Hwæt ða Turonisce þone halgan gelæhton, and to scipe bæron, mid swiðlicere blisse, and mid gastlicum sange þone sanct ferodon to ðære ylcan byrig þe hē on biscop wæs. ða wurdon ða oðre awrehte mid þam sange, and gecyrdon him hām, hearde ofsceamode.

On ðisum dæge gewāt se halga wer to Gode, mærlīce of worulde, mid micclum wundrum geglencged. Uton hine, biddan þæt hē ūs ðingige to þam Līfigendan Gode, ðe hē on life gecwēmd. Sy ðam ā wuldor on ecere worulde, ðe leofað and rixað, þurh hine sylfne, God. Amen.

ceased not his prayers until he expired. He saw the devil standing very near at hand, and began fearlessly to ask him : "Thou bloodthirsty beast, why standest thou thus at hand ? Thou wilt not find in me aught that is punishable ; but me will the patriarch Abraham receive into his dwelling in eternal joy." After these words, the soul forthwith departed from its afflicted body to God.

Thereupon certain persons living heard holy angels singing at his departure blithely in heaven, for the saint's coming. His corpse forthwith appeared in glory, brighter than glass, whiter than milk, and his face shone more than light, then already glorified for the future resurrection. Eighty years he was of age, when he departed from the world to heaven. Alas, what lament of the true and faithful ! loudly sounded and above all the wail of the monks and mynchens, at Martin's death.

It must also be heard how violently the people contended between them for the saint's body. The dwellers of the city of which he was bishop, that is, the Turonians, would take the saint, and the Poitevins vehemently resisted ; they would have the same whom they had before lent, for the episcopal dignity, from their province, saying that he had originally been their monk, and that at any rate they would have him dead. During this contest the day was ended, and the citizens of both places sat by the saint. Then at midnight the Poitevins were too much deceived by sleep, so that of all the multitude not one man watched. Whereupon the Turonians seized the holy body, and bore him to a ship, with excessive joy, and with ghostly song conveyed the saint to the same city of which he had been bishop. Then were the others roused by the song, and returned home cruelly ashamed.

On this day the holy man departed to God, gloriously from the world, with great miracles adorned. Let us pray to him that he intercede for us to the Living God, to whom he in life was pleasing. To whom be glory to all eternity, who liveth and reigneth, through himself, God. Amen.

EXCUSATIO DICTANTIS.

FELA fægere godspel we forlætað on ðisum gedihte : ða mæg awendan seðe wile. Ne durre we ðas bōc na miccle swiðor gelengan, ði-læs ðe heo ungemetegod sy, and mannum sōryt þurh hire micelnyase astyrige. We willað swa-ðeah gýt ane feawa cwydas on ðissere bōc geendebyrdian gemæne-lice be apostolum and martirum, andeterum and halgum fæmnum, þam Hælende to lōfe.

Thomes ðrowunge we forlætað unawritene, forðan ðe heo wæs gefyrn awend of Ledene on Englisc on leoð-wison ; ac swa-ðeah se wisa Augustinus aæde on sumere his trahtnunge, þæt æn þing wære ungeleaflic on ðære race gewet, þæt is be ðam byrle þe ðone apostol ear-plætte, and be ðam hunde ðe his hand eft inn-abær. Be ðam cwæð Augustinus, “ þis rædað mid micelre gecneordnyse ða ðe wrace lufiað ; ac ús is alyfed be ðisum to twynienne, þæt se apostol wolde ge-wrecan swa wælhreawlice his teonan.”* For ðysere twynunge nolde we hreppan his ðrowunge. Heo is swa-ðeah eall full geleaffic, buton ðam anum þe Augustinus wiðsæcð.

IN NATALE UNIUS APOSTOLI.

þES apostolica freols-dæg mænað ús to sprecenne, and sum ðing eow to secgenne be ðam gesæligan heape þe mid þam Hælende on ðisum life drohtnode. On ðam wæron gecōrene twelf heah-ðegenas, Petrus and Paulus, Andreas and Iacobus, Iohannes and Thomas, se oðer Iacobus and Philippus, Bartholomeus and Matheus, Simon and Iudas, na sē Iudas þe Crist belæwde. Mathias wæs gecōren on þæs forlōrenan Iudas stede. Oðer is Matheus, oðer is Mathias. Matheus is godspellere and apostol, Mathias is apostol on Iudan stede. Paulus is se ðreotteoða ðyses heapes : hē næs na lichamlice

THE INDITER'S APOLOGY.

MANY excellent gospels we omit in this composition: he may translate them who will. We dare not lengthen this book much more, lest it be out of moderation, and excite men's aversion through its magnitude. We will, nevertheless, yet set forth in this book a few discourses indiscriminately concerning apostles and martyrs, confessors and holy females, to the praise of Jesus.

The passion of Thomas we leave unwritten, because it has long since been turned from Latin into English in song-wise; but the wise Augustine, however, has said in some treatise of his, that one thing incredible was set in that narrative, that is of the cupbearer who struck the apostle on the ear, and of the dog which brought his hand in again. Of this Augustine said, "This those read with great diligence who love vengeance; but it is allowed us to doubt in this, that the apostle would so cruelly avenge his injury." For this doubt we would not touch his passion. It is, nevertheless, all quite credible, except that only which Augustine gainsays.

ON THE NATIVITY OF ONE APOSTLE.

THIS apostolic feast-day exhorts us to speak, and to say something to you of the blessed company that held converse with Jesus in this life. In that were chosen twelve chief ministers, Peter and Paul, Andrew and James, John and Thomas, the other James and Philip, Bartholomew and Matthew, Simon and Judas, not the Judas that betrayed Christ. Matthias was chosen instead of the lost Judas. Matthew is one, Matthias is another. Matthew is an evangelist and apostle, Matthias is an apostle in the stead of Judas. Paul is the thirteenth of this company; he was not

on life mid Criste, ac hē hine geceas siððan of heofenum, and hē is geendebyrd to Petre, for his micclum geearnungum and gedeorfum, on Drihtnes willan. To ðisum heape cwæð se Hælend þisum wordum, "Hoc est preceptum meum, ut diligatis inuicem, sicut dilexi uos : " et reliqua ; " ðis is min bebod, þæt ge lufion eow betwynan, swa swa ic eow lufode. Næfð nān man maran lufe þonne hē sylle his sawle for his freondum. Ge sind mine frynd, gif ge doð swa swa ic eow bebeode. Ne hāte ic eow þeowan, forðan ðe se þeowa nāt hwæt his hlaford deð : ic het eow mine frynd, forþan ðe ic cydde eow swa hwæt swa ic æt minum Fæder gehyrde. Ne gecure ge me, ac ic geceas eow, and ic sette eow þæt ge faron and beron wæstm, and eower wæstm þurhwunige ; and swa hwæt swa ge biddað æt minum Fæder, on minum naman, hē sylð eow."

Oft ge habbað gehyred be ðære soðan lufe, þæt heo is fulfremednys Godes æ. Se ðe God lufað and men, hē hylt ealle Godes bēc. Se ðe soðlice God lufað, nele hē wiðerian ongean his bebodum, ac mid estfullum mode hī geðwærlæhð. Se ðe oðerne lufað buton hīwunge, nele hē him hearmes cepan, ne his æhta him ætbredan. On ðam beoð cristene men tocnawene, gif hī rihtlice cristene beoð, swa swa Drihten sylf cwæð, "Be ðam oncnawað ealle men þæt ge sind mine folgeras, gif ge habbað lufe eow betwynan." Ealle gōde þing hæfð, se ðe þa soðan lufe hæfð : witodlice se ðe hī næfð, se is bedæled ælces gōdes. Nis nān lufu māre þonne man for oðrum his līf sylle, swa Crist dyde for ús. Drihten cwæð, "Ge beoð mine frynd, gif ge ða þing doð þe ic eow bebeode." þa apostoli and ealle þa ðe Godes bebodum gehyrsumiað, beoð his frynd gecigede. Hē cwæð, "Ne hāte ic eow ðeowan, forðan ðe se þeowa nāt hwæt his hlaford deð." Ne nimð se hlaford his ðeowan him to rædboran, ac nimð his holdan frynd, and him geopenað his willan. Swa eac God geswutelað his digelnyssa ðam ðe hine inweardlice lufiað ; and se

bodily in life with Christ, but he chose him afterwards from heaven, and he is associated with Peter, for his great merits and labours, agreeably to the Lord's will. To this company Jesus said in these words, "*Hoc est præceptum meum, ut diligatis invicem, sicut dilexi vos :*" et reliqua ; "This is my injunction, that ye love each other, as I have loved you. No man hath greater love than that he give his life for his friends. Ye are my friends, if ye do as I have commanded you. I call you not servants, because the servant knoweth not what his lord doeth : I have called you my friends, because I have made known unto you whatsoever I have heard from my Father. Ye have not chosen me, but I have chosen you, and I appoint you that ye go and bear fruit, and that your fruit remain ; and whatsoever ye pray of my Father, in my name, he will give unto you."

Ye have often heard of true love, that it is the perfection of God's law. He who loves God and men follows all God's books. He who truly loves God will not resist his commandments, but with devoted spirit will comply with them. He who loves another without hypocrisy, will not devise harm to him, nor take from him his possessions. By this christian men are known, if they are rightly christians, as the Lord himself said, "By that all men will know that ye are my followers, if ye have love among you." He has all good things who has true love : but he who has it not is deprived of every good. There is no greater love than that a man give his life for others, as Christ did for us. The Lord said, "Ye are my friends, if ye do the things that I command you." The apostles and all those who obey God's commandments, are called his friends. He said, "I call ye not servants, because the servant knoweth not what his lord doeth." The Lord takes not his servant as a counsellor, but takes his faithful friends, and to them opens his will. So also God manifests his secrets to those who inwardly love him ; and

ðeowa, þæt is, se ðe synnum þeowað, bið ascyred fram Godes ræde.

Ege is twyfeald, and ðeowdom is twyfeald. An ege is butan lufe, oðer is mid lufe, and se is halig and clæne. Swa is eac oðer ðeowt neadunge buton lufe, oðer is sylfwilles mid lufe, se gedafenað Godes ðeowum. Drihten genām of ús þæs ðeowan naman, and hēt ús his frynd, gif we his willan gewyrcað. Hē cwæð, "Ic hēt eow mine frynd, forðan ðe ic eow cydde ealle ða ðing þe ic æt minum Fæder gehyrde." Hwæt cydde Crist his leorning-cnihtum buton ða heofenlican digelnysses, and ða micclan myrhðe þæs ecan lifes, þa hē eac dæghwomlice on his geleaffulra heortan besēt, þurh orðunge þæs Halgan Gastes? Ða word þe hē spræc to his apostolum, ða hē spræc to eallum cristenum mannum, swa swa hē on sumere stowe sylf cwæð, "Quod autem uobis dico, omnibus dico;" "þæt þæt ic to eow gecweðe, þæt ic cweðe to eallum mannum."

Ne sind Godes frynd nā feawa, ac sind fela, swa swa se witega cwæð, "Me soðlice sind þine frynd, God, swiðe ārwurðe, and heora ealdordōm is swiðe gestrāngod. Ic hī gerīme, and hī beoð gemenigfylde ofer ðære sǣ-sand ceosol." Se Hælend cwæð, "Ne gecure ge me, ac ic geceas eow." Ðurh ðas word is geswutelod þæt nān man ne mæg on him sylfum wuldrian, þeah ðe hē gecōren sy to Godes rīce. Seo gecōrennys stent on Godes foresceawunge, and we beoð ðurh his gife gehealdene, swa swa se apostol cwæð, "Ge sind on Godes gife gehealdene þurh geleafan." Þurh ða gife þe se mennisca Crist wearð Godes Bearn, þurh ða ylcan gife bið gehwile cristenra manna Gode gecōren, fram ðam anginne his geleafan. Ðurh ðone ylcan Gast þe Crist wæs acenned, ðurh þone ylcan his gecōrenan beoð ge-edcennede on ðam halgum fulluhte. Þurh ðone Halgan Gast wearð se mennisca Crist ælcere synne orhlyte, and ðurh þone ylcan Gast ús beoð ure synna forgifene.

Ðus we sprecað be Cristes menniscnyse, ðe symle un-

the servant, that is, he who is servant to sins, is cut off from God's council.

Awe is twofold, and service is twofold. One awe is without love, the other is with love, and it is holy and pure. So also one service is compulsory without love, the other is voluntary with love, which befits God's servants. The Lord took from us the name of servant, and called us his friends, if we perform his will. He said, "I have called you my friends, because I have made known unto you all the things that I have heard from my Father." What did Christ make known to his disciples but the heavenly secret, and the great joy of the everlasting life, which he also daily fixes in the hearts of his faithful, through inspiration of the Holy Ghost? The words which he spake to his apostles he spake to all christian men, as he himself in some place said, "*Quod autem vobis dico, omnibus dico;*" "That which I say unto you, I say unto all men."

The friends of God are not few, but are many, as the prophet said, "To me verily thy friends, God, are very honourable, and their authority is greatly strengthened. I number them, and they are multiplied above the sea-sand." Jesus said, "Ye have not chosen me, but I have chosen you." By these words it is manifested that no man may glory in himself, though he be chosen to God's kingdom. The election stands in God's providence, and we shall be saved through his grace, as the apostle said, "Ye are saved by God's grace through faith." Through that grace by which the human Christ was a Child of God, through that same grace will every christian man be chosen to God, from the beginning of his belief. Through the same spirit through which Christ was born, through the same his chosen will be born again in holy baptism. Through the Holy Ghost the human Christ was void of every sin, and through the same Spirit will our sins be forgiven us.

We thus speak of Christ's humanity, who continued ever

synnig wunode; and hē wæs Godes Bearn swa hraðe swa hē mannes Bearn wearð. Se mann is Godes Bearn, forðan þe se Godes Sunu, ðe æfre wæs acenned of ðam Ælmihtigan Fæder, underfeng þa menniscnysse buton synnum, to soðre ænysse his hādes; and þæt ylce Godes Bearn is mannes Bearn for ðære underfāngenan menniscnysse. Crist, cristenra manna Heafod, Ordfruma ælcere gife, dælð his gyfe his limum, be gehwilces mannes mæðe, be ðan þe hē healdan mæg þurh his fultum, buton ðam ne dēð nān man naht to gōde. Næfð nān man geleafan buton of Cristes gife, ne nān man ne ðurhwunað on geleafan buton þurh Cristes gife; forði sceal gehwā on his Drihtne wuldrian, na on him sylfum. Crist gelogode his apostolas and ealle his gecōrenan ðurh his gife, þæt hī ferdon sylfwilles, be Godes hēse, and ðurh his fultum wæstm brohton gōdra weorca, swa swa God sylf cwæð, þurh ðone witegan Ezechiel, “Ic dō þæt ge dōð;” “Et fructus uester maneat;” þæt is, “Eower wæstm ðurhwunað.” Ðæra apostola wæstm ðurhwunað on ecnysse, forðan ðe þurh heora bodunge is þes middaneard gebiged to ðam soðum geleafan, and to heora Scyppendes biggengum, mid ðam wuniað on ecnysse þa ðe wel geendiað. Eac swylce ure gehwæda wæstm, þæt sind, ure gōdan dæda, þurhwuniað on ecnysse, and hī underfoð anginn æt ure geendunge.

þonne se deað ure andwerde lif geendað, þonne bið ūs gehealden, æfter ðam deaðe, swa hwæt swa we nu dōð for gewilnunge þæs ecan lifes, and þonne onginð ure edlean, swa swa se sealm-sceop cwæð, “Cum dederit dilectis suis somnum, hec est hereditas Domini:” “Ðonne God sylð his leofum slæp, þæt is Drihtnes yrfwyrnys.” þonne Godes gecōrenan becumað to deaðe, ðonne gemetað hī yrfwyrnysse. Micel heap holdra freonda ure andbidað þær, orsorh be him sylfum, carful gýt for ure hælðe. Uton forði efstan to urum eðele, þæt we magon ure frynd geseōn, and ure siblingas gegretan.

Drihten cwæð, “Swa hwæt swa ge biddað æt minum

without sin; and he was the Son of God as soon as he became the Son of man. Man is the Son of God, because the Son of God, who was ever born of the Almighty Father, assumed humanity without sins, for true unity of his person; and the same Son of God is Son of man, from the assumed humanity. Christ, the Chief of christian men, Source of every grace, distributes his grace to his members, according to each man's capacity, according to that which he may hold to through his support, without which no man does aught of good. No man has belief save by Christ's grace, nor does any man persevere in belief without Christ's grace; therefore should every one glory in his Lord, not in himself. Christ disposed his apostles and all his chosen through his grace, so that they should go voluntarily, at God's behest, and through his support should bring fruit of good works, as God himself said, through the prophet Ezekiel, "I do what ye do;" "Et fructus vester maneat;" that is, "Your fruit continueth." The fruit of the apostles continues to eternity, because by their preaching this world is turned to the true belief, and to the worship of their Creator, with whom will dwell to eternity those who end well. In like manner, our little fruit, that is, our good deeds, will continue to eternity, and they will receive a beginning at our ending.

When death ends our present life, then will be preserved to us after death whatsoever we now do for desire of the everlasting life, and then will our reward begin, as the psalmist said, "Cum dederit dilectis suis somnum, hæc est hereditas Domini:" "When God shall give sleep to his beloved ones, that is the heritage of the Lord." When God's chosen come to death, then find they an heritage. A great company of faithful friends will await us there, secure for themselves, yet anxious for our salvation. Let us, therefore, hasten to our country, that we may see our friends, and greet our kinsmen.

The Lord said, "Whatsoever ye pray of my Father, in my

Fæder, on minum naman, he sylþ eow.” Drihtnes nama is Iesus, þæt is, Hælend, and se bitt on ðæs Hælendes naman, seþe þæs bitt ðe belimpð to soðre hæle. Gif hwā ðæs bitt þæs ðe him ne fremað, ne bitt hē on ðæs Hælendes naman. Paulus se apostol bæd æt Gode þæt hē afyrsode ðæs deofles ehtnysse him fram, ac him næs þære bene getiðod, forðan ðe him fremede to ecere hælpe seo hwīlwende ehtnys. Þonne we biddað ongean ure āgenre þearfe, þonne forwyrnð se mildheorta God ūs þæs ðe we ungesceadwislice biddað. Eft, se man ðe went his earan, þæt hē ne gehyre Godes æ, his gebed bið Gode andsæte. Gif we for synfullum mannum gebiddað, and hī ðære ðingunge unwurðe synd, ne beo we swa-ðeah bedælede edleanes þæs gōdan willan, ðeah þe we ðam forscyldegodan geðingian ne magon. Ne sceal man swa-ðeah ðingian to dystiglice þam fordōnum mannum, swa swa se apostol ūs warnode ðissum wordum, “Est peccatum ad mortem, pro quo rogo ne quis oret;” “Sum synn is ðe bringð to deaðe, ic bidde þæt nān man for þære ne gebidde.” Witodlice gif we þæs biddað þe ūs to ecere hælpe fremiað, ūs getiðað þæs se gōda and se heofenlica Fæder ðurh his Suna, þe mid him leofað and rixað ā on ānnysse þæs Halgan Gastes, on ealra worulda woruld. Amen.

IN NATALE PLURIMORUM APOSTOLORUM.

DESIGNAUIT Dominus et alios septuaginta duos: et reliqua. “Se Hælend geceas him, to-eacan þam twelf apostolum, twā and hund-seofontig leorning-cnihta, and sende hī twām and twām ætforan him to ælc þæra byrig and stōwe þe hē sylf toweard wæs:” et reliqua.

Gregorius spræc menigfealdlice be ðissere rædinge, and cwæð, þæt ure Drihten ūs mānað hwīlon mid wordum, hwīlon mid weorcum. Efne he asende his leorning-cnihtas him æt-

name, he will give you." The Lord's name is Jesus, that is, Saviour, and he prays in the name of the Saviour, who prays for that which appertains to true happiness. If any one prays for that which will not profit him, he prays not in the name of the Saviour. Paul the apostle prayed of God that he would remove the devil's persecution from him, but this prayer was not granted him, because the temporary persecution forwarded his eternal salvation. When we pray against our own need, then the merciful God forewarns us that we pray indiscreetly. Again, the man who turns his ear, that he may not hear God's law, his prayer will be hateful to God. If we pray for sinful men, and they are unworthy of that intercession, we shall, nevertheless, not be deprived of the reward of good will, though we may not intercede for the guilty. No man should, however, intercede too rashly for fordone men, as the apostle has warned us in these words, "*Est peccatum ad mortem, pro quo rogo ne quis oret;*" "There is sin which bringeth to death, I beseech that no man pray for it." But if we pray for that which forwards us to everlasting happiness, this the good and heavenly Father will grant us through his Son, who with him liveth and reigneth ever in unity with the Holy Ghost, for ever and ever. Amen.

ON THE NATIVITY OF SEVERAL APOSTLES.

DESIGNAVIT Dominus et alios septuaginta duos: et reliqua. "Jesus chose to him, besides the twelve apostles, seventy-two disciples, and sent them by two and two before him, to each of those cities and places to which he himself was to come," etc.

Gregory has spoken manifoldly of this reading, and said, that our Lord exhorts us sometimes with words, sometimes with works. Behold, he sent his disciples before him by two

foran, twān and twām, forðan ðe twā beboda synd þære soðan lufe, Godes lufu and manna. Se sceal beōn Godes bydel sepe hæfð lufe to Gode and to mannum, elles hē ne sceal nateshwōn ða þenunge underfōn. Þis godspell belimpð to eallum halgum lāreowum, þe on Godes gelaðunge his folc lēran sceolon. Þa twelf apostolas and ða twā and hand-seofontig leorning-cnihta synd ða heafod-wyrhtan þyssere getimbrunge, and we sceolon him geefenlæcan. Drihten sende his hydelas ætforan him, and hē sylf com æfter, forðan ðe seo bodung forestæpð, and Drihten cymð syppan to þæs mannes mode þe ða bodunge gehyrð. Be ðissum cwæð se witega Isaia, "Gearciað Drihtnes weg, doð rihte his sið-fætu." Se lāreow gearcað Godes weg, þonne hē mannum bodað lifes word, and, æfter ðære bodunge, God sylf, ðurh andwerdnysse his lufe, þæra manna heortan onliht.

Drihten cwæð, "þæt gerip is micel, and ða rifteras feawa." Ðis we ne magon secgan butan micelre gnornunge. Efnu nu þes middaneard is mid sacerdum afylled, ac swa-þeah on Godes geripe feawa heora beoð wyrcende. Hē cwæð, "Biddað þæs geripes hlaford, þæt hē asende wyrhtan to his geripe." Symle sceal þæt læwede folc gewilnian, and æt Gode biddan, þæt hē him gōde lāreowas foresceawige, þe magon ðurh halwende lāre hī tihtan to þam ecan life. Gelōme bið þam folce seo lār oftōgen for heora lifes ðwyrnysse, swa swa God cwæð to þam witegan Ezechiel, "Linguam tuam adherescere faciam palato tuo, et eris mutus, nec quasi uir obliurgans, quia domus exasperans est:" "Ic do þæt þīn tunge clifað to ðinum gōman, and þu bist dumb, na swa swa ðrea-gende wer, forðan þe seo hīwræden is swiðe ðwyr." Swilce hē openlice cwæde, 'Ðe bið seo bodung oftōgen, forðan ðe þæt folc me mid yfelum dædum tyrigð, and nis wyrðe þære soðfæstnysse tihtinge.' Eac hwilon for þæs lāreowes yfel-nysse him bið seo lār oftōgen, swa swa se sealm-sceop cwæð, "Peccatori autem dixit Deus, Quare tu enarras iustitias meas:" et reliqua: "God cwæð to ðam synfullum, Hwī

and two, because there are two commandments of true love, the love of God and of men. He should be God's messenger who has love to God and to men, else he should not undertake the service. This gospel has reference to all holy teachers, who in God's church have to instruct his folk. The twelve apostles and the seventy-two disciples are the head workmen of this structure, and them we should imitate. The Lord sent his messengers before him, and he himself came after, because the preaching precedes, and the Lord comes afterwards to the mind of the man that hears the preaching. Of this the prophet Isaiah said, "Prepare the way of the Lord, make right his paths." The teacher prepares the way of God, when he preaches the words of life to men, and, after the preaching, God himself, through the presence of his love, enlightens the hearts of men.

The Lord said, "The reaping is great, and the reapers few." This we cannot say without great sorrow. Lo, now this world is filled with priests, but, nevertheless, in God's reaping few of them are working. He said, "Pray to the lord of the reaping, that he send workmen to his reaping." Ever should the lay folk desire, and to God pray, that he provide them good teachers, who by salutary instruction may stimulate them to the everlasting life. Frequently is instruction withdrawn from the folk, for the perverseness of their lives, as God said to the prophet Ezekiel, "*Linguam tuam adhærescere faciam palato tuo, et eris mutus, nec quasi vir objurgans, quia domus exasperans est:*" "I will make thy tongue to cleave to thy palate, and thou shalt be dumb, not as a reproving man, because the household is very perverse." As if he had openly said, 'Preaching shall be withdrawn from thee, because the folk provoke me with evil deeds, and are not worthy of the incitement of truth.' Sometimes also for the teacher's evilness is instruction withdrawn from him, as the psalmist said, "*Peccatori autem dixit Deus, Quare tu enarras justitias meas:*" et reliqua: "God hath said to the sinful,

man, forðan þe hī gesawon heora foregengan swa dōn. Hwæt doð þas buton swilce hī heora fēt mid deadra nytena fellum beteon ?

He cwæð, “ Ne gecyrre ge nænne mann be wege.” Mid þisum wordum is geswutelod hū geornful se lāreow beðn sceal ymbe þa ecan teolunge, þonne hē ne mōt for nānre gretinge intingan of his wege gecyrran. “ On swa hwilcum huse swa ge incumað, cweðað ærest, Wunige sib on ðisum huse, and gif þær bið sibbe bearn, eower sib wunað ofer ðam huse. Gif on ðam huse ne bið sibbe bearn, eower sibb gewent eft to eow.” Seo sibb, þe se Godes bydel bodað, wunað on ðam huse, gif ðær bið sibbe bearn ; gif ðær nān ne bið, seo sib gecyrð eft to ðam bydele. Oððe þær bið sum man on ðam huse þe bið forestiht to ðam ecan life, and þæt heofenlice word hylt ðe hē gehyrð ; oþþe gif ðær nān man ne bið þe ðære heofenlican bodunge hēðan wille, ne ætberst swa-ðeah þam bydele his geswinces edlean æt Gode. “ Wuniað on þam huse ðe ge to cumað, etende and drincende þæt þæt hī habbað eow to sylenne.” Efn̄e we gehyrað, þæt se Drihten þe forbead þam bydelum to berenne pusan oððe codd, þæt hē forgeaf him bigleofan of heora bodunge, and cwæð, “ Soðlice se wyrhta is wurðe his mede.” Gif ðæs lāreowes bodung bið underfāngen, þonne bið gedafenlic þæt hē on ðam huse wunige, and ða eorðlican bigleofan æt ðam mannum underfō, þe hē ða heofenlican myrhðe bodað. Be ðan cwæð Paulus se apostol, “ Gif we eow þa gastlican sæd sawað, hwōnlic bið þæt we eowere flæsclican ðing ripon.” Twyfealde mede sylð God his bydelum, āne be wege, oðre on eðele ; āne ðe strāngað þa bydelas to ðære bodunge, oðre þe hī gewelgað æfter ðam gemænelicum æriste. Ne sceal se gōða bydel forði bodian þæt hē hēr hwīlwendlice mede underfō, ac forði bigleofan of ðære bodunge nīman, þæt hē æt ðære bodunge ne ateorige. Soðlice swa hwā swa bodað forði þæt hē hēr oððe mede oððe herunge underfō, buton twyn he bescyrað hine sylfne fram ðære ecan mede. Se ðe bodað for ðam intingan

cause they saw their predecessors so do. What do these but, as it were, cover their feet with the skins of dead animals?

He said, "Turn to no man by the way." By these words it is manifested how diligent the teacher should be in the eternal tilling, when he may not, for the sake of any greeting, turn from his way. "Into whatsoever house ye come, say first, May peace dwell in this house, and if a child of peace be there, your peace shall dwell over that house. If in that house there be no child of peace, your peace shall turn again unto you." The peace, which the messenger of God preaches, shall dwell in the house, if a child of peace be there; if there be none, the peace shall return to the messenger. Whether there be some man in the house, who is predestined to everlasting life, and holds the heavenly word that he hears; or if no man be there who will heed the heavenly preaching, yet will not flee from the messenger the reward of his toil with God. "Dwell in the house to which ye come, eating and drinking that which they have to give you." Lo, we hear, that the Lord, who forbade his messengers to bear purse or scrip, gave them sustenance from their preaching, and said, "Verily the workman is worthy of his meed." If the teacher's preaching be received, then is it fitting that he dwell in the house, and receive sustenance from those men to whom he preaches the heavenly joy. Of this Paul the apostle said, "If we sow ghostly seed for you, it is little that we reap your fleshly goods." God gives to his messengers a twofold meed, one by the way, the other in the heavenly country; one that strengthens the messengers for preaching, the other which enriches them after the general resurrection. A good messenger should not preach that he may here receive a temporary meed, but should receive sustenance for his preaching, that he may not faint at his preaching. But he who preaches that he may here receive meed or praise, without doubt severs himself from the everlasting meed. He who

þæt hē his Drihtnes hæse and willan gefremme, and for his neode bigleofan of ðære bodunge nimð, ne derað him nān ðing on ðam ecan eðele, þæt hē on wege þyses līfes andlyfene underfeng. Ac ðam lāreowum, þæt is biscopum, and mæsse-preostum, and gehwīlcum Godes ðeowum, is micclum to warnigenne, þæt him ne belimpe se egeslica cwyde þe se witega Osee be sumum cwæð, “Peccata populi mei comedunt;” þæt is, “Hī etað mines folces synna.” Godes ðeowas lybbað be ðam lācum ðe geleaffulle men Gode offriað for heora synnum, and gif hī etað ða offrunga, and forsuwiað þa gastlican lāre and ða þingrædene for ðam folce, untwylice hī etað heora synna. Gehādode menn sind Godes bydelas, and hwā sceal bodian þone Dēman toweardne, gif se bydel suwāð?

Drihten cwæð to his leorning-cnihtum, and ðurh hī to eallum lāreowum, “Uos estis sal terre;” þæt is, “Ge sind þære eorðan sealt.” Lāreowum gedafenað þæt hī mid wisdomes sealte geleaffulra manna mōd sylton, þæt swa hwā swa him genealæhð beo geondstred mid swæcce þæs ecan līfes. Swa swa sealt hylt ælcne mete wið forrotodnysse, swa sceal ðæs wisdomes bodung healdan manna heortan wið brosnunge fūlra leahtra.

Þes traht is lāngsum eow to gehyrenne, ac we willað nu ure spræce her geendian. Se mildheorta Drihten, ðe þisne middaneard alysde, and his apostolas and leorning-cnihtas ūs to lāreowum gesette, gelæde ūs to ðam ecan līfe, ðider ðe hē ūs gelaðode þurh hī and ðurh heora æftergengan. Sy him ā wuldor and lōf ealra his weldæda. Amen.

IN NATALE SANCTORUM MARTIRUM.

CUM audieritis praelia et seditiones, nolite terreri : et reliqua.
Se Hælend foresæde his leorning-cnihtum pises middaneardes

preaches for the sake of promoting his Lord's behest and will, and for his need takes sustenance for his preaching, it will not injure him aught in the eternal country, that he, on the way of this life, received nourishment. Butteachers, that is, bishops, and mass-priests, and all God's servants, have to take especial care that the terrible saying apply to them not, which the prophet Hosea said of some, "*Peccata populi mei comedunt;*" that is, "*They eat the sins of my people.*" God's servants live by the gifts that believing men offer to God for their sins, and if they eat those offerings, and silently withhold ghostly lore and intercession for the folk, undoubtedly they eat their sins. Men in orders are God's messengers, and who shall preach the Judge to come, if the messenger be silent?

The Lord said to his disciples, and through them to all people, "*Vos estis sal terræ;*" that is, "*Ye are the salt of the earth.*" It befits teachers that they salt the minds of believing men with the salt of wisdom, so that whosoever shall approach them may be strewed over with the savour of the everlasting life. As salt preserves every meat against rottenness, so should the preaching of wisdom preserve the hearts of men against the corruption of foul sins.

This exposition is longsome for you to hear, but we will now here end our speech. May the merciful Lord, who redeemed this world, and placed his apostles and disciples as our teachers, lead us to the everlasting life, to which he has invited us through them and through their successors. Be to him ever glory and praise for all his benefits. Amen.

ON THE NATIVITY OF HOLY MARTYRS.

CUM audieritis praelia et seditiones, nolite terreri : et reliqua.
 Jesus foretold to his disciples the perils of this world, and

frecednyssa, and ðæra martira gewinn, þus cweðende, “Ðonne ge gehyrað on middanearde gefeoht and sace, ne beo ge afyrhte. Þas ðing sceolon ærest cuman, ac ne bið swa-ðeah þærrihte seo geendung :” et reliqua.

We nīmað to ðissere rædinge þæs halgan papan Gregories trahtnunge. Ure Drihten foresæde þa toweardan frecednyssa þises losigendlican middaneardes, þæt hī ðy læs manna mōd gedrefon, gif hī beoð cuðe on ær. Eaðelicor we forberað þa frecednyssa ðe we witon on ær, þonne ða ðe ūs færlīce becumað. Gif ðe man scotað to, þu gescyltst ðe, gif þu hit gesihst; gif ðu ūnwær bist, þu bist ðe swiðor geswenct. Drihten ūs gehyrte mid þam ðe hē cwæð, “þonne ge gehyrað on middanearde gefeoht and sace, ne beo ge afyrhte.” Gefeoht belimpð to feondum, and sacu to ceastergewarum. Mid þam wordum hē gebicnode þæt we sceolon þolian wiðutan gewiun fram urum feondum, and eac wiðinnan, fram urum nehgeburum, lāðlice ungeðwærnyssa. Nis na to understandenne swilce ure Drihten ðas frecednyssa ðurh hine sylfne gefremme, ac hē sæde hī towearde, forðan þe hē wāt ealle þing ærðan þe hī gewurðon. “Þas frecednyssa sceolon ærest cuman, ac ne bið swa-ðeah þærrihte seo geendung.” Fela yfelu sceolon fore-yrnan ær seo geendung ðissere worulde cume, and hī sind þa bydelas ðæs ecan yfeles, þe yfelum mannum becymð for heora anwillan yfelnyse.

“Þeod arist ongearn þeode, and rīce winð ongearn rīce.” Mid þisum wordum hē foresæde manna ungeðwærnyssa and gedrefednyssa. “Mīcele eorðstyrunga beoð geond stowa.” Efne her is foresæd se upplīca grama þe ofer mannum becymð to wrace heora mǣndædum. “Coða becumað.” Efne her is manna lichamana ungemetegung and geswencednys. “Hunger bið.” On hungre is geswutelod ðære eorðan unwæstmbernys. “Ogan of heofenum and mīcele tǣcna.” Her is þære lyfte fagetung, ðurh mislice stormas, þe ungelīplice becumað betwux ðam oðrum heofenlicum tǣcnum. Witodlice ealle middanearðlice ðing beoð geendode, and ær

the calamities of the martyrs, thus saying, "When ye hear of battle and strife in the world, be ye not afraid. These things shall first come, but yet the ending shall not be forthwith," etc.

We take for this text the exposition of the holy pope Gregory. Our Lord foretold the future perils of this perishable world, that they might the less afflict men's minds, if they are known beforehand. We bear more easily the perils that we know beforehand, than those which befall us suddenly. If a man shoot at thee, thou shieldest thyself, if thou seest it; if thou art unaware, thou art the more harmed. The Lord cheered us when he said, "When ye hear of battle and strife in the world, be ye not afraid." Battle applies to foes, and strife to citizens. With those words he indicated that we should suffer war without from our foes, and also within, from our neighbours, hateful dissensions. It is not to be understood as if our Lord promotes these perils through himself, but he said they were to come, because he knows all things before they happen. "These perils shall first come, but yet the ending shall not be forthwith." Many evils shall forerun ere the ending of this world comes, and they are the heralds of the eternal evil, which shall come upon evil men for their stubborn evilness.

"Nation shall arise against nation, and kingdom shall war against kingdom." With these words he foretold the dissensions and calamities of men. "Great earthquakes shall be throughout places." Lo, here is foretold the heavenly anger which shall come upon men in vengeance of their crimes. "Pestilences shall come." Lo, here are the intemperance and affliction of men's bodies. "There shall be famine." By famine is shown the unfruitfulness of the earth. "Terrors from heaven and great signs." Here is the changing of the air, through divers storms, which unseasonably come among other heavenly signs. Verily all worldly things will be ended,

þære geendunge hī beoð ealle gedrefede and astyrede ; and we mennisce men, þe on eallum woruld-þingum syngiað, on eallum ðingum we beoð eft gewitnode, swa swa hit awriten is, “*Pugnabit pro eo orbis terrarum contra insensatos ;*” “*Eorðan ymbhwyrft fiht for Gode ongean þa andgitleasan.*”

Ealle ða þing þe se Ælmihtiga ūs forgeaf to līfes bricum, ealle we awendað to ūnalyfedlicum lustum. Ða stylnysse middaneardlicere sibbe we awendað to ydelre orsorhnyssse ; ure lichamauna hælðe we awendað to leahtrum ; þære eorðan wæstmbærnyssse and genihtsumnyssse we nellað habban ūs to līfes bricum, ac to oferflowednyssum ; þære lyfte smyltnysse we awendað to eorðlicere lustfullunge ; þis wræcfulle līf, þe we on sind, we lufiað for ðam heofenlican eðele. Rihtlice we beoð forði on eallum ðisum ðingum gewitnode, forðan ðe we nu hī ealle awendað ūs to leahtrum.

“*Swa-ðeah ærðan þe ðas ðing gelimpað, man eht eower, belæwende on gesamnungum, and teonde to cynegum, and to ealdormannum, and to cwearternum, for minum naman.*” Þis gelāmp æfter Cristes æriste and ūpstige to heofenum, þaða nian ða halgan martiras acwealde mid mislicum tintregum, and hī wæron swa ānræde on Cristes geleafan, þæt nānes cynnes tintrega hī ne mihte fram Gode gebigan, ac sealdon heora āgen līf for Criste, swa swa Crist dyde for hī. Ærest ðrowodon þa apostolas, and siððan fela þusend martira, and man towearp Godes cyrcan, and ælcne þæra acwealde þe cwæð þæt hē cristen wære, and æfre swa man hī swiðor hynde, swa þær mā beah to ðam soðan geleafan, þurh ðam tæcnum and wundrum þe ða martiras worhton ; swa þæt for oft ða reðan cwelleras wurdon geleafulle, and for Drihtnes naman gemartirode.

Deos ehtnys wæs swiðe lāngsum on eallum leodum, and swa-ðeah gýt bið māre ehtnys and earfoðre ðrowung on þæs ārleasan Antecristes to-cyme, þonne hē and his folgeras, mid deofles cræfte, mancyn dreccað. Drihten cwæð, “*Þis eow gelimpð soðlice on gewitnyssc.*” Þæra martira deað wæs

and before the ending they will all be afflicted and agitated; and we human beings, who sin in all worldly things, shall afterwards in all things be punished, as it is written, "*Pugnabit pro eo orbis terrarum contra insensatos:*" "Earth's circumference shall fight for God against the senseless."

All the things that the Almighty has given us for the uses of life, we turn all to unallowed lusts. The stillness of worldly peace we turn to idle security; the health of our bodies we turn to sins; the fruitfulness and abundance of earth we will not have for the uses of life, but as superfluities; the serenity of the air we turn to earthly righteousness; this life of exile, in which we are, we love before the heavenly country. Rightly, therefore, in all these things we shall be punished, because we now turn them all to our vices.

"Yet before these things happen, men shall persecute you, betraying you in the synagogues, and dragging you to kings, and to rulers, and to prisons for my name." This happened after Christ's resurrection and ascension to heaven, when men killed the holy martyrs with divers torments, and they were so steadfast in Christ's belief, that torments of no kind could turn them from God, but they gave their own lives for Christ, as Christ had done for them. First the apostles suffered, and afterwards many thousand martyrs, and they overthrew God's churches, and killed every one of those who said that he was a christian, and always the more they oppressed them, the more there turned to the true belief, through those signs and miracles which the martyrs wrought; so that very often the fierce executioners became believing, and for the Lord's name were martyred.

This persecution was very longsorne among all people, and, nevertheless, there will be yet greater persecution and harder suffering at the advent of the impious Antichrist, when he and his followers, with the devil's craft, shall oppress mankind. The Lord said, "But this shall befall you as a testi-

Godes gecōrenum bysƿ to ecere hælðe, and ðam ðwyrum gewitnys to ecum forwyrde, þæt hī nāne beladunge nabbað, forðan þe hī noldon þurh heora wundra gelyfan. “Settað eornostlice on eowerum heortum, þæt ge ne þurfon asmeagan hū ge andwyrðan sceolon. Ic soðlice sylle eow mūd and wisdom, þam ne magon wiðstāndan ne wiðcweðan ealle eowere wiðerwinnan.” Swilce hē openlice cwæde, ‘Ne beo ge afyrhte; genealæcað to ðam gewinne, ac ic feohte for eow; þa word gað of eowerum muðe, ac ic eom se ðe þær sprecð.’ Eft hē cwæð, on oðre stowe, “Ic secge eow, minum freondum, Ne beo ge afærede for ðam ehterum ðe þone lichaman ofsleað, and siððan nabbað hwæt hī mære doð. Ic æteowige eow hwæne ge sceolon eow adrædan; ondrædað eow þone ðe mæg þone lichaman ofslean, and siððan ða sawle on helle susle asendan.”

He cwæð, “Ge beoð belæwede fram fæderum, and gebroðrum, and fram magum, and hī eow to deaðe gewæcað.” We rædað gehwær on martira ðrowungum, þæt fæderas, and gebroðru, and magas woldon geweman heora cristenan frynd fram Godes geleafan to heora gedwyldum, for ðære ormætan ehtnysse þæra ārleasra cwellera. Sume eac burgon heora feore, and ameldodon heora cristenan magas, and scufon hī forð to heofenan rīce, and ferdon him sylfe to helle wite. Þeos yfelƿys bið eac on Antecristes to-cyme, “and ðonne genihtsumað seo unrihtwisnys, and bið forði manegra manna lufu acolod; ac se ðe þurhwunað oð ende on geleafan, se bið gehealden.” Ælc ehtnys bið earfoðe to þolienne, ac swa-ðeah seo bið ealra biterost þe bið fram siblingum oððe fram ðam þe getreowe beōn sceoldon. Drihten cwæð, “Ge beoð andsæte eallum mannum for minum naman, and swa-ðeah ne losað ān hær of eowerum heafde.” Crist foresæde ða earfoðnyssa his halgena ðrowunge, and eac hī gefrefrode mid hihte þæs toweardan æristes, ðus cweðende, “Swa-ðeah ne losað ān hær of eowerum heafde.” Witodlice ne losað þæt heafod, þonne ða hær beoð ealle ge-edstaðelode. Ne bið þæs mannes

mony." The death of the martyrs was to God's chosen an example for eternal salvation, and to the perverse a testimony for eternal perdition, so that they will have no excuse, because they would not believe through their miracles. "But settle it in your hearts, that ye need not meditate how ye shall answer. For I will give you a mouth and wisdom, which all your adversaries may not withstand nor gainsay." As if he had openly said, 'Be ye not afraid; draw near to the conflict, for I will fight for you; the words will go from your mouth, but I am he who will there speak.' Again he said, in another place, "I say unto you, my friends, Be ye not afraid of those persecutors that slay the body, and afterwards have not what they can do more. I will show you whom ye should dread; dread him who can slay the body, and afterwards send the soul into hell-torment."

He said, "Ye shall be betrayed by fathers, and brothers, and by kinsmen, and they shall drive you on to death." We read everywhere in the passions of martyrs, that fathers, and brothers, and kinsmen would seduce their christian friends from the belief of God to their errors, because of the excessive persecution of those impious slayers. Some also saved their own lives, and denounced their christian kinsmen, and impelled them forth to the kingdom of heaven, and went themselves to hell-torment. This evilness will also be at the advent of Antichrist, "and then unrighteousness shall abound, and, therefore, the love of many men shall be cooled; but he who shall continue to the end in belief, shall be saved." Every persecution is hard to endure, but yet that is of all the most bitter which is from relatives or from those that should be faithful. The Lord said, "Ye will be hateful to all men for my name, and yet not one hair of your head shall perish." Christ foretold the afflictions of the passion of his saints, and also comforted them with the hope of the future resurrection, thus saying, "Yet not one hair of your head shall perish." For the head perishes not when the hairs are all restored.

lichama næfre swa swiðe fornumen on fyre, oððe on sæ, oþþe ðurh deora geslit, þæt hē ne sceole eft arisan ansund þurh ðæs Scyppendes mihte, ðe ealle ðing of nahte gesceop. Hē cwæð, “On eowerum geðylde ge geahniað eow eowere sawla.” Soðlice geðyld is wyrtruma and hydræden ealra haligra mæгна, and ungeþyld is ealra mæгна tostencednys. Hit is awriten, “þæs mannes wisdom bið oncnawen þurh geðyld.” Eft cwæð Salomon, “Selre is se geðyldiga wer þonne se strānga, and se ðe his mōd gewyrt is betera ðonne se ðe burh oferwinð.” Māre sige bið, þæt se man hine sylfne ðurh geðyld gewylde, ðonne hē wiðutan him burga oferfehte. Witodlice ðurh geðyld we magon beōn martiras, þeah ðe we on sibbe Godes gelaðunge ure līf geendion.

Twā cynn sind martirdomes : ān dearnunge, oðer eawunge. Se ðe on ehtnysse for Cristes geleafan his līf alæst, se bið openlice martir. Eft se ðe forberð ðurh geðyld hosp and teonan, and ðone lufað þe hine hatað, and his āgene unlustas and þæs ungesewenlican deofles tihtinge forsihð, se bið untwylice martyr on digelre dæde. Þissere segene we nimað ūs Crist to gewitnysse, seðe cwæð to his twām apostolum, Iacobum et Iohannem, “Mage ge drincan þone calic þe ic drincan sceall?” Hī sēdon þæt hī mihton. Drihten sæde, “Witodlice ge drincað minne calic.” Hwæt is se calic þe Crist drānc buton seo ðrowung þe hē for mancynne ðrowade? Be ðære hē cwæð to his Heofenlican Fæder, “Fæder mīn, gif hit gewurðan mæg, afyrsa þisne calic fram me.” Þas twēgen apostolas, Iacobus and Iohannes, gehyrdon æt Cristes muðe þæt hī sceoldon his calic drincan, ac swa-ðeah hī begen næron geendode ðurh openne martirdom. We witon þæt Iacobus wæs beheafod for þæs Hælendes geleafan, and Iohannes his broðor geendode his līf on sibbe ūnofslegen; ac hē wæs ðeah martir, forðan ðe hē heold ða digelan þrowunge on his mode, þeah ðe hē on lichaman gemartirod nære. And we magon beōn martiras, ðeah ðe we mid īsene acwealde ne

Man's body will never be so wholly destroyed by fire, or in the sea, or by the tearing of beasts, that it shall not arise again sound through the Creator's might, who created all things from naught. He said, "In your patience ye shall possess your souls." Verily patience is the root and safeguard of all holy virtues, and impatience is of all virtues the dispersion. It is written, "The wisdom of man is known through patience." Again Solomon said, "A patient man is more excellent than a strong one, and he who governeth his mind is better than he who conquereth a city." A greater victory it is, that a man govern himself by patience, than that he abroad capture cities. For through patience we may be martyrs, though we end our lives in the peace of God's church.

Of martyrdom there are two kinds : one secret, the other manifest. He who in persecution lays down his life for Christ's belief, is openly a martyr. But he who through patience endures scorn and injury, and loves him who hates him, and despises his own vices and the prompting of the invisible devil, he is undoubtedly a martyr by secret deed. To this saying we will take us Christ as witness, who said to his two apostles, James and John, "Can ye drink the cup that I shall drink?" They said that they could. The Lord said, "Verily ye shall drink my cup." What is the cup that Christ drank but the passion that he suffered for mankind? Of that he said to his Heavenly Father, "My Father, if it may be, remove this cup from me." These two apostles, James and John, heard from Christ's mouth that they should drink his cup, and yet they were not both ended by open martyrdom. We know that James was beheaded for the faith of Jesus, and John his brother ended his life in peace unslain; but he was, nevertheless, a martyr, for he held the secret suffering in his mind, though he was not martyred bodily. And we may be martyrs, though we be not killed with iron, if we

beon, gif we þæt geðyld on urum mode unleaslice healdað. Godes gelaðung hæfð on sibbe lilian, þæt is, clæne drohtnung; on ðam gewinne, rosan, þæt is, martyrdom. Us is to witenne, þæt on ðreo wisan bið geðyld æteowod: oðre ðing sind þe we fram Gode ðoliað, oðre fram ðam ealdan wiðerwinnan, oðre fram urum nextum. Fram Gode we þoliað swingla, fram ðam deofle costnunga, fram urum nextum ehthnyssa and teonan. Ac ús gedafenað þæt we mid wacelum eagam þas ðreo gemetu behealdon, swa þæt we nateshwôn ne ceorion ongean Godes swinglum, ne we eac ne geðafion ðæs deofles tihtinga to urum forwyrde, ne we ures nextan yfel mid yfele forgylدون. Þes is se digela martirdom, healde se ðe wille.

Gregorius awrát be sumum geðyldigan were, Stephanus gehāten, se forlēt ealle woruld-ðing, and forfleah manna gehlȳd, beeode his gebedu, on sumum mynstre drohtniende. Hē hæfde swa micel geðyld, þæt hē ðaucian wolde þam ðe him teonan dyde, and þone hē tealde him to frynd þe him sume hēfigtymnysse on-belædde, and ælc ungelimp hē tealde him to gestreone, and ealle his wiðerwinnan swa swa his gefylstan hæfde. Eft on fyrste, ðaða him forðsið getimode, þa comon þær fela manna for his mæran drohtnunge, and hī sume gesawon englas instæppende, and wurdon swa ealle afyrhte, ge ða þe ða englas gesawon, ge ða þe nāne ne gesawon, þæt ðær nān æt his forðsiðe stāndan ne mihte.

Eft rehte Gregorius oðre bysne be sumere mynecyne, Romula gehāten, seo wæs swiðe geðyldig and pearle gehyrsum, singal on gebedum, and swigan lufode. Hire becom æt nextan seo coðu þe læcas hatað paralisin, and heo læg manega gear alefed on micclum geðylde. Witodlice hire lima lyre becom to eacnunge haligra mæгна, forðan ðe heo hī gebysgode mid gebedum þæs ðe swiðor þe heo nān ðing elles dōn ne mihte. Ða on sumere nihte com færllice micel leoht of heofenum, and gefylde ða cytan ealle þe heo onlæg. Hire gastlice modor, Redempta gehāten, mid ānre sweoster,

sincerely hold that patience in our minds. God's church in peace has lilies, that is, a pure life-course; in strife, roses, that is, martyrdom. We are to know, that in three ways patience is manifested: there are some things that we suffer from God, others from the old adversary, others from our neighbours. From God we suffer stripes, from the devil temptations, from our neighbours persecutions and injuries. But it befits us that with watchful eyes we observe these three ways, so that we murmur not against God's stripes, also that we yield not to the incitements of the devil to our perdition, nor requite the evil of our neighbour with evil. This is secret martyrdom, undergo it who will.

Gregory has written of a patient man, named Stephen, who forsook all worldly things, and fled from the tumult of men, devoted himself to his prayers, dwelling in some mynster. He had so great patience that he would thank him who did him an injury, and accounted him as his friend who inflicted on him some vexation, and every mischance he accounted as a gain to him, and held all his adversaries as his supporters. After a time, when his decease took place, many men came to him, on account of his glorious life, and some of them saw angels entering, and were all so affrighted, both those who saw the angels, and those who saw none, that no man could stand by at his decease.

Again, Gregory related another example of a mynchen, named Romula, who was very patient and exceedingly obedient, constant in prayers, and loved silence. There befell her at last the disease that leeches call palsy, and she lay crippled many years with great patience. But the loss of her limbs turned to the increase of holy virtues, for she busied herself with prayers the more as she could do nothing else. Then one night there came suddenly a great light from heaven, and filled all the cell in which she lay. Her ghostly mother, named Redempta, with one sister, stood over her,

stōd hire ofer, micclum afyrht for ðam heofenlican leohte; and hī gehyrdon sweg cnucigende þa duru, swilce ðær micel menigu inn-eode, and wynsum bræð hī ealle gefylde mid micelre swetnysse. Þa cwæð seo Romula to hire gastlican meder, þe ðær afyrht stōd, “ Mīn modor, ne ondræd þu ðe, ne swelte ic gýt.” Æfter ðisum gewāt þæt leoht aweg, ac se wynsuma bræð þær belāf. Eft siððan, on ðære feorðan nihte, clypode heo hire to þa ylcan lārestran Redempta, and bæd husles. Efne ða, æfter þære huslunge, stodon twā heofenlice werod ætforan ðære cytan dura, singende heofenlicne sang, and hī toceowon þæt werhādes men ongunnon symle þone dream, and wifhādes men him sungon ongean, andswariende; and seo geðyldige Romula ageaf hire gast mid þam heofenlicum sange. Ða gewende eal se sang upweard to heofenum mid þære sawle, and swa hī ufor ferdon, swa mihton ða licmen lās þæs sanges gehyran, oðþæt hē mid ealle heora earum ætbrōden wearð.

Se Ælmihtiga God beswingð and þreað þa ðe hē lufað, þæt hī, ðurh ða hwīlwendlican geswencednysse, wuldorfulle becumon to ðam ecan life, þe hē ær middaneardes frymðe his geleaffullum gearcode. Sy him wuldor and wurðmynt on ealra worulda woruld. Amen.

IN NATALE UNIUS CONFESSORIS.

HOMO quidam peregre proficiscens : et reliqua.

Ure Drihten sæde þis bigspel his leorning-cnihtum. Hē cwæð, þæt “ sum rīce man wolde faran on ælðeodigne eard, þa clypode hē his ðeowan him to, and betæhte him his gōd. Sumon hē betæhte f f pund, sumum twā pund, sumum ān, ælcum be his āgenre mihte, and het hī mid þam feo him mære gestrynan ; and ferde siððan on ælðeodignysse, swa swa hē gemynt hæfde : ” et reliqua.

greatly affrighted at the heavenly light ; and they heard a sound of knocking at the door, as if a great multitude were there entering, and a winsome odour filled them all with great sweetness. Then said Romula to her ghostly mother, who stood there affrighted, " My mother, fear not, I shall not die yet." After this the light went away, but the winsome odour remained there. Afterwards, on the fourth night, she called to her the same preceptress Redempta, and asked for housel. Lo then, after the houseling, stood two heavenly hosts before the door of the cell, singing a heavenly song, and they observed that men always begun the melody, and women sung in turn answering ; and the patient Romula gave up her ghost with the heavenly song. Then all the song went upwards to heaven with the soul, and as they higher went, the corpsemen could less hear the song, until it was wholly withdrawn from their ears.

The Almighty God scourgeth and chastiseth those whom he loveth, that, through temporary affliction, they may gloriously attain the everlasting life, which before the beginning of the world he prepared for his faithful. Be to him glory and honour for ever and ever. Amen.

ON THE NATIVITY OF ONE CONFESSOR.

HOMO quidam peregre proficiscens : et reliqua.

Our Lord said this parable to his disciples. He said, that " a certain rich man would go into a strange country, then called he to him his servants, and committed to them his goods. To one he committed five pounds, to one two pounds, to one one, to each according to his own ability, and bade them with that money gain him more ; and went afterwards into a foreign land, as he had intended," etc.

Se eadiga Gregorius papa trahtnode þis godspel, and cwæð: “Hwæt is se man þe ferde on ælðeodignysse buton ure Drihten, se ðe, mid þam lichaman ðe hē on eorðan underfeng, ferde to heofenum?” Witodlice flæsces wunung is eorðe, and Cristes lichama wæs gelæd swilce to ælðeodignysse, ða ða hē wæs ahāfen to ðære heofenlican wununge, þær ðær næfre ær nān lichama ne becom. Se mennisca Crist dælde his gōd his ðeowum, forðan þe hē forgeaf his geleaffullum þa gastlican gife. “Sumon hē betæhte fīf pund, sumon twā pund, sumon ān.” Þa fīf pund getācniað þa fīf andgitu ure lichaman, þæt is gesihð and hlyst, swæcc and stenc and hrepung. Ðas fīf pund underfehð ælc þæra þe ða fīf lichamlican andgitu an-sunde hæfð. On ðam twām pundum is mære getācnung þonne on ðam fīf pundum sy. Witodlice on ðam twām pundum is getācnod ægðer ge þæt yttre andgit ge þæt inre. On þam ānum punde is ān andgit getācnod.

Se gōda ðeowa, þe ða fīf pund underfeng, gestrynde his hlaforde þærto oðre fīf; forðan þe sume læwede men sind swa geworhte, þæt hī, mid onbryrdnysse þæs upplican eðles, syllað gōde bysne oðrum geleaffullum, and synle tæcað riht þæs ðe hī magon tocnawan be ðam yttrum andgitum, þeah ðe hī ne cunnon ða incundan deopnysse Godes lāre asmeagan; and þonne hī on heora flæsclicum lustum gemetegode beoð, and on woruldlicum gewilnungum ne beoð to grædige, and eac wið oðrum unðeawum, þurh Godes ege, hī sylfe healdað, þonne styrað hī eac oðrum mannum þurh heora līfes rihtwisnysse, and gestrynað Gode sumne oðerne mannan oððe mā. Se ðe swa deð, se gebrincð Gode tyn pund of ðam fīf yttrum andgitum þe hē underfeng. Sume sind eac on Godes gelaðunge þe sind mid twām pundum gewelgode, þæt is, þæt hī habbað þa fīf yttran andgitu and ða incundan lāre, ðurh ða hī asmeagað þone heofenlican wisdom, and eac syllað gōde bysne þurh ða yttran andgitu, þonne hī awendað hī on gōdum þeawum, him sylfum to ecere hælðe and oðrum to bysne. Þas ðyllice, þonne hī oðrum bodiað and wel bysniað, bringað

The blessed pope Gregory has expounded this gospel, and said, "Who is the man that went into a far country but our Lord, who, with the body which he assumed on earth, went to heaven?" Verily the dwelling of the flesh is earth, and Christ's body was led, as it were, to a strange country, when it was raised to the heavenly dwelling, to which before no body had ever come. The human Christ distributed his goods to his servants, for he gave to his faithful the ghostly grace. "To one he committed five pounds, to one two pounds, to one one." The five pounds betoken the five senses of our body, that is, sight and hearing, taste and smell and touch. These five pounds every one of those receives who have the five bodily senses perfect. In the two pounds is a greater signification than there is in the five pounds. For by the two pounds are signified both the outward sense and the inward. By the one pound one sense is signified.

The good servant, who received the five pounds, gained for his lord other five thereto; for some laymen are so constituted, that, with stimulation from the realm above, they give good example to other faithful, and ever teach rightly what they may know by the outer senses, though they cannot comprehend the inward deepness of God's doctrine; and when in their fleshly lusts they are temperate, and in worldly desires not too greedy, and also, through awe of God, preserve themselves from other vices, then also will they direct other men by the righteousness of their lives, and gain to God some other man or more. He who so does brings to God ten pounds from the five outer senses that he received. Some also there are in God's church who are enriched with two pounds, that is, that they have the five outer senses and the inward lore, through which they comprehend the heavenly wisdom, and also give good example through the outer senses, when they employ them in good practices, to the eternal salvation of themselves and as an example to others. Such as these, when they preach and give a good example to others, bring

þam heofenlican Hlaforde twyfealde gestreon of ðære teolunge þe hē him befæste. Rihtlice is gecweden þæt heora ān underfenge fīf pund and oðer twā, forðan ðe þa pund beoð getwfylyde þonne hī twān hādum, þæt is, werhāde and wīfhāde, beoð befæste.

“Se lyðra ðeowa, seðe þæt ān pund underfeng, ferde and bedealf hit on eorðan, and swa his hlaforðes feoh behydde.” Se behit þæs heofonlican Hlaforðes feoh on eorðan, seðe þæt andgit þæt him God forgeaf awent eall to eorðlicum dædum, and nele secan þa gastlican tylunga, ne his heortan næfre aræran of ðam eorðlicum smeagungum. Ðyllice habbað andgit, ac hī hit awendað eal to heora flæsclicum lustum. Be swilcum cwæð se witega, “Hī sind snotere þæt hī yfel wyrcon, and hī soðlice ne cunnon naht to gōde gewyrcean.” Witodlice se Drihten, ðe ða gastlican pund his ðeowum betæhte, cymð to ðam micclum dome, and wile witan hū gehwīlc manna þa gife atuge þe hē him ær forgeaf. Ðonne cweð hē to ðam gōdum ðeowan, swa swa ðis godspell segð, “Eala ðu gōða ðeowa and getrywe, þu wære getrywe on lytlum ðingum, ic wylle ðe settan ofer mārān. Far nu in to ðines Hlaforðes gefeān.”

Feawa sind calle þises andwerdan līfes gōd, þeah ðe hī fela geðuhte sind; ac ðonne bið se holda ðeowa geset ofer manegum gōdum, þonne hē, buton ælcere gewemmednysse, wuldrað mid Gode on þam heofenlicum setle; þonne hē bið gelæd into his Hlaforðes blisse, þonne hē on ðam ecum eðele, betwux engla heapum, be his edleane blissað wiðutan, swa þæt him nān þing wiðinnan ne eglað ænigre brosnunge oððe gewæcednysse. Se asolcena ðeowa, þe nolde tilian nān ðing his hlaforde mid ðam befæstum punde, com him to mid belādunge, and cwæð, “La leof, ic wāt þæt ðu eart swiðe styrne mann, and wilt nīman þæt ðu ær ne sealdest, and wilt ripan þæt þu ær ne seowe; þa wearð ic forði afyrht, and behydde ðin pund on eorðan: efne þu hæfst nu ðin āgen.”

Forwel menige sind on Godes gelaðunge, þe, ðurh unge-

to the heavenly Lord a twofold gain from the business which he intrusted to them. Rightly it is said that one of them received five pounds and another two, because the pounds are doubled when they are committed to the two sexes, that is, to the male sex and the female sex.

"The wicked servant, who received the one pound, went and buried it in the earth, and so hid his lord's money." He hides the heavenly Lord's money in the earth, who turns the sense that God has given him all to earthly deeds, and will not seek ghostly pursuits, nor ever raise his heart from earthly contemplations. Such have sense, but they turn it all to their fleshly lusts. Of such said the prophet, "They are wise that they may work evil, and verily they cannot do aught of good." But the Lord, who intrusted the ghostly pounds to his servants, will come to the great doom, and will know how every man has disposed of the gift which he before gave him. Then will he say to the good servant, as this gospel says, "O thou good and faithful servant, thou hast been faithful in little things, I will set thee over greater. Go now into the joy of thy Lord."

All the goods of this present life are few, though they seem many; but the faithful servant will then be set over many goods, when, without any corruption, he glories with God in the heavenly seat; when he shall be led into the joy of his Lord, when, in the eternal country, amid companies of angels, he rejoices in his reward without, while nothing pains him within of any corruption or weakness. The slothful servant, that would acquire nothing for his lord with the intrusted pound, came to him with an excuse, and said, "O Sir, I know that thou art a very stern man, and wilt take what thou before didst not give, and wilt reap what thou didst not before sow; I was, therefore, afraid, and hid thy pound in the earth: behold, thou hast now thine own again."

Very many there are in God's church, who, through lack

cnyrdnysse, þisum ðeowan geefenlæcað. Hī anðraciað to gefarenne līfes wegās, and swa-ðeah ne wāndiað to licgenne on stunnysse heora asolcennysse. Hī geseoð þæt hī synfulle beoð, and þeah ne forhtiað to wunigenne on heora unrihtwisnyssum, swilce hī on heora gedrefednysse nænne ræd nabbon, and sweltende him lif ondrædon. Se Hlaford cwæð to þam lyðran ðeowan, “Ðu yfela ðeowa and sleac, þe gedafenode þæt ðu befæstest min feoh myneterum to sleanne, and ic wolde min āgen ofgān mid ðam gafole.” Se Ælmihtiga God forbead þurh his witegan, þæt nān ðæra manna þe rihtwis beōn wile, ne sceal syllan his feoh to gafole. Ðis gafol þe we embe sprecað, nis na woruldlic, ac is gastlic, and mid gastlicum andgite to understādenne. Godes feoh, þæt is, seo halige lār, bið befæst myneterum to sleanne, þonne Godes word bið ðam mannum gebodod þe hit magon mid wordum gemenigfyldan, and mid weorcum begān.

Mine gebroðra, swa swa ge gehyrað ure frecednysse, gif we Godes lāre eow ofteoð, swa ge aceolon eac smeagan carfullice eowere frecednyssa, forðan þe God ofgæð his feoh æt eow mid þam gastlicum gafole. Ge gehyrað Godes beboda æt lāreowa muðum, and ge agyfað hī eft Gode mid ðam gafole, gif hī beoð þurh eowere gecnyrdnysse gemenigfylde, and ðurh gōdre fremminge Gode betæhte, and ge sylfe him gegāð þurh gōdum geearnungum.

Se hlaford cwæð, “Nimað þæt pund of ðam yfelan ðeowan, and syllað þam ðe me brohte tyn pund. Hī cwædon, La leof, he hæfð tyn pund.” Hit wære geðuht swiðe gedafenlic, æfter menniscum andgite, þæt þæt pund, ðe wæs genumen æt ðam yfelan ðeowan, wære geseald ðam þe twā pund hæfde, swiðor þonne þam ðe tyn pund hæfde. Ac ða twā pund hæfdon, swa swa we eow ær sædon, mārān getācunge ðonne þa fif pund þe hē brohte his hlaforde getwyfylde. Þurh ða twā pund wæs getācnod ægðer ge þæt yttre andgit ge þæt inre; and se ðe ða fif pund hæfde wæs wiðutan geglenged mid ðam fīf andgitum, þæt is, gesihð and hlyst, swæcc and

of industry, imitate this servant. They dread to journey on the ways of life, and, nevertheless, are not ashamed to lie in the folly of their sloth. They see that they are sinful, and yet fear not to continue in their unrighteousnesses, as if in their tribulation they had no counsel, and dying dreaded life. The lord said to the wicked servant, "Thou evil and sluggish servant, it became thee to deliver my money to the moneyers to be struck, and I would have required mine own with the interest." The Almighty God forbade through his prophet, that any man who would be righteous, should give his money to interest. This interest about which we speak, is not worldly, but is ghostly, and in a ghostly sense to be understood. God's money, that is, the holy doctrine, is delivered to the moneyers to be struck, when God's word is preached to those men who can multiply it by words, and practise it by works.

My brothers, as ye hear our peril, if we withdraw from you God's doctrine, so should ye also carefully contemplate your perils, for God will require from you his money with the ghostly interest. Ye hear God's commandments from the mouths of teachers, and ye give them again to God with the interest, if, through your diligence, they are multiplied, and through good efficacy committed to God, and ye yourselves show him observance by good deserts.

The lord said, "Take the pound from the evil servant, and give it to him that brought me ten pounds. They said, O sir, he hath ten pounds." It would appear very fitting, according to human understanding, that the pound, which was taken from the evil servant, were given to him that had two pounds, rather than to him that had ten pounds. But the two pounds, as we before said to you, had a greater signification than the five pounds which he brought his lord doubled. By the two pounds were betokened both the outer sense and the inner; and he who had the five pounds was furnished without with the five senses, that is, sight and

stenc and hrepung, and wæs ða-gýt æmtig fram ðam incundan andgite. Ða hēt se hlaford forði syllan þæt ān pund, þæt þæt andgit getācnode, þam holdum ðeowan þe him gestrynde mid ðam fīf yttrum andgitum oðre fīf pund. Ðis gelimpð dæghwomlice on Godes gelaðunge, þæt gehwilce geleaffulle ðe Gode gecwemað mid ðam yttrum andgitum ðe hī underfengon, beoð gebrohte, ðurh mārān Godes gife, to ðam incundum andgite, and þonne geðeoð on ðam gastlicum andgite, forðan ðe hī ær þa yttran andgitu getreowlice aspendon.

Se hlaford cwæð, “ Ic secge eow to soðan, Ælc þæra ðe hæfð, him bið mære geseald, and hē genihtsumað. Se ðe næfð, him bið ætbrōden þæt þæt he hæfð.” Witodlice se ðe hæfð þa soðan lufe, hē underfehð oðre gife æt Gode; and se ðe ða soðan lufe næfð, þæt hē oðrum fremige on worde and on weorce, se forlyst ða gife þe hē unnytwerðlice underfeng. Ealle gōdnyssa forlyst se ðe ða soðan lufe næfð to Gode and to mannum. Se ūnholda ðeowa wearð ða aworpen on þam yttrum þeostrum, forðan ðe hē ðolode ðurh wite þa yttran blindnyssse seðe ær, ðurh his gylt, on ðam inrum þeostrum befeoll. Ðær hē ðolað neadunge þeostra ðurh wrace, seðe ær lustlice forbær his ūnlustes þeostra.

Eow is soðlice to gewitenne, þæt furðon nān asolcen man nis orsorh be onfangennysse Godes feos. Ne mæg nān man soðlice cweðan, þæt hē þæs pundes bedæled sy, and ne ðurfe Gode agyldan gescead þære sylene ðe hē underfeng. Sum underfehð andgit bōclicere lāre, and se sceal oðrum cyðan ða gerynu ðe hē of Godes punde gleawlice oncneow. Sum underfehð eorðlice æhta, and se sceal ðæs pundes spendunge Gode agifan of his æhtum. Sum ne underfeng naðor ne þæt gastlice andgit ne ða eorðlican speda, leornode swa-ðeah sumne cræft þe hine afet; witodlice se cræft him bið for ðæs pundes onfangennysse geteald. Sum næfð nān ðyssera ðinga

hearing, taste and smell and touch, but was yet void of the inward sense. The lord therefore commanded the one pound, which betokened that sense, to be given to the faithful servant who with the five outer senses had gained him other five pounds. This happens daily in God's church, that those faithful who propitiate God by the outer senses, which they have received, are brought, through greater grace of God, to the inward sense, and then thrive with the ghostly sense, because they before faithfully employed the outer senses.

The lord said, "I say unto you in sooth, Unto every one of those that have shall more be given, and he shall abound. From him who hath not, that which he hath shall be taken." Verily he who has true love, receives another gift from God; and he who has not true love, so that he benefit others by word and by work, loses the gift that he uselessly received. All goodnesses he loses who has not true love for God and for men. The unfaithful servant was then cast into utter darkness, seeing that he suffered as a punishment the outer blindness, who had before, through his guilt, fallen into the inner darkness. There he needs suffers darkness as retribution, who had before joyously borne the darkness of his vices.

But ye are to know, that even no slothful man is secure with regard to the receiving of God's money. No man in sooth may say, that he is deprived of the pound, and needs not render an account to God of the gift which he received. One receives an understanding of book lore, and for him it is to make known to others the mysteries of which he skilfully obtained knowledge from God's pound. One receives earthly possessions, and he should give to God the disbursement of his pound from his possessions. One has received neither the ghostly sense, nor earthly riches, yet has learned some craft that nourishes him; undoubtedly that craft will be reckoned as the receipt of the pound. One has gotten none

begyten, ac hæfð sume cyððe to ricum men ; ðonne sceal æ, þær ðær hē mæg, earmum ðingian to ðam rican þe he cyððe to hæfð, þy-læs ðe hē geniðerod beo, gif hē ðæs pundes rihtlice ne bricð.

Hwæt wylle we furðor ymbe ðis smeagan, buton þæt we secgað þæt nān ðearfa nis ðyses pundes bedæled, and forði sceal gehwā hōgian þæt hē þæt gastlice feoh, mid ðam gafole, Gode agife. Þonne se Heofenlica Dema cymð on egeslicum mægenðrymme betwux engla and heah-engla werodum, þonne sceal gehwā him æteowian hwæt hē mid ðam punde geteolod hæfð. Þær læt Petrus se apostol forð þæt Iudeisce folc ðe hē ðurh his lāre to geleafan gebigde ; Paulus, ðeoda lāreow, þær læt forð fornean ealne middaneard ; Andreas ðær læt forð þone leodscipe ðe is gehāten Achaia ; Iohannes Asiam ; Thomas Indiam ; and swa gehwīlc Godes bydela þær betæhð ða gastlican teolunge þam Heofenlican Deman, and hī underfuð æt him heora mede be heora geswinces mæðe. Is nu forði gehwīlcum men to hōgienne þæt hē ydel ne cume his Drihtne togeanes on ðam gemænelicum æriste, þær we ealle beoð gegaderode þe her lif underfengon.

Þis godspel we rædað on ðæra halgena mæsse-dagum þe we hatað CONFESSORES, þæt sind, ANDETERAS. Ða sind halige andeteras, þe Cristes naman mid soðum geleafan andetton bealdlice betwux gedwolmannum, swa swa Drihten on his godspelle cwæð, “Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui est in cœlis :” þæt is, on Englisc, “Ælc ðæra þe me andet ætforan mannum, ic andette eac hine ætforan minum Fæder seðe is on heofonum.” Þa halgan martiras wæron ærest andeteras, þaða hī Cristes naman mid geleafan unforhtlice ætforan heora ehterum andetton, and hī wurdon ðurh ða andetnysse gemartirode. Nu sind ða gehātene andeteras, þe Godes naman andetton mid soðum geleafan, and ða gedwolmen oferswiðdon ; ac hī næron swa-ðeah for ðam geleafan gemartirode. Nu

of these things, but has some acquaintance with a rich man ; then should he, wherever he can, intercede for the poor with that rich man with whom he has acquaintance, lest he be condemned, if he do not rightly employ the pound.

What shall we further consider concerning this, but that we say that no poor person is deprived of this pound, and therefore every one should be solicitous to give the ghostly money, with the interest, to God. When the Heavenly Judge shall come in awful majesty amid hosts of angels and arch-angels, then shall every one show to him what he has gained with the pound. There will Peter the apostle lead forth the Jewish folk that he turned to belief by his lore ; Paul, the teacher of the gentiles, will there lead forth almost all the world ; Andrew will there lead forth the nation which is called Achaia ; John, Asia ; Thomas, India ; and so every one of God's messengers will there deliver his ghostly gain to the Heavenly Judge, and they will receive from him their meed according to the degree of their labour. It is now, therefore, for every man to be solicitous that he come not empty-handed to meet his Lord at the common resurrection, where we shall all be gathered who have here received life.

We read this gospel on the mass-days of those saints whom we call CONFESSORES, that is, CONFESSORS. Those are holy confessors, who boldly confessed the name of Christ with true belief among heretics, as the Lord in his gospel said, "*Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui est in cœlis :*" that is, in English, "Every one of those who acknowledge me before men, I will acknowledge him before my Father who is in heaven." The holy martyrs were at first confessors, when with belief they fearlessly confessed Christ's name before their persecutors, and through that confession were martyred. Now those are called confessors who confessed the name of God with true belief, and overcame the heretics ; but yet were not, on account of that belief, martyred. They are now honoured

sind hī geārwurðode þurh heora geleafan and ðurh heora clænan drohtnunge. Godes ðeowas hī wurðiað on geleafullre gelaðunge, and God sylf hī wurðað mid ecum wurðmynte, on his heofenlicum ðrymme, for heora geearnungum. Hī leofodon on clænnysse, and mid forhæfednysse heora lichaman gewyldon. Hī forsawon woruldlice gewilnunga and yfelra manna herunge, and fela oðre to Gode gewendon. An ðæra is þes halga wer Iſt, ðe we nu to-dæg wurðiað mid urum gastlicum ðenungum, forðan ðe hē aspende swiðe herigendlice þæt feoh þe him God befæste. Se bið wurðe þæt hine man ārwurðian, seðe of ðisum life færð to engla gefeān and heofenlicum wurðmynte.

Hit is awriten, "Ne hera ðu nænne man on his life." Wærlicor bið se man geherod, þeah ðe hē halig sy, æfter life ðonne on life. Hwā mæg beōn buton forhtunge geherod on ðisum life, þa hwīle ðe hē besargað his érran dæda, and eac him ondræt ða toweardan frecednyssa? Ac se ðe herian wille haligne mannan, herige hine na on ðisum life, ac æfter his geendunge, þonne ne derað nān lyffetung ðam herigendum, ne nān ūp-ahæfednys ne costnað þone geheredan. Hera ðu hine æfter þære frecednysse, and cyð his geearnunga ðonne hē orsorh bið. Hera ðone steorman, ac na swa-ðeah ærðan ðe hē becume gesundful to þære hyðe. Hera þæs heretogan mihte, ac swa-ðeah þonne hē sige begytt.

Þisne halgan wer Iſt we magon orsorhlice wurðian and herian, forðan ðe hē is nu orsorh ealra ðæra frecednyssa ðe ūs dæghwomlice costniað. Hwæt wæs eal his lifes ryne buton gewinn wið ðone wacolan feond? Fela blindra manna, þe fram soðfæstnysse wege dwelodon, hē onlihte þurh ða soðan lāre. Ða ðe þurh ungehyrsumnysse oððe geleafleaste deafe wæron, þam he on-ageat andgites hlyst, þæt hī gehyrdon ða heofenlican beboda to halwendre gehyrsumnysse. Fela incoða hē gehælde untrumra sawla mislicra manna, ðurh halige mynegunge, and ðurh gebedum gebigde to soðre dædbote, oðþæt hē gebrohte þam Ælmihtigan Scyppende his feoh

for their belief and for their pure course of life. God's servants honour them in the faithful church, and God himself honours them with eternal honour, in his heavenly company, for their deserts. They lived in chastity, and by abstinence controlled their bodies. They despised worldly desires and the praise of evil men, and turned many others to God. One of these is the holy man A. B. whom we now to-day honour with our ghostly services, because he very praiseworthy employed the money that God intrusted to him. He is worthy to be honoured, who from this life goes to the joy of angels and to heavenly honour.

It is written, "Praise no man in his life." More safely will a man be praised, though he be holy, after life than in life. Who may, without fearing, be praised in this life, while he laments his earlier deeds, and also dreads the perils to come? But let him who will praise a holy man, praise him not in this life, but after his end, when no flattery will injure the praiser, and no exaltation tempt the praised. Praise him after the peril, and proclaim his merits when he is secure. Praise the steersman, but yet not before he is come safe to the hithe. Praise the leader's might, but yet only when he gets the victory.

This holy man A. B. we may securely honour and praise, for he is now secure from all the perils that tempt us daily. What was all his life's course but warfare with the watchful foe? Many blind men, that wandered from the way of truth, he enlightened by true doctrine. Into those who, through disobedience or unbelief, were deaf, he poured the hearing of the understanding, so that they heard the heavenly commandments to salutary obedience. Many diseases of the infirm souls of divers men he healed by holy admonition, and by prayers turned them to true repentance, until he brought to the Almighty Creator his money twofold, which he had in-

be twyfealdan, ðe hē him ær befæste ; and hē wuldrað nu on wynnum mid him & to worulde, for his wel-dædum.

We heriað urne Drihten on his halgena geðincðum, sæðe hī mærsað mid micclum wundrum on ðyssere worulde, and swiðor on ðære ecan, for heora bwilwendum geswince þises sceortan līfes. Þæs ðegenes lōf is þæs hlafordes wurðmynt. Sy lōf þan Hlaforde ðe leofað on ecnysse æfre buton anginne, on endeleasum mægenðrymme. Amen.

IN NATALE SANCTARUM UIRGINUM.

SIMILE est regnum cœlorum decem uirginibus : et reliqua. Se Hælend sæde gelōmlice bigspel be gehwilecūm ðingum his leorning-cnihtum : nu cwæð hē, on ðisum bigspelle, þæt heofenan rīce wære gelīc tȳn mædenum, þe genamon heora leohtfatu, and eodon togeanes ðam brýdguman and þære brýde. Þæra mædena wæron fīf stūnte and fīf snotore : et reliqua.

Þis godspel is nu ānfealdlice gesæd mid digelum andgite ; ac Augustinus se wisa ūs onwreah ða deopnysse, and eac se halga Gregorius ymbe þis ylce awrāt, þus cweðende :

Us is to gewitenne þæt gelōmlice on haligre spræce is ðeos andwerde gelaðung gehāten heofenan rīce, swa swa se Hælend on sumere stowe cwæð, “ Mannes Bearn asent his englas, and gegaderað of his rīce ealle æswicunga.” Witodlice on ðam upplican rīce is healic sib, and ðær ne bið nān æswicung gemet ðe mage beōn ðonon gegaderod. ðeos andwerde gelaðung, þe underfehð yfele and gōde, is wiðmeten ðam tȳn mædenum, ðæra wæron fīf stūnte and fīf snotere. On fīf andgitum, swa swa we eow oft sædon, gehwilec man leofað þe his hæle hæfð ; þæt is, gesihð and hlȳst, swæcc and stenc and hrepung. Ðas fīf andgitu, gif hī beoð getwyfylde, ðonne gefyllað hī tynfeald getel. Nu is forði seo halige gelaðung

trusted to him ; and he now glories in delights with him to all eternity, for his good deeds.

We praise our Lord in the honour of his saints, who magnifies them by great wonders in this world, and more in the eternal one, for their temporary toil in this short life. Praise of the servant is honour to the lord. Praise be to the Lord who liveth to eternity ever without beginning, in endless majesty. Amen.

ON THE NATIVITY OF HOLY VIRGINS.

SIMILE est regnum cœlorum decem virginibus : et reliqua. Jesus frequently said parables concerning several things to his disciples : he now said, in this parable, that the kingdom of heaven was like unto ten maidens, who took their lamps, and went to meet the bridegroom and the bride. Of these maidens five were foolish and five wise, etc.

This gospel is now simply said with a secret sense ; but the wise Augustine has disclosed to us the deepness, and the holy Gregory also has written about this same, thus saying :

We are to know, that frequently in holy speech this present church is called the kingdom of heaven, as Jesus in some place said, "The Son of man will send his angels, and gather from his kingdom all offences." But in the kingdom above there is profound peace, and there no offence is found that may thence be gathered. This present church, which receives the evil and the good, is compared to the ten maidens, of whom five were foolish and five wise. With five senses, as we have often said to you, every man lives that has his health ; that is, sight and hearing, taste and smell and touch. These five senses, if they are doubled, will then complete a tenfold number. Now, therefore, is the holy church

gelic tyn mædenum, forðan ðe seo gelaðung is gegaderod of ægðres hādes mannum, þæt is, werhādes and wifhādes. Ælc ðæra manna ðe hine forhæfð fram unalyfedlicere gesihðe, fram unalyfedlicere heorcunge, fram unalyfedlicum swæcce, fram unalyfedlicum stence, fram unalyfedlicere hrepunge, se hæfð mædenes naman for ðære anwalhnysse. Gif gōd is and halwendlic to forhæbbenne fram unalyfedlicum styrungum, and forði hæfð ælc cristen sawul mædenes naman, hwī sind þonne þa fīf underfāngene, and ða fīf aworpene? Ealle hī hæfdon leohtfatu, ac hī næfdon ealle ele. Se ele getācnað þa soðan lufe, seoðe næfre ne ateorað. Eles gecynd is þæt hē wile oferstigan ælcne wētan. Ageot ele uppon wæter oððe on oðrum wētan, se ele flyt bufon. Ageot wæter uppon ðone ele, and se ele abrecð up and swimð bufon. Geot ðu ðone ele ær, geot ðu siððan, æfre hē oferswið þone oðerne wētan: and seo soðe lufu næfre ne fylð. On ðære forhæfednysse fram unalyfedlicum styrungum is mædenes nama gehæfd, and on ðam leohtfatum sind ða gōdan weorc getācnode. Be ðam weorcum cwæð ure Drihten on his godspelle, “*Sic luceat lux uestra coram hominibus, ut uideant opera uestra bona, et glorificent Patrem uestrum qui in cœlis est:*” þæt is, on urum gereorde, “*Scine eower leoht ætforan mannum swa þæt hī geseon eowere gōdan weorc, and wuldrian eowerne Fæder þe on heofenum is.*” Eft hē cwæð, “*Beon eower lendena ymbgyrde, and eower leohtfatu byrnende.*” On ðam ymbgyrdum lendenum is se mægðhād, and on ðam byrnendum leohtfatum sind ða gōdan weorc to underständenne.

Ða snoteran mædenu namon ðone ele on heora leohtfatum, forðan ðe hī hæfdon þæt gōde ingehyd on heora heortan, þæt hī woldon Gode ānum gecweman, and na cēpan dysegra manna herunge, swa swa se apostol Paulus cwæð, “*Ure wuldor is seo gecyðnys ures ingehydes.*” Eft cwæð se sealm-wyrhta be ðære halgan gelaðunge, þæt eall hire wuldor is wiðinnan on Godes gesihðe, na on ydelra manna herunge. Sume men sind swa bepæhte ðurh ydelne gylp, þæt hī doð

like to the ten maidens, because the church is gathered from persons of each sex, that is, of the male sex and of the female sex. Every one of those persons who abstain from unallowed sight, from unallowed hearkening, from unallowed taste, from unallowed smell, from unallowed touch, has the name of maiden for that purity. If it be good and salutary to abstain from unallowed excitements, and therefore every christian soul have the name of maiden, why then are the five received and the five rejected? They all had lamps, but they had not all oil. The oil betokens the true love, which never fails. It is the nature of oil that it will rise above every fluid. Pour oil upon water or on another fluid, the oil will float above. Pour water upon the oil, and the oil will break through and swim above. Pour the oil first, pour it after, it will ever overcome the other fluid: and true love never fails. With abstinence from unallowed excitements is the name of maiden conjoined, and by the lamps are betokened good works. Of these works our Lord said in his gospel, "*Sic luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum qui in cœlis est:*" that is, in our tongue, "Let your light shine before men so that they may see your good works, and glorify your Father who is in heaven." Again, he said, "Let your loins be girded about, and your lamps burning." By the girded-about loins is maidenhood, and by the burning lamps are good works to be understood.

The wise maidens took the oil in their lamps, because they had in their hearts the good sense, that they would please God only, and not heed the praise of foolish men, as the apostle Paul said, "Our glory is the testimony of our knowledge." Again, the psalmist said of the holy church, that all her glory is within in the sight of God, not in the praise of vain men. Some men are so deceived by vain pride, that

for mauna herunge swa hwæt swa hī doð, swiðor ðonne for Godes lufon; ðonne sind hī stunte þæt hī cepað þæs ydelan hlysan, na þæs ecan edleanes. Be swilcum cwæð se Hælend on sumere stowe, “Amen dico uobis, receperunt mercedem suam;” “Soð ic eow secge, hī underfengon heora mede:” þæt is, se ydela hlisa ðe hī lufodon. Habbon hī ðone woruld-hlisan þe hī sohton, na ða ecan mede þe hī ne rohton.

Nis na gewunelic þæt mægðhād si gecweden on sinscipe, ac swa-ðeah ðær is þæs geleafan mægðhād, þe wurðað ænne soðne God, and nele forligerlice to leasum hæðengylde bugan. Eal seo gelaðung, ðe stent on mædenum and on cnapum, on ceorlum and on wifum, eal heo is genamod to ānum mædene, swa swa se apostol Paulus cwæð to geleaffullum folce, “Desponsauī uos unī uiro, uirginem castam exhibere Christo:” þæt is on Englisc, “Ic beweddode eow ānum were, þæt ge gearcian ān clāne mæden Criste.” Nis ðis na to understādenne lichamlice ac gastlice. Crist is se clāna brýdguma, and eal seo cristene gelaðung is his brýd, þurh ða hē gestrynð dæghwomlice mennisce sawla to his heofenlican rīce. Seo gelaðung is ure modor and clāne mæden, forðan þe we beoð on hire ge-educynne to Godes handa, þurh geleafan and fullht.

Ða mædenu woldon gān togeanes ðam brýdguman mid heora leohtfatum. We gāð togeanes Criste ðonne we andbidiað mid geleafan his to-cymes. Ac hē elcað his to-cymes, and on ðære anbidunge þa mædenu hnappiað and slapað. Gehwær on halgum bocum is se gemænlica deað slæpe wið-meten, swa swa se ðeoda lāreow cwæð, “De dormientibus autem nolo uos ignorare, fratres;” “Mine gebroðra, ic nelle þæt ge nyton be ðam slapendum,” þæt is, be ðam deadum. Hwī sind ða deadan slapende gecwedene, buton forðan ðe hī sceolon arisan ge-educode þurh ðone Ælmihtigan Scyppend? Beon ða mædenu snotere, beon hī stūnte, ealle hī moton slapan on ðam gemænelicum deaðe, ærðan ðe se brýdguma

whatsoever they do they do for praise of men rather than for love of God; but they are foolish in heeding vain renown, not the eternal reward. Of such Jesus said in some place, "Amen dico vobis, receperunt mercedem suam;" "Verily I say unto you, they have received their meed:" that is, the vain renown which they loved. Let them have the worldly renown that they sought, not the everlasting meed of which they recked not.

Maidenhood is not usually spoken of in connection with marriage, but, nevertheless, there is a maidenhood of faith, which worships one true God, and will not adulterously bow to an idol. All the church, which consists in maidens and in youths, in husbands and in wives, it is all named as one maiden, as the apostle Paul said to the believing folk, "Desponsavi vos uni viro, virginem castam exhibere Christo:" that is in English, "I have betrothed you to one man, that ye may prepare a pure maiden for Christ." This is not to be understood bodily but spiritually. Christ is the pure bridegroom, and all the christian church is his bride, by which he daily begets human souls to his heavenly kingdom. The church is our mother and a pure maiden, because we are in her born again to God's hand, through faith and baptism.

The maidens would go to meet the bridegroom with their lamps. We go to meet Christ, when with faith we await his advent. But he delays his advent, and in the waiting the maidens slumber and sleep. Everywhere in holy books the common death is compared to sleep, as the teacher of the gentiles said, "De dormientibus autem nolo vos ignorare, fratres;" "My brothers, I will not that ye be ignorant concerning the sleeping," that is, the dead. Why are the dead called sleeping, but because they shall arise requickened through the Almighty Creator? Be the maidens wise, be they foolish, they must all sleep in the common death, before

Crist cume to ðam micclum dome. "Media autem nocte clamor factus est, Ecce sponsus uenit: exite obuiam ei;" "On middre nihte wearð clypung gehyred, Efne her cymð se brýdguma: gað him togeanes." Hwæt getácnað seo midniht buton seo deope nytenmys? forðan ðe seo geendung þyssere worulde cymð þonne men læst wenað, swa swa se apostol cwæð, "Dies Domini sicut fur in nocte ita ueniet;" "Drihtnes dæg cymð swa swa ðeof on niht." Oft cweðað men, "Efne nu cymð domes dæg," forðan ðe ða witegunga sind agane, þe be ðam gesette wæron. Ac gefeoht cymð ofer gefeohte, gedrefednys ofer gedrefednyse, eorðstyrung ofer eorðstyrunge, hungor ofer hungre, þeod ofer ðeode, and þonne gýt ne cymð se brýdguma. Eac swilce þa six ðusend geara fram Adame beoð geendode, and ðonne gýt elcað se brýdguma. Hú mage we þonne witan hwænne hē cymð? Swa swa hē sylf cwæð, "on middre nihte." Hwæt is "on middre nihte" buton þonne ðu nast and þu his ne wenst? ðonne cymð hē. Nis nān gesceaft þe cunne ðone timan þyssere worulde geendunge, buton Gode ānum. Hwæt is se hream þe on middre nihte cymð ætforan ðam brýdguman, buton ðæra engla blawung? swa swa se apostol awrāt, "In ictu oculi, in nouissima tuba. Canet enim tuba," et cetera. "On ānre precowt-hwile, on ðære endenextan byman. Seo byme soðlice blæwð, and ða deadan arisað ungebrosnode, and we beoð awende" to ecum ðingum on þam lichaman, swa swa we nu sind on ðære sawle. Be ðisum cwæð se Hælend, "Se tima cymð þæt ealle ða þe on byrgenum beoð, gehyrað Godes Suna stemne, and hī forð gað; þa ðe gōd worhton to lifes æriste, þa soðlice þe yfel worhton to geniðerunge æriste."

"Tunc surrexerunt omnes uirgines illæ, et ornauerunt lampades suas;" "þa arison ealle ða mædenu, and gegearcodon heora leohtfatu." Ða mædenu arison, forðan ðe þa gecōrenan and ða wiðercorenan beoð ealle awrehte of þæs deaðes slæpe. Hī gearcodon heora leohtfatu: þæt is, hī

the bridegroom Christ comes to the great doom. "*Media autem nocte clamor factus est, Ecce sponsus venit: exite obviam ei;*" "At midnight was a crying heard, Lo, here cometh the bridegroom: go out to meet him." What does the midnight betoken but deep ignorance? because the ending of this world will come when men least ween it, as the apostle said, "*Dies Domini sicut fur in nocte ita veniet;*" "The Lord's day will come as a thief in the night." Men often say, "Lo, now doomsday comes," because the prophecies are gone by, which were made concerning it. But war shall come upon war, tribulation upon tribulation, earthquake upon earthquake, famine upon famine, nation upon nation, and yet the bridegroom comes not. In like manner, the six thousand years from Adam will be ended, and yet the bridegroom will tarry. How can we then know when he will come? As he himself said, "*at midnight.*" What is "*at midnight*" but when thou knowest not and thou expectest him not? then will he come. There is no creature that knows the time of this world's ending, but God only. What is the cry that at midnight comes before the bridegroom, but the blowing of the angels? as the apostle wrote, "*In ictu oculi, in novissima tuba. Canet enim tuba,*" etc. "In the twinkling of an eye, at the last trumpet. For the trumpet shall blow, and the dead shall arise uncorrupted, and we shall be changed" to an eternal existence in body, as we now are in soul. Of this Jesus said, "The hour comes when all those who are in graves shall hear the voice of the Son of God, and shall go forth; those that have wrought good to the resurrection of life, but those that have wrought evil to the resurrection of damnation."

"*Tunc surrexerunt omnes virgines illæ, et ornaverunt lampades suas;*" "Then all those maidens arose, and prepared their lamps." The maidens arose, because the chosen and the rejected will all be raised from the sleep of death. They prepared their lamps: that is, they prepare themselves

gearcrað hi sylfe to agyldenne geaccad þam cunendum Dēman heora dæda. Ðæra stuntra mædena leohtfata beoð acwencra on ðæs Dēman to-cyme, and hi nān edlean æt Gode nabbað, forðan ðe hi underfengon manna herunga, þe him licodea. Ða stuntan mædenu cwædon to ðam snoterum, “Syllað us sumne dæl eoweres elea, forðan þe ure leohtfata sind acwencra.” Hi gesawon þæt hi sylfe wiðinnan æmtige wæron þæs gōðan ingehydes, and forði sohton gewitnyse wiðutan. Hi wæron gewunode to oðra manna herunge, and þæs gewilnodon, swa swa heora gewuna wæs, swilce hi cwædon, ‘Nu ge geseoð þæt we æt us sylfum naht nabbað; seogað nu hwæt ge be urum weorcum gesawon.’ Ða snoteran mædenu andwyrdon ðam stuntum, and cwædon, “Þi-læs ðe hit ne gemihtsumige us and eow, farað to ðam sylendum, and biggað eow ele.” Soðlice on ðam micclum dome ælcum ænligum men ðincð to lytel his ægen ingehyd him to gewitnyse, þeah ðe hi ne sceole oðrum to gewitnyse beon. Ne ðam heofenlican Dēman nis nān neod æniges mannes gewitnyse, se ðe þurh-sihð ælces mannes heortan, and gewisslicor wāt þæs mannes mōd þonne hē sylf. Hi cwædon, “Farað to ðam sylendum, and biggað eow ele.” Nis ðis na ræd, ac is edwit, swilce hi cwædon, ‘Ge ðe wæron gewunode to underfōnne manna herunga for eowerum gōdum weorcum, farað to ðam lyffeterum ðe eow ær leaslice olæhton; habbað æt him swa hwæt swa ge magon; ne sylle we eow nān þing. Ge noldon habban eowerne ele wiðinnan,’ þæt is, ‘ge noldon Gode lician on gōdum ingehyde, ac, for ðæra ídelra manna herunge, ge worhton herigendlice weorc: farað nu and biggað, ne sylle we eow nænne.’ “Ða mid ðam þe hi ferdon ymbe ðone ceap, ða com se brýdguma, and ða fif mædenu, ðe mid þam leohte gearwe wæron, ferdon mid him in to ðam giftum, and þæt geat wearð belōcen.” Ne bohton hi nænne ele, ne hi ne gemetton nænne ðe him ða ele syllan wolde. Nis nān man swa dystig on þam micclum dome, þæt hē durre oðerne betellan, ðonne adumbiað ða ydelan lyffeteras, þe ær ðone ele

to render to the coming Judge an account of their deeds. The lamps of the foolish maidens will be quenched at the coming of the Judge, and they will have no reward from God, because they received the praises of men that were pleasing to them. The foolish maidens said to the wise ones, "Give us a part of your oil, for our lamps are quenched." They saw that themselves were void of good understanding within, and, therefore, sought testimony from without. They were accustomed to the praise of other men, and were desirous of it, as was their wont, as if they had said, 'Now ye see that we in ourselves have nothing; say now what ye have seen of our works.' The wise maidens answered the foolish ones, and said, "Lest it suffice not for us and for you, go to the sellers, and buy yourselves oil." Verily, at the great doom, to each individual man his own understanding will seem to him too little for a witness, though he should not be as a witness to others. Nor to the heavenly Judge is there need of any man's witness, who sees through the heart of every man, and knows more surely the mind of man than himself. They said, "Go to the sellers, and buy yourselves oil." This is not counsel, but is reproach, as if they had said, 'Ye who have been wont to receive the praises of men for your good works, go to the fawners who before falsely flattered you; have from them whatsoever ye may; we give you nothing. Ye would not have your oil within,' that is, 'ye would not give pleasure to God with good understanding, but, for the praise of vain men, ye wrought laudable works: go now and buy, we give you none.' "Then while they went about the purchase, the bridegroom came, and the five maidens, that were ready with the light, went with him into the nuptials, and the gate was shut." They bought no oil, nor found they any one who would sell them oil. There is no man so daring at the great doom, that he dare exculpate another, when the vain flatterers shall be dumb, who before gave the oil, that is,

sealdon, þæt wæron þa smeðan lyffetunga. Witodlice se riht-wisa on ðam dæge forhtað; ðeah ðe hē, ðurh gōd ingehyd, Gode gelicode; þeah-hwæðere cwacað þæt ingehyd þær afyrht for ðam micclum brogan þæs gemænan domes.

“Ða æt nextan comon ða stuntan mædenu, and clypodon to ðam brýdguman, Hlaford, Hlaford, hát geopenian þæt geat.” Drihten cwæð on oðrum godspelle, “Cnuciað, and eow bið geopenod;” ac we sceolon nu cnucian, and infær biddan to heofenan rīce, na ðonne. Nu is mildheortnysse tima, and ðonne bið domes tima. Se ðe nele nu, on mildheortnysse timan, hine sylfne gerihtlæcan þurh soðe behreowsunge, þam bið heofenes geat belōcen on ðæs domes timan. Eala micel modes biternys is on ðam worde, “þæt geat wæs belōcen.” Hī behreowsodon þæt hī ele næfdon, ac heora behreowsung wæs to lætt.

Sume gedwolmen cwædon þæt seo halige Maria, Cristes modor, and sume oðre halgan, sceolon hergian, æfter ðam dome, ða synfullan of ðam deofle, ælc his dæl; ac þis gedwyld asprāng of ðam mannum þe on heora flæsclicum lustum symle licgan woldon, and noldon mid earfoðnyssum þæt ece līf geearnian. Ne hopige nān man to ðyssere leasunge. Nele seo eadige Maria ne nān oðer halga lædan ða fulan, and þa mǣnfullan, and ða ārleasan, þe æfre on synnum þurhwunodon, and on synnum geendodon, into ðam clænan hūse heofenan rīces myrhðe; ac hī beoð deoflum gelīce, and on ecnysse mid deoflum on helle fyre cwylmiað. Ne mæg eal middaneard ānum ðæra geðingian, þe Crist þus to cweð, “Discedite a me, maledicti, in ignem aeternum, qui preparatus est diabolo et angelis eius:” þæt is, “Gewītað fram me, ge awyrigedan, into ðam ecan fyre, þe ðam deofle is gegearcod and his awyrigedum englum.”

Ða stuntan mædenu clypodon, “Hlaford, Hlaford, hát geopenian ūs þæt geat, and se Hlaford andwyrde, Soð ic eow secge, ne cann ic eow.” Hwæt ne cann se ðe ealle ðing cann? He ne cann nænne leahter, and hī wæron mid leah-

smooth flatteries. For the righteous man on that day will fear, though he, through good understanding, have been pleasing to God ; nevertheless, the understanding will there quake affrighted at the great terror of the universal doom.

“Then at last came the foolish maidens, and cried to the bridegroom, Lord, Lord, bid the gate be opened.” The Lord said in another gospel, “Knock, and it shall be opened unto you ;” but we should now knock, and pray for entrance to the kingdom of heaven, not then. Now is the time of mercy, and then will be the time of doom. He who will not now, at the time of mercy, correct himself by true repentance, to him shall the gate of heaven be shut at the time of doom. Alas ! great bitterness of mind is in the words, “The gate was shut.” They repented that they had no oil, but their repentance was too late.

Some heretics said that the holy Mary, the mother of Christ, and some other saints, should, after the doom, harrow the sinful from the devil, each his part ; but this heresy sprang up from those men who would ever lie in their fleshly lusts, and would not with tribulations merit the everlasting life. Let no man hope in this leasing. Neither the blessed Mary nor any other saint will lead the foul, and the wicked, and the impious, who have ever continued in sins, and in sins have ended, into the pure house of the joy of heaven’s kingdom ; but they will be like unto devils, and with devils will suffer torment to eternity in hell fire. Not all the world may intercede for one of those to whom Christ shall thus say, “*Discedite a me, maledicti, in ignem æternum, qui præparatus est diabolo et angelis ejus :*” that is, “Depart from me, ye accursed, into the everlasting fire, which is prepared for the devil and his accursed angels.”

The foolish maidens cried, “Lord, Lord, bid the gate be opened unto us, and the Lord answered, Verily I say unto you, I know you not.” What knows he not who knows all things ? He knows no sin, and they were filled with sins.

trum afyllede. Drihten ne oncnæwð hī, forðan ðe hī sind oðre, oðre hī wæron. Hwæt is to cweðenne, “Ne cann ic eow,” buton þæt ic ne worhte eow ðyllice? Ne cann Drihten leahtras, ac hē gewitnað leahtras. Ðæt godspel belicð þus, “Waciað eornostlice, forðan þe ge nyton þone dæg ne ða tíð.” Nāt nān man þyssere worulde geendunge, ne furðon his āgene geendunge. Menig man wolde þone māran dæl his līfes aspendan on his lustum, and ðone læssan dæl on dædbote, gif hē wiste hwænne hē geendian sceolde. Us is bedigelod ure geendung, to ði þæt we sculon symle ūs ondrædan ðone endenextan dæg, þone ðe we ne magon næfre foresceawian. We sceolon forði wacian on ure heortan and on geleafan; we sceolon wacian on hihte and on soðre lufe; we sceolon wacian on gōdum weorcum, and dōn buton ydelum gylpe, gif we hwæt lytles to gōde gedoð, þæt we moton faran into heofenan rīce mid þam clænan Brýdguman, Hælende Criste, seðe leofað and rixað mid his Heofenlican Fæder and þam Halgum Gaste on ealra worulda woruld. Amen.

IN DEDICATIONE ECCLESIAE.

MINE gebroðra þa leofostan, we wyllað sume tihtendlice spræce wið eow habban be ðyssere cyrclican mærsunge, and eow lēran þæt ge sylfe beon Godes tempel gastlice, nu ge his eorðlice tempel wurðiað.

Witodlice on ðære ealdan æ wæs ānlipig hūs þam Ælmihtigan Gode to wurðmynte aræred on Iudea rīce, binnon þære byrig Hierusalem, and ealle oðre þeoda wurðodon mislice deofolgyld, and ðam fela templa arærdon, and mid andgitleasum and līfeasum anlicnyssum afyldon. Þæt ānlipige Godes tempel wæs wundorlice gecræft þurh gastlicum gerynum. Dauīd, se mæra cyning, hæfde gemynt þæt hē wolde þæt tempel aræran ðam Ælmihtigan Gode to wurðmynte, ac hē him sēde, ðurh his wītegan Nathan, þæt his sunu sceolde

The Lord knows them not, because they are other than they were. What is it to say, "I know you not," but that I wrought you not thus? The Lord knows not sins, but he punishes sins. The gospel adds thus, "Watch therefore, for ye know not the day nor the hour." No man knows the ending of this world, not even his own ending. Many a man would spend the greater part of his life in his lusts, and the less part in repentance, if he knew when he should end. Our ending is hidden from us, in order that we should ever dread the last day, which we never may foresee. We should, therefore, watch in our hearts and in faith; we should watch in hope and in true love; we should watch in good works, and do without vain-glory, if we do some little good, that we may go into the kingdom of heaven with the pure bridegroom, Jesus Christ, who liveth and reigneth with his Heavenly Father and the Holy Ghost for ever and ever. Amen.

ON THE DEDICATION OF A CHURCH.

MY dearest brothers, we will have some hortatory speech with you concerning this ecclesiastical celebration, and instruct you so that ye may yourselves be God's temple spiritually, now that ye are honouring his earthly temple.

Verily in the old law there was a single house reared to the honour of Almighty God, in the kingdom of Judah, within the city of Jerusalem, and all other nations worshiped divers idols, and to them reared many temples, and filled them with senseless and lifeless images. That single temple of God was wondrously contrived through ghostly mysteries. David, the great king, had designed that he would rear that temple to the honour of Almighty God, but he said to him, through his prophet Nathan, that his son should rear that temple, and he

þæt tempel aræran, and hē wolde him beōn for fæder, and nim mid mildheortnysse gyrde styran, gif hē ahwār unrihtlice dyde. Dauīd þa rixode on Iudea lande feowertig geara, and his lif leofode Gode swiðe gecwemlice, and ðurh ðone Halgan Gast ða sealmas sette, þe we æt Godes lōfsangum singað.

Æfter his geendunge, feng Salomon, his sunu, to rīce, se lufode God sona on his geogoðe, and geoffrode him mīcele lāc, þæt wæron þusendfealde onsægednyssa æt ānre offrunge. Efne ða on þære ylcan nihte æteowode him Drihten on swefne, þus cweðende, “Bide me loce hwæs ðu wille, and ic ðe sylle.” Ða cwæð Salomon to Drihtne, “Ðu cyddest mīcele mildheortnysse ðinum ðeowan Dauīde minum fæder, þæt hē on soðfæstnysse and rihtwisnysse leofode ætforan ðe; and ðu geūðest his bearne his cynerīces. Nu eom ic cnæpling, and nytende mines færes, and ic eom geset betwux þinum folce, þe ne mæg beōn geteald for ðære micclan menīgu. Forgif me wisdom, þæt ic mage þin miccle folc gewissian, and ic cunne tocnawan betwux gōd and yfel. Ða gelicode Gode þeos bēn, and cwæð to Salomone, Ðu ne bæde me lāngsum lif, ne mīcele welan, ne ðinra feonda deað, ac bæde me wisdomes. Nu forgife ic ðe eac wise heortan to ðan swiðe, þæt nān eorðlic man næs ðin gelīca ærðan þe ðu wære, ne eac æfter þe ne bið. And eac ic ðe forgife þæs ðe ðu ne bæde, welan and wuldor, swa þæt nān cyning næs ðin gelīca on ærrum dagum. And gif ðu færst on minum wegum, and mine beboda hylst, swa swa ðin fæder dyde, ðonne gelenge ic þine dagas. Salomon awōc ða, and his swefen understōd; and him forgeaf ða God swa mīcelne wisdom, and snoternysse, and brādnyssse heortan, swa swa sand-ceosol on sæstrande. Him becomon eac swa mīcele welan to handa, þæt his bigleofa wæs ælce dæg mid his hirede þrittig mittan clānes melowes, and sixtig mittan oðres melowes, twelf fætte oxan, and twentig feld-oxan, hund-teontig weðera, buton huntōðe and fugoloðe and gemæstra fugela. Feowertig geara

would be to him as a father, and guide him with the rod of mercy, if he in aught did unrighteously. David then reigned in the land of Judah forty years, and lived his life very acceptably to God, and through the Holy Ghost composed the psalms that we sing at God's lauds.

After his ending, Solomon, his son, succeeded to the kingdom, who loved God already in his youth, and offered to him great gifts, which were a thousandfold sacrifices at one offering. Lo then, on the same night the Lord appeared to him in a dream, thus saying, "Look! ask me what thou wilt, and I will give it thee." Then said Solomon to the Lord, "Thou hast shown great mercy to thy servant David my father, so that he lived in truth and righteousness before thee; and thou hast given his kingdom to his child. Now I am a boy, and ignorant of my way, and I am set amid thy people, that cannot be counted for their great multitude. Give me wisdom, that I may direct thy great people, and that I may know betwixt good and evil. Then this prayer pleased the Lord, and he said to Solomon, Thou hast not prayed of me a long life, nor great riches, nor the death of thy foes, but hast prayed me for wisdom. I will now also give thee a heart wise to that degree, that no earthly man has been thy like ere thou wast, nor also shall ever be after thee. And I will also give thee that for which thou hast not prayed, riches and glory, so that no king has been thy like in former days. And if thou wilt walk in my ways, and wilt keep my commandments, as thy father did, then will I lengthen thy days. Solomon then awoke, and understood his dream; and God then gave him so great wisdom, and understanding, and broadness of heart, as the sand on the sea-strand. So great riches also came to his hand, that his provision with his household for each day was thirty measures of clean meal, and sixty measures of other meal, twelve fat oxen, and twenty field oxen, an hundred wethers, besides the produce of hunting and fowling, and fatted fowls. Forty years he reigned at

hē rixode on Hierusalem on sibbe, buton ælcum gefeohte; feower hund and ðusend cræta hē hæfde, and twelf ðusend riddena; þreo ðusend bigspella hē gesette, and fif ðusend leoða; and asmeade be ælcum treow-cynne, fram ðam heagan ceder-beame, oðþæt hē com to ðære lytlan ysopan. Eac swylce be nytenum, and fixum, and fugelum hē smeade, and of eallum leodum comon menn to gehyrenne Salomones wisdom. Hē arærde, Gode to wurðmynte, þæt tempel þe his fæder gemynte to arærenne, swilc hūs swa nān oðer næs næfre on eorðan aræred. Þæt tempel wæs on lenge sixtig fæðma, on wīdnysse twentig fæðma, on heahnysse ðritig fæðma. Þæt east portic wæs on lenge twentig fæðma, be þæs temples wīdnysse, and wæs tȳn fæðma wīd." Ðis weorc wæs swa gefadod mid deorwurðum stānum and readum golde, swa we cow reccan ne magon, and wæs eall binnon syfon gearum geendod.

Salomon ða gegaderode ealle his witan to ðæs temples halgunge, and þær geoffrode Gode menigfealde lāc, þæt wæron getealde twā and twentig þusend oxena, and hund-twelftig þusend sceapa. And se cyning gebigedum cneowum ætforan ðam weofode hine lānglice gebæd, and þæt mære hūs Gode betæhte, him and his folce to gebed-huse, and to trymminge, and to gescyldnysse wið ælces yfeles onscyte. Hē astōd ða and þæt folc gebletsode, and cwæð, "Sy ure Drihten gebletsod, seðe forgeaf reste and stilnysse his folce Israhel, æfter ðam wordum þe hē ær spræc ðurh Moysen his ðeowan." Us is lāngsum to gereccenne ealle ða bletsunga and ðancunga þe Salomon ða Gode sæde on his folces gesihðe, and þæt folc syððan, mid bliðre heortan, on ðam eahteoðan dæge hām gewende, ðancigende þam Ælmihtigan ealra his gōda.

Deos racu hæfð gastlice getācnunge. Soðlice Salomon is gereht 'Gesibsum,' forðan ðe hē and ealle his leoda wunodon on fulre sibbe þa hwīle ðe his dagas wæron, þæt wæron feowertig geara. He hæfde getācnunge ures Hælendes Cristes,

Jerusalem in peace, without any war; a thousand and four hundred chariots he had, and twelve thousand horsemen; three thousand proverbs he made, and five thousand songs; and treated of every tree-kind, from the high cedar-tree, until he came to the little hyssop. In like manner of beasts, and fishes, and birds he treated; and from all nations men came to hear the wisdom of Solomon. He reared, to the honour of God, the temple that his father had intended to rear, such a house as no other had ever been reared on earth. That temple was in length sixty cubits, in width twenty, in height thirty cubits. The east portico was in length twenty cubits, according to the width of the temple, and was ten cubits wide." This work was so adorned with precious stones and red gold as we cannot relate to you, and was all finished within seven years.

Solomon then gathered all his councillors to the hallowing of the temple, and there offered to God manifold gifts, which were reckoned twenty-two thousand oxen, and an hundred and twenty thousand sheep. And the king with bended knees before the altar a long while prayed, and commended that great house to God, as a prayer-house for him and his people, and for strengthening, and protection against the assault of every evil. He stood then and blessed the folk, and said, "Blessed be our Lord, who hath given rest and stillness to his people Israel, according to the words which he before spake through Moses his servant." It is longsome for us to narrate all the blessings and thanks that Solomon said to God in sight of his people, and the people afterwards, with blithe heart, on the eighth day returned home, thanking the Almighty for all his benefits.

This narrative has a ghostly signification. Now Solomon is interpreted *Peaceful*, for he and all his people continued in full peace the while that his days were, which were forty years. He is a type of our Saviour Christ, who descended

seðe forði astāh of heofenum to ðisum middanearde, þæt hē wolde mancynn gesibbian, and geðwærlæcan to þam heofenicum werode, swa swa Paulus, ðeoda lāreow, cwæð, “Ipse est pax nostra, qui fecit utraque unum;” “Se is ure sib, seðe dyde ægðer to anum;” þæt is, engla werod and mancynn to anum werode. Be ðisum ylcan cwæð se Hælend sylf to his leorning-cnihtum, “Pacem relinquo uobis, pacem meam do uobis;” þæt is, “Ic forlæte eow sibbe, and ic forgife eow mine sybbe.”

Se gesibsuma Salomon arærde þæt mære hūs of eorðlicum antimbre Gode to wurðmynte, and se gesibsuma Crist getimbrode ða gastlican cyrcan, na mid deadum stānum, ac mid lybbendum sawlum, swa swa se apostol Petrus awrāt to geleaffulre gelaðunge: hē cwæð, “Genealæcað to ðam lybbendum stāne, seðe is fram mannum aworpen, and fram Gode gecōren and geārwurðod; and beoð ge sylfe ofer ðam stāne getimbrode, swa swa lybbende stānas on gastlicum husum.” Crist is se lybbenda stān þone awurpon ða ungeleaffullan Iudei; ac se Heofenlica Fæder hine geceas æfter ðære menniscnysse, and geārwurðode, swa þæt hē hylt ealle ða gebytlu ðære geleaffullan gelaðunge. Ealle Godes cyrcan sind getealde to ānre cyrcan, and seo is gehāten ‘gelaðung,’ ða getācnode þæt ān tempel ðe Salomon arærde on ðære ealdan ē. Nu sind we cristene menn Godes hūs gehātene, swa swa se apostol Paulus cwæð, “Templum Dei sanctum est, quod estis uos;” þæt is, “Godes tempel is halig, þæt ge sind.” Eft cwæð se ylca apostol, “Nyte ge þæt eowere lima syndon þæs Halgan Gastes tempel, seðe on eow is?” Fram ðære tide ures fullhtes wunað se Halga Gast on ūs, and ealle englas and ealle rihtwise men sindon his tempel; forði sceolon cristene men þa fūlan leahtras forseōn þe se swicola deofol tæcð, þæt hī moton beōn wurðe þæs Halgan Gastes onwununge, seðe ða clæn-heortan lufað, and ða mǣnfullan forbið. We sind ða līflican stānas ðe beoð ofer Criste getimbrode on gastlicum hūsum; forðan ðe manega cyrcan

from heaven to this world, because he would restore peace to mankind, and reconcile them to the heavenly host, as Paul, the teacher of the gentiles, said, “*Ipse est pax nostra, qui fecit utraque unum* :” “He is our peace, who hath made both to one ;” that is, the host of angels and mankind to one host. Of this same, Jesus himself said to his disciples, “*Pacem relinquo vobis, pacem meam do vobis* ;” that is, “I leave you peace, and I give you my peace.”

The peaceful Solomon reared the great house of earthly material to the honour of God, and the peaceful Christ constructed the ghostly church, not with dead stones, but with living souls, as the apostle Peter wrote to the faithful church : he said, “Draw near unto the living stone, which is rejected of men, and chosen of God and honoured ; and ye yourselves shall be built on that stone, as living stones in ghostly houses.” Christ is the living stone that the unbelieving Jews rejected ; but the Heavenly Father chose and honoured him after his humanity, so that he holds together all the buildings of the faithful church. All God’s churches are accounted as one church, and that is called *congregation*, which was be-tokened by that one temple that Solomon reared in the old law. Now are we christian men called God’s house, as the apostle Paul said, “*Templum Dei sanctum est, quod estis vos* ;” that is, “God’s temple is holy, which ye are.” Again said the same apostle, “Know ye not that your limbs are the temple of the Holy Ghost, who is in you ?” From the time of our baptism the Holy Ghost dwells in us, and all angels and all righteous men are his temple ; therefore should christian men despise the foul sins which the deceitful devil teaches, that they may be worthy of the residence of the Holy Ghost, who loves the clean-hearted, and eschews the wicked. We are the living stones that are built over Christ in ghostly houses ; for many churches are, as we before said,

sind, swa swa we ær sædon, to ãnre getealde. Fela sind nu Godes hūs, ac swa-ðeah ãn, for ðære ãnnysse þæs soðan geleafan ðe hī ealle andettað. Fela ðeoda sind þe mid mislicum gereordum God heriað, ac swa-ðeah hī habbað ealle ænne geleafan, and ænne soðne God wurðiað, þeah ðe heora gereord and gebed-hūs manega sind. Ealle ða menigfealdan cyrcan ateoriað, ac seo gastlice gelaðung, þæt sind þa halgau sawla þe Gode geðeoð, þurhwuniað ā on ecnysse mid Gode, on heofenan rīces myrhðe.

Nu smeað sum man, hū men magon beōn Godes hūs? We cweðað þæt Godes hīred is Godes hūs. To hwan mæg ðis eorðlice hūs, gif hit ydel stent? Hit ne bið na hūs buton hit beo mid hīrede afylled. Ne beo we to weallum oððe to wāgum geworhte on þære gastlican gebytlunge, ac we beoð swa-ðeah Godes hūs gecigede, þæt is, his hīred, and hē wunað betwux ūs, and we mid him on ðære ecan wununge, gif we hit nu geearniað. On eorðlicere cyrcan lið stān ofer stāne, and ælc berð oðerne, swa eac on Godes gelaðunge, þa geleaffullan ælc hylt his æftergangen ūp, þurh lāre and geðylde, oðþæt seo getimbrung becume to ðam endenextan rihtwisan, and se næfð nænne æftergangen þe hē beran ðurfe. Soðlice se ðe ealle þa gebytlu hylt, and hine nān ne berð, se is Hælend Crist, þe ūs ealle gehylt, and ure nān hine healdan ne þearf. Gif we deoplicor ymbe þis sprecað, þonne wene we þæt hit wile ðincan ðam ungelæredum to menigfeald.

þa menigfealdan lāc, ðe Salomon geoffrode Gode æt þære ealdan cyrc-halgunge, hæfdon getācnunge þæra gastlicra of-frunga þe dæghwomlice beoð nu geoffrode on Godes cyrcan, swa swa Crist sylf hit astealde and tæhte. Godes cyrcan gedafenað halignys, swa swa se witega cwæð, “Domum tuam decet sanctitudo, Domine, in longitudine dierum:” þæt is, “Drihten, þinum hūse gedafenað halignys on daga lāngsumnysse.” þæt andgit we understāndað swa: þæt Godes hūse gedafenað þæt his lōf sy þærinne gesungen, on gesettum

accounted as one. God's houses are now many, but, nevertheless, one, because of the unity of the true belief which they all profess. Many are the nations that praise God in divers tongues, but, nevertheless, they all have one belief, and worship one true God, though their tongues and prayer-houses are many. All these manifold churches will decay, but the ghostly congregation, that is, the holy souls that thrive to God, will continue to all eternity with God, in the joy of the kingdom of heaven.

Now some man will inquire, how men can be the house of God? We say that God's household is God's house. To what purpose can this earthly house be, if it stand empty? It is no house unless it be filled with a household. We are not made for walls or partitions in the ghostly building, but we are, nevertheless, called God's house, that is, his household, and he will dwell among us, and we with him in the eternal dwelling, if we now merit it. In the earthly church, stone lies over stone, and each bears other, so likewise in God's congregation, the believing hold up each his after-comer, by precept and patience, until the building comes to the last righteous one, and he will have no after-comer whom he may bear. But he who holds all the building, and whom no one bears, is Jesus Christ, who holds us all, and none of us may hold him. If we speak more deeply concerning this, then ween we that to the unlearned it will appear too complex.

The manifold gifts, that Solomon offered to God at the old church-hallowing, were a type of the ghostly offerings that are now offered daily in God's church, as Christ himself established it and taught. To God's church is holiness befitting, as the prophet said, "*Domum tuam decet sanctitudo, Domine, in longitudine dierum*;" that is, "Lord, to thine house holiness is befitting in length of days." The sense we understand so: that it is befitting to God's house that his praise be sung therein, at appointed times, by the pure ser-

timan, þurh clænum Godes ðeowum. Swa-ðeah ne magon manna herunga Godes mærd̥a gemicclian, ac ða halgan lóf-sangas fremiað ūs to ecere hælðe. Godes cyrce is ure gebed-hūs, ac swa-þeah on ælcere stowe se geleaffulla mōt hine gebiddan to ðam Ælmihtigan, þe on ælcere stowe is andwerd him to clipigendum.

“Sum cwēn wæs on ðam dagum on suð-dæle, Saba gehāten, snoter and wīs. Ða gehyrde heo Salomones hlisan, and com fram ðam suðernum gemærum to Salomone binnon Hierusalem mid micelre fare, and hire olfendas bæron suðerne wyrta, and deorwurðe gymstānas, and ungerīm goldes. Seo cwēn ða hæfde spræce wið Salomon, and sæde him swa hwæt swa heo on hire heortan geðohte. Salomon ða hī lærde, and hire sæde ealra ðæra worda andgit þe heo hine axode. Ða geseah seo cwēn Saba Salomones wisdom, and þæt mære templ ðe hē getimbrod hæfde, and ða lác þe man Gode of-frode, and ðæs cynges menigfealdan ðenunga, and wæs to ðan swiðe ofwundrod, þæt heo næfde furðor nænne gast, forðan ðe heo ne mihte na furðor smeagan. Heo cwæð ða to ðam cyninge, Soð is þæt word þe ic on minum earde gehyrde be ðe and be ðinum wisdom; ac ic nolde gelyfan ærðan ðe ic sylf hit gesawe. Nu hæbbe ic afāndod þæt me næs be healfan dæle ðin mærd̥ gecydd. Mære is þin wisdom and ðin weorc þonne se hlisa wære þe ic gehyrde. Eadige sind þine ðegnas and ðine ðeowan, ðe symle ætforan þe stāndað and ðinne wisdom gehyrað. Gebletsod sy se Ælmihtiga God, þe ðe geceas and gesette ofer Israhela rīce, þæt ðu domas settest and rihtwisnyse. Heo forgeaf ðam cyninge ða hund-twelftig punda goldes and ungerīm deorwurðra wyrta and deorwurðra gymstāna. Salomon eac forgeaf þære cwēne swa hwæs swa heo gyrnde æt him, toforan ðære cynelican lāce ðe hē hire geaf: and heo gewende ongean to hire eðele mid hire ðeg-num. Salomon ða wæs gemærsod ofer eallum eorðlicum cynegum, and ealle ðeoda gewilnodon þæt hī hine gesawon and his wisdom gehyrdon, and hī him menigfealde lác brohton.”

vants of God. The praises of men cannot, however, increase the glories of God, but holy songs of praise profit us to eternal salvation. God's church is our prayer-house, but, nevertheless, the believing may in every place pray to the Almighty, who in every place is present to those calling on him.

“There was in those days, in the south part, a queen called Sheba, prudent and wise. She heard of Solomon's renown, and came from the southern confines to Solomon within Jerusalem with a great train, and her camels bare southern spices, and precious gems, and countless gold. The queen then had speech with Solomon, and said to him whatsoever she thought in her heart. Solomon then instructed her, and said to her the sense of all the words that she had asked him. Then the queen Sheba saw the wisdom of Solomon, and the great temple that he had built, and the gifts that were offered to God, and the king's manifold services, and was so greatly astonished, that she had no further spirit, for she could not inquire further. She then said to the king, True is the word that I heard in my country of thee and of thy wisdom ; but I would not believe before I myself had seen it. I have now proved that thy greatness was not made known to me by half. Greater are thy wisdom and thy work than was the fame that I heard. Happy are thy ministers and thy servants, that ever stand before thee and hear thy wisdom. Blessed be the Almighty God, who chose thee, and set thee over the kingdom of Israel, that thou mightest establish dooms and righteousness. She then gave to the king a hundred and twenty pounds of gold, and numberless precious spices and precious gems. Solomon also gave to the queen whatsoever she desired of him, prior to the kingly gift that he gave to her : and she turned again to her country with her servants. Solomon was then magnified above all earthly kings, and all nations desired to see him, and to hear his wisdom, and they brought him manifold gifts.”

Seo cwēn hæfde getācnunge þære halgan gelaðunge ealles cristenes folces, þe com to ðam gesibsuman Criste, to gehyrenne his wisdom, and ða godspellican lāre þe hē astealde, and be onlihtinge þæs soðan geleafan, and be ðan toweardan dome, be ure sawle undeadlicnyssse, and be hihte and wuldre þæs gemānelican æristes. Seo cwēn com to Salomone mid micclum lācum on golde, and on deorwurðum gymstānum and wyrtrbræðum; and þæt bæron olfendas. Seo geleafulle gelaðung, þe cymð of ælcum earde to Criste, bringð him ðas foresædan lāc æfter gastlicum andgite. Heo offrað him gold þurh soðne geleafan, and wyrtrbræðas þurh gebeda, and deorwurðe gymmas þurh fægernysse gōdra ðeawa and haligra mægena. Be ðissere gelaðung cwæð se witega to Gode, "Adstitit regina a dextris tuis, in uestitu deaurato, circumdata uarietate;" þæt is, "seo cwēn stent æt ðinre swiðran, on ofergyldum gyrlan, ymbcrynð mid menigfealdre fahnysse." Seo gastlice cwēn, Godes gelaðung, is geglencged mid deorwurðre frætewunge and menigfealdum bleo gōdra drohtnunga and mihta. Heo sæde Salomone ealle hire digelnysse, and seo gelaðung geopenað Criste hire ingehyd and ða digelan geðohtas on soðre andetnyssse. Olfendas bæron ða deorwurðan lāc mid ðære cwene into Hierusalem; forðan ðe ða hæðenan, þe ær wæron gehōferode ðurh gytsunge, and atelice ðurh leahtras, bæron, ðurh heora gecyrrednyssse and geleafan, ða gastlican lāc to Cristes handum.

Seo cwēn wundrode Salomones wisdomes, and his getimbrunga, and ðenunga; and seo gelaðung wundrað Cristes wisdomes, forðan þe hē is sylf soð wisdom, and eal wisdom is of him. Hē getimbrode ða healican heofenan and ealne mid-daneard, and ealle gesceafta gesette on ðrim ðingum: in mensura, et pondere, et numero; þæt is, on gemete, and on hefe, and on getele. Cristes ðenung is ure hæl and folca alysednys, and ða sind gesælige ðe him ðeniað to gecwemednyssse on ðam gastlicum gerynum. Seo cwēn sæde þæt hire nære be healfan dæle gesæd be Salomones mærdæ, and seo

The queen was a type of the holy church of all christian folk, that came to the peaceful Christ, to hear his wisdom and the evangelical doctrine which he established, and of the enlightening of the true belief, and of the doom to come, of our soul's immortality, and of the hope and glory of the common resurrection. The queen came to Solomon with great gifts of gold, and of precious gems and perfumes; and camels bare these. The believing church, which comes from every country to Christ, brings him the aforesaid gifts in a ghostly sense. She offers him gold through true belief, and perfumes through prayers, and precious gems through fairness of good morals and holy virtues. Of this church the prophet said to God, "*Adstitit regina a dextris tuis, in vestitu deaurato, circumdata varietate;*" that is, "The queen stands at thy right, in gilded raiment, clothed in manifold variety." The ghostly queen, God's church, is adorned with precious ornament and manifold colour of good habits and virtues. She said to Solomon all her secrets, and the church opens to Christ her knowledge and secret thoughts in true confession. Camels bare the precious gifts with the queen into Jerusalem; for the heathen, who were before humpbacked through covetousness, and deformed by sins, bare, through their conversion and belief, the ghostly gifts to the hands of Christ.

The queen wondered at Solomon's wisdom, and his buildings, and his services; and the church wonders at Christ's wisdom, for he himself is true wisdom, and all wisdom is of him. He constructed the high heavens and all the world, and established all creatures with three attributes: in *mensura*, et *pondere*, et *numero*; that is, with measure, and with weight, and with number. Christ's service is our health and the redemption of folks, and they are happy who serve him to satisfaction in the ghostly mysteries. The queen said, that it had not been told her by half concerning Solomon's great-

gastlice cwēn, Godes gelaðung, oððe gehwile halig sawul, ðonne heo cymð to þære heofenlican Hierusalem, þonne gesihð heo micele maran mærdæ and wuldor ðonne hire æt on life ðurh witegan oððe apostolum gecydd wære. Ne mæg nān eage on ðisum life geseōn, ne nān eare gehyran, ne nānes mannes heorte asmeagan ða ðing ðe God gearcað þam ðe hine lufiað. Ða ðing we magon begytan, ac we ne magon hī asmeagan, ne ūs næfre ne aðryt þæra gōða genihtsumnya. Crist is ealra cyninga Cyning, and swa swa ealle ðeoda woldon geseōn ðone gesibsuman Salomon, and his wisdom gehyran, and him mislice lāc brohton, swa eac nu of eallum þeodum gewilniað men to geseōnne þone gesibsuman Crist þurh geleafan, and ðone godspellican wisdom gehyran, and hī him dæghwomlice þa gastlican lāc geoffriað on menigfealdum gemetum.

We wyllað eac secgan hū se apostol Paulus spræc be ðære getimbrunge þære geleaffullan gelaðunge. Hē cwæð be ðam grundwealle, “Fundamentum aliud nemo potest ponere præter id quod positum est, quod est Christus Iesus :” þæt is, “Ne mæg nān man lecgan oþerne grundweall on ðære halgan gelaðunge, buton ðone þe ðær geled is, þæt is, Hælend Crist.” Hē is se grundweall þære gastlican cyrcan, swa swa we eow ær sædon. Se apostol cwæð, “Swa hwā swa getimbrað, ofer ðisum grundwealle, gold, oððe seolfor, oððe deorwurðe stānas, oþþe treowa, streaw oþþe ceaf, ānes gehwilces mannes weorc bið swutel. Godes dæg hī geswutelað, forðan ðe hē bið on fyre æteowod, and þæt fyr afāndað hwile heora ælces weorc bið. Gif hwæs getimbrung ðurhwunað and ðam fyre wiðstent, þonne underfehð se wyrhta edlean æt Gode his weorces. Gif hwæs weorc forbyrnð, he hæfð þone hearm, and bið swa-ðeah gehealden ðurh fyr.” Ðas word we ne magon buton micele fyrhte trahtnian. Ðurh þæt gold we understandað geleafan and gōd ingehyd; þurh þæt seolfor, rihtlice spræce and getingnyse on Godes lāre; ðurh þa deorwurðan gymstānas, halige mihta; and se ðe þyllic weorc

ness, and the ghostly queen, God's church, or every holy soul, when it comes to the heavenly Jerusalem, will then see greater grandeur and glory than had before in life been announced to it by prophets or apostles. No eye can in this life see, nor any ear hear, nor any man's heart conceive the things that God prepares for those that love him. Those things we may obtain, but we cannot conceive them, nor will the abundance of those good things ever weary us. Christ is of all kings King, and as all nations would see the peaceful Solomon, and hear his wisdom, and brought him divers gifts, so also now of all nations men desire to see the peaceful Christ through faith, and to hear the evangelical wisdom, and they daily offer to him ghostly gifts in manifold ways.

We will also say how the apostle Paul spake of the building of the faithful church. He said of the foundation, "*Fundamentum aliud nemo potest ponere præter id quod positum est, quod est Christus Jesus:*" that is, "No man can lay another foundation for the holy church, but that which there is laid, that is, Jesus Christ." He is the foundation of the ghostly church, as we before said to you. The apostle said, "Whosoever buildeth, upon this foundation, gold, or silver, or precious stones, or trees, straw or chaff, every man's work shall be manifest. God's day shall manifest them, because it shall be shown by fire, and the fire shall try of what sort the work of each of them is. If any one's building abide, and withstand the fire, then shall the workman receive a reward from God for his work. If any one's work be burnt, he shall have the harm, and yet shall be saved by fire." These words we may not expound without great fear. By the gold we understand faith and good knowledge; by the silver, just speech and eloquence in God's doctrine; by the precious gems, holy virtues; and he who builds such a work in God's

getimbrað on Godes gelaðunge, ne mæg þæt fyr on dômes dæge his getimbrunge forniman, forðan ðe þæt fyr ne derað þam góðum, þeah ðe hit tintregige þa unrihtwisan. Gold, and seolfor, and deorwurðe stānas beoð on fyre afāndode, ac hī ne beoð swa-ðeah mid ðam fyre fornumene. Swa eac ða ðe habbað góde weorc ne þoliað nāne pīnunge on þam brāðum fyre þe ofergæð ealne middaneard, ac hī farað þurh þæt fyr to Criste buton ælcere dare, swilce hī on sunnan leoman faron.

Se ðe getimbrað ofer ðam grundwealle treowa, oppe streaw, oððe ceaf, untwylice hē mæg witan þæt his weorc sceal on ðam micclum fyre forbyrnan, and hē hæfð ðonne hearm his weorces, and bið swa-ðeah gehealden þurh þæt fyr. Ðurh ða treowu, and ðam streawe, and ðam ceafe, sind getācnode leohtlice synna, þe beoð þurh þæt fyr afeormode, and se wyrhta hæfð wīte þæs weorces, bið swa-ðeah afeormod ðurh þæt fyr, and siððan becymð ðurh maran earfoðnysse to Godes rice. Soðlice se ðe ða heafod-leahtras wyrceð, and on ðam geendað, hē mōt forbyrnan on ðam ecum fyre, and swa-ðeah þa swæran synna ne beoð næfre afeormode for nānes fyres ælincge. Þa leohtan gyltas sind ydele spræca, and þæt man underfō on æte and on wæte mære þonne his lichaman neod sy, and þæt hē oftor wīfes bruce ðonne hē dō for bearnes gestreone, and þæt man cyde buton steore intingan, oppe oðrum olæce mid leasre lyffetunge, oppe man biddendne ðearfan misræce, oððe ær mæle hine gereordige, oððe ungemetlice gæmnige: ðas and ðyllice sind ðas lytlan gyltas þe magon beon ðurh þam fyre fornumene, swa swa treowa, oppe streaw, oððe ceaf. Ðas þyllice gyltas ne magon ure sawla ofsleān, ac hī magon hī awlætan and Gode lāðettan; and gif we hī sylfwilles on andwerdum life ne gebetað, we sceolon neadunge on þam witniendlicum fyre hī geðrowian. Nu ūs ðincð swiðe teart wīte þæt ān ure fingra on fyr becume, and hwæt bið þonne eal se lichama and seo sawul samod ðrowiað on þam brāðum fyre þe ealne middaneard ofergæð? Fela sind eac wītniendlice stowa, þe manna sawla for heora gymeleaste

church, the fire on doom's day may not consume his building, because that fire will not hurt the good, though it torment the unrighteous. Gold, and silver, and precious stones are tried in fire, but yet they are not consumed by the fire. So also those who have good works will suffer no torment in the broad fire that will pass over all the world, but they will go through that fire to Christ without any hurt, as if they went in the sunbeams.

He who buildeth upon that foundation trees, or straw, or chaff, undoubtedly he may know that his work shall be burnt in the great fire, and he shall then have harm of his work, and shall yet be saved by the fire. By the trees, and the straw, and the chaff, are betokened light sins, that will be purged by that fire, and the workman will have punishment for the work, but yet will be purged by the fire, and afterwards, through great difficulty, come to God's kingdom. But he who commits the deadly sins, and ends in them, may burn in the everlasting fire, and yet these grave sins will never be purged for any fire's burning. The light offences are idle speeches, and if a man receive more in food and drink than is needful to his body, and that he have woman's intercourse oftener than he does for the procreation of children, and that a man chide except for the sake of correction, or flatter another with false adulation, or revile the imploring poor, or before the time take refection, or immoderately game : these and the like are the little offences that may be consumed by the fire, as trees, or straw, or chaff. Such offences as these cannot slay our souls, but they may pollute them and be hateful to God ; and if we voluntarily, in the present life, expiate them not, we shall needs suffer for them in the penal fire. Now it seems to us a very severe torment if one of our fingers comes into the fire, but what will it be when all the body and the soul together suffer in the broad fire that will pass over all the world ? There are also many penal places where the souls of

on ðrowiað, be heora gylta mæðe, ær ðam gemænelicum dōme, swa þæt hī sunne beoð fullice geclænsode, and ne þurfon naht ðrowian on ðam foresædan fyre.

Þa heafod-leahtras siud, mansliht, cyrc-bræce, and þæt man oðres mannes wif hæbbe, and leas-gewitnyssa, stala, reafnāc, gitsung, ydel gylp, mōdignys, ānda, and singal ofer-drenc, hæðengyld, drýcræft, wiccecræft. Ðas synna and oðre ðyllice ne beoð na afeormode on ðam wītnigendlicum fyre; ac þa ðe on swilcum leahtrum heora lif geendiað, beoð betæhte to ðam ecan fyre, þonne Crist cwyð, “Discedite a me, maledicti:” et reliqua; “Gewitað fram me, ge awyrigedan, into ðam ecan fyre, þe ðam deofle is gegearcod and his awyrigedum englum.” Is nu forði micel neod gehwīlcum men þæt hē his gyltas, ægðer ge ða læssan ge ða mārān, sylfwīlles gebēte, and mid soðre behreowsunge his Scyppend gegladige, þone ðe hē ær mid forsewennysse geæbiligde, þæt hē ne ðurfe becuman to ðam teartum bryne, ne huru to ðam ecan forwyrd, ac gecearnige swiðor þæt ece lif mid Gode and mid eallum his halgum.

Wite gehwā cristenra manna, þæt nān man ne sceal scattas nīman for Godes cyrcan; gif hit ðonne hwā deð þæt hē Godes bryde, þæt is, seo cyrce, wið feo sylle, ðonne bið he Iudan gelíc, þe for Criste æt ðam Iudeum feoh genām; and hē sceal mid Iudan on ecnysse ðrowian, buton hē hit on life wið God ær gebēte. Ne gedyrstlæce nān lēwede man þæt hē wissunge oððe ealdordom healde ofer Godes ðeowum. Hū mæg, oððe hū dear ænig lēwede man him to geteōn þurh riccetere Cristes wican? Ne furðon nān gehādod man ne sceal him to geteōn þæt hē Crist spelige ofer his halgan hīred, buton him seo notu fram Godes lāreowum betæht sy. Gif se lēweda man wile sum mynster arēran oððe gegōdian, betæce hē Gode swa hwæt swa hē þerto deð, and gesette ðone hīred be hea-licra lāreowa rēde; and næfre se lēweda man ne healde ealdorscipe ofer gehādodum Godes ðeowum; gif hit ðonne hwā deð, wite hē þæt hē deð ongean Cristes gesetnysse and ealra

men suffer for their heedlessness, according to the degree of their sins, before the universal doom, so that some will be fully cleansed, and need not suffer aught in the aforesaid fire.

The deadly sins are, murder, church-breach, and that a man has another's wife, and false witness, stealing, rapine, covetousness, vain-glory, pride, envy, and constant drunkenness, idolatry, sorcery, witchcraft. These sins and others like them will not be purged in the penal fire; but those that end their lives in such vices will be committed to the eternal fire, when Christ shall say, "Discedite a me, maledicti:" et reliqua; "Depart from me, ye accursed, into the everlasting fire, that is prepared for the devil and his accursed angels." It is now, therefore, very needful for every man that he voluntarily expiate his sins, both the less and the greater, and with true repentance gladden his Creator, whom he before had angered by negligence, so that he need not come into the sharp burning, nor, at all events, to everlasting perdition, but rather merit eternal life with God and with all his saints.

Let every christian man know, that no man shall take moneys for God's church; but if any one so do that he give God's bride, that is, the church, for money, he will be like to Judas, who took money of the Jews for Christ; and with Judas he shall suffer to eternity, unless he previously in life atone for it to God. Let no layman presume to hold direction or authority over God's servants. How can, or how dares any layman draw to him by violence Christ's monasteries? Not even shall any ordained man effect so that he represent Christ over his holy household, unless the office be committed to him by God's teachers. If a layman will raise or endow a mynster, let him deliver to God whatsoever he shall do thereto, and appoint the brotherhood by the counsel of exalted teachers; and never let a layman hold authority over the ordained servants of God; but if any one do so, be it known to him that he acts against the ordinance of Christ

his halgena. For worulde hē mōt Godes ðeowum fylstan, and lætan hī lybban be heora bōca wissunge, and heora gastlican ealdres tæcunge.

We habbað nu gesæd be Godes cyrcan, ægðer ge be ðære ealdan ge be ðære niwan. Nu bidde we ðone Ælmihtigan Hælend þæt hē ūs, þurh his mildheortnysse, geclænsige fram urum synnum, and ūs gelæde to ðære ecan gelaðunge heofenan rīces, on ðam þe hē rixað mid his gecōrenum halgum, mid his Ælmihtigan Fæder and þam Halgan Gaste, on ealra worulda woruld. Amen.

EXPLICIT LIBER SECUNDUS CATHOLICORUM SERMONUM
ANGLICE. DEO GRATIAS. AMEN.

ORATIO.

IC ðancige þam Ælmihtigum Scyppende mid ealre heortan, þæt hē me synfullum þæs geūðe, þæt ic ðas twā bēc, him to lofe and to wurðmynte, Angelcynne onwreah, ðam ungelæredum; ða geliæredan ne beðurfon þyssera bōca, forðan ðe him mæg heora āgen lār genihtsumian. Ic cweðe nu þæt ic næfre heonon-forð ne awende godspel oþþe godspel-trahtas of Ledene on Englisc. Gif hwā mā awendan wille, ðonne bidde ic hine, for Godes lufon, þæt hē gesette his bōc onsundron fram ðam twām bōcum ðe we awend habbað, we truwiað þurh Godes diht. Sy him ā wuldor on ecnysse.

and all his saints. In worldly concerns he may support God's servants, and let them live by the direction of their books, and the teaching of their ghostly chief.

We have now said concerning God's church, both according to the old law and the new. We now pray the Almighty Saviour that he cleanse us through his mercy from our sins, and lead us to the eternal church of the kingdom of heaven, in which he reigneth with his chosen saints, with his Almighty Father and the Holy Ghost, for ever and ever. Amen.

HERE ENDETH THE SECOND BOOK OF CATHOLIC SERMONS
IN ENGLISH. THANKS TO GOD. AMEN.

A PRAYER.

I thank the Almighty Creator with all my heart, that he has granted to me a sinner, that, to his praise and honour, I have disclosed these two books to the English race, for the unlearned; the learned have no need of these books, because their own learning may suffice them. I say now that I never henceforth will turn gospel or gospel-expositions from Latin into English. If any one will turn more, then will I pray him, for love of God, that he set his book apart from the two books that we have turned, we trust through God's direction. Be to him ever glory to eternity.

HER IS GELEAFA, AND GEBED, AND BLETSUNG,
LÆWEDUM MANNUM, ÐE ÐÆT LEDEN NE
CUNNON.

PATER NOSTER ON ENGLISC.

ÐU ure Fæder, þe eart on heofenum, sy ðin nama gehalgod. Gecume þin rice. Sy ðin willa swa swa on heofenum swa eac on eorðan. Syle us to-dæg urne dæghwomlican hláf, and forgif us ure gyltas swa swa we forgyfað þam ðe wið us agyltað. And ne læd þu na us on costnunge, ac alys us fram yfele. Sy hit swa.

SE LÆSSA CREDĀ.

IC gelyfe on God, Fæder Ælmihtigne, Scyppend heofenan and eorðan; and ic gelyfe on Hælend Crist, his āncennedan Sunu, urne Drihten, se wæs geeacnod of ðam Halgan Gaste, and acenned of Marian þam mædene, geðrowod under ðam Pontiscan Pilate, on rōde ahāngen, hē wæs dead and be-byrged, and hē niðer-astāh to helle, and hē arās of deaðe on ðam ðriddan dæge, and hē astāh up to heofenum, and sitt nu æt swiðran Godes Ælmihtiges Fæder, þanon hē wyle cuman to dēmenne ægðer ge ðam cucum ge ðam deadum. And ic gelyfe on ðone Halgan Gast, and ða halgan gelaðunge, and halgena gemænnysse, and synna forgifennysse, and flæscses ærist, and þæt ece lif. Sy hit swa.

MÆSSE CREDĀ.

IC gelyfe on ænne God, Fæder Ælmihtigne, Wyrccend heofenan and eorðan, and ealra gesewenlicra ðinga and ungesewenlicra; and on ænne Crist, Hælend Drihten, þone ācennedan Godes Sunu, of ðam Fæder acenned ær ealle worulda, God of Gode, Leoht of Leohte, Soðne God of Soðum Gode, acennedne na geworhtne, efen-edwistlicne þam Fæder, ðurh þone sind ealle ðing geworhte; se for us mannum and for ure hæle niðer-astāh of heofenum, and wearð geflæschamod of

**HERE IS BELIEF, AND PRAYER, AND BLESSING,
FOR LAYMEN WHO KNOW NOT
LATIN.**

THE PATER NOSTER IN ENGLISH.

THOU our Father, who art in heaven, be thy name hallowed. Thy kingdom come. Be thy will as in heaven so also on earth. Give us to-day our daily bread, and forgive us our sins as we forgive them that sin against us. And lead us not into temptation, but deliver us from evil. Be it so.

THE MINOR CREED.

I believe in God, Father Almighty, Creator of heaven and earth; and I believe in Jesus Christ, his only-begotten Son, our Lord, who was conceived of the Holy Ghost, and born of Mary the maiden, suffered under Pontius Pilate, hanged on a cross, he was dead and buried, and he went down to hell, and he arose from death on the third day, and he went up to heaven, and sitteth now at the right of God the Almighty Father, thence he will come to doom both the quick and the dead. And I believe in the Holy Ghost, and the holy church, and the communion of saints, and the forgiveness of sins, and the resurrection of the flesh, and the everlasting life. Be it so.

THE MASS CREED.

I believe in one God, Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Christ, the Lord Jesus, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, True God of True God, begotten not made, consubstantial with the Father, by whom are all things made; who for us men and for our salvation came down from heaven,

ðam Halgan Gaste and of Marian ðam mædene, and wearð mann geworden. Hē ðrowode eac swylce on rōde ahāngan for ūs, and hē wæs bebyrged, and hē arās on ðam ðriddan dæge, swa swa gewritu seðað, and hē astāh to heofonum, and hē sitt æt swiðran his Fæder, and hē eft cymð mid wuldre to dēmenne þam cucum and ðam deadum, and his rices ne bið nān ende. And ic gelyfe on ðone Halgan Gast, ðone Lif-fæstendan God, se gæð of ðam Fæder and of ðam Suna, and se is mid ðam Fæder and mid þam Suna gebeden and gewuldrod, and se spræc þurh witegan. Ic andette ða ānan halgan and ða geleaffullan and ða apostolican gelaðunge, and ān fulluht on forgyfennysse synna; and ic andbidige æristes deadra manna, and þæs ēcan līfes þære toweardan worulde. Sy hit swa.

GEBEDU ON ENGLISC.

ÐU Ælmihtiga and ðu Eca God, gewissa ure dæda on ðinre welwyllendnyse, þæt we geearnion, on naman ðines leofan Suna, genihtsumian on gōdum weorcum. Amen.

ITEM.

WE biddað þe, Drihten, þæt ðu geīce þinne geleafan on ūs, and onæl synle þæs Halgan Gastes leoht on ūs. Amen.

ITEM.

DRIHTEN God, Ælmihtig Fæder, gebletsa ūs, and gescyld þine ðeowan þinum mægenðrymme underðeodde, þurh ðinne ācennedan Sunu, on mihte þæs Halgan Gastes, þæt we singallice on ðinre herunge blission, orsorhge fram eallum feondum, þurh ðone ylcan, urne Drihten, Hælend Crist, ðinne Sunu, seðe leofað and rixað mid þe, on ānnysse þæs ylcan Halgan Gastes, geond ealra worulda woruld. Amen.

DE SAPIENTIA.

EALA ðu Ælmihtiga God, þu ðe þurh ðinum euenecum Wisdome mannan gesceope ðaða hē næs, and eft forlorenne

and was incarnated by the Holy Ghost and by Mary the maiden, and became man. He suffered also, hanged on a rood for us, and he was buried, and he arose on the third day, as writings verify, and he went up to heaven, and he sitteth at his Father's right, and he will come again with glory to doom the quick and the dead, and of his kingdom there will be no end. And I believe in the Holy Ghost, the Life-giving God, who goeth from the Father and from the Son, and who is adored and glorified with the Father and with the Son, and who spake through prophets. I acknowledge the one holy and the believing and the apostolic church, and one baptism in forgiveness of sins; and I expect the resurrection of dead men, and the everlasting life of the world to come. Be it so.

PRAYERS IN ENGLISH.

THOU Almighty and thou Everlasting God, direct our deeds in thy benevolence, that we may merit, in the name of thy beloved Son, to abound in good works. Amen.

ITEM.

WE pray thee, Lord, that thou increase in us thy faith, and ever kindle the light of the Holy Ghost in us. Amen.

ITEM.

LORD God, Almighty Father, bless us, and shield thy servants subjected to thy majesty, through thine only-begotten Son, by might of the Holy Ghost, that we may constantly rejoice in thy praise, secure from all foes, through the same, our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in unity of the same Holy Ghost, throughout all ages. Amen.

FOR WISDOM.

O thou Almighty God, thou wao through thy coeternal Wisdom didst create man when he was not, and afterwards

mildheortlice ge-odstaðelodest, getiða ús þæt se ylca Wísdóm ure heortan swa onbryrde, þæt we ðe mid eallum móde lufon, and to ðe mid ealre heortan cston. Amen.

DE PATIENTIA.

EALA ðu Ælmihtiga God, þu ðe dydest þæt ðin leofa Sunu, ure Hælend Crist, underfeng menniscnysse, and rôde-hengene underbeah, getiða ús þæt we moton habban ða gebisnunge his geðyldes, and ða gemænnyse his soðan æristes. Amen.

ORATIO.

EALA ðu Ælmihtiga God, þu ðe awritst mid þinum fingre on urum heortum þa rihtwisnysse þinre &, syle ús geeacnunge þines geleafan and hihtes and soðre lufe, and do ús lufian þæt þæt ðu bebystst, þæt we moton gecearnian ða mæde þe ðu ús behæstst. Amen.

ITEM.

ÐU Ælmihtiga Wealdend, alýs ure heortan fram costnunge yfelra geðohta, þæt we gecearnion beón wurðful wunung þæs Halgan Gastes, þurh ðone ylcan urne Drihten Hælend Crist, ðinne Sunu, seðe leofað and rixað mid ðe on ánnysse þæs ylcan Halgan Gastes, geond ealra worulda woruld. Amen.

God Ælmihtig, gemiltsa me synfullum.

Ic bletsige me mid bletsunge þæs Ælmihtigan Fæder, and his Suna, and þæs Halgan Gastes.

Eala ðu Halige Ðrynnys, Fæder and Sunu and Halig Gast, þu ðe æfre wære, and nu eart, and æfre bist án Ælmihtig God untodæledlic, on ðe ic gelyfe and hihte, ðe ic lufige, and ic truwige on ðe, þæt me ne ðurfe sceamian, and þæt mine fynd me ne gebysmrion. Amen.

lost didst mercifully re-establish, grant us that the same Wisdom so stimulate our hearts, that we may love thee with all our mind, and hasten to thee with all our heart. Amen.

FOR PATIENCE.

O thou Almighty God, thou who didst cause thy beloved Son, our Saviour Christ, to assume humanity, and submit to crucifixion, grant us that we may have the example of his patience, and the participation of his true resurrection. Amen.

PRAYER.

O thou Almighty God, thou who hast written with thy finger in our hearts the righteousness of thy law, give us increase of thy faith and hope and true love, and make us to love that which thou enjoinest, that we may merit the meed which thou hast promised us. Amen.

ITEM.

THOU Almighty Ruler, deliver our hearts from the temptation of evil thoughts, that we may deserve to be a worthy dwelling of the Holy Ghost, through the same our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in unity of the same Holy Ghost, throughout all ages. Amen.

God Almighty, have mercy on me a sinner.

I bless myself with the blessing of the Almighty Father, and of his Son, and of the Holy Ghost.

O thou Holy Trinity, Father and Son and Holy Ghost, thou who ever wast, and now art, and ever wilt be one Almighty God indivisible, in whom I believe and hope, thee I love, and in thee I trust, that I need not be ashamed, and that my foes may not mock me. Amen.

IN XL. DE PENITENTIA.

ÆLC man bið gefullod on naman þære Halgan Ðrynnysse, and hē ne mōt na beōn eft gefullod, þæt ne sy forsewen þære Halgan Ðrynnysse to-clypung; ac seo soðe behreowsung and dædbot, mid geswicennysse yfeles, ús aðwehð eft fram ðam synnum þe we æfter urum fulluhte gefremedon. Se mild-heorta God cwæð be eallum synfullum mannum twā word swiðe fremfulle, “Declina a malo, et fac bonum;” þæt is, “Būh fram yfele, and dō gōd.” Nis na genōh þæt ðu fram yfele būge, buton ðu symle, be ðinre mæðe, gōd gefremme. Dædbot mid geswicennysse yfeles, and ælmes-dæda, and halige gebedu, and geleafa, and hiht on Gode, and seo soðe lufu Godes and manna, gehælað and gelācuiað ure synna, gif we ða læcedomas geornlice begāð. God cwæð þæt hē nolde þæs synfullan deað, ac hē wyle swiðor þæt hē gecyrre fram his synnum and lybbe. Eft, cwæð se Ælmihtiga God, “Gif se ārleasa and se synfulla wyrð dædbote ealra his synna, and hylt ealle mine beboda, and rihtwisnysse begāð, hē leofað, and ne swelt na yfelum deaðe; and ic ne gemune nānra his synna ðe hē gefremode.” Nis nān leahter swa healic þæt man ne mæge gebetan, gif hē yfeles geswicð, and mid soðre behreowsunge his gyltas, be lāreowa tēcunge, behreowsað. Se man ðe wile his synna bewēpan, and wið God gebētan, þonne mōt hē geornlice warnian þæt hē eft ðam yfelum dædum ne ge-edlæce. Se man þe æfter dædbote his mánfullan dæda ge-edniwað, se gegremað God, and hē bið þam hunde gelíc, þe spiwð and eft étt þæt þæt hē ær aspaw. Ne nān man ne sceal elcian þæt hē his synna gebēte, forðan ðe God behēt ælcum behreowsigendum his synna forgifennysse, ac hē ne behēt nānum elcigendum gewiss lif oð merigen. Ne sceamige nānum men þæt he ānum lāreowe his gyltas cyðe, forðan se ðe nele his synna on ðissere worulde andettan mid soðre behreowsunge, him sceal sceamian ætforan Gode Ælmihtigum, and ætforan his engla werodum, and ætforan

IN XL. OF PENITENCE.

EVERY man shall be baptized in the name of the Holy Trinity, and he may not be again baptized, that the invocation of the Holy Trinity be not contemned; for true repentance and penance, with cessation from evil, will again wash us from the sins that we shall have committed after our baptism. The merciful God said of all sinful men two words very efficacious, "*Declina a malo, et fac bonum;*" that is, "*Decline from evil, and do good.*" It is not enough that thou decline from evil, unless thou constantly, according to thy capacity, promote good. Penance with cessation from evil, and alms-deeds, and holy prayers, and belief, and hope in God, and the true love of God and men, heal and cure our sins, if we earnestly apply those medicines. God said, that he desired not the death of a sinner, but he desires rather that he would turn from his sins and live. Again, the Almighty God said, "If the impious and the sinful do penance for all his sins, and hold all my commandments and cultivate righteousness, he shall live, and not die an evil death; and I will remember none of his sins that he has committed." No sin is so deep that a man may not expiate it, if he cease from evil, and with true repentance, by the instruction of teachers, repent of his offences. The man who will bewail his sins, and atone to God, must diligently take heed that he afterwards repeat not his evil deeds. The man who after penance renews his sinful deeds, angers God, and he will be like to the dog, that vomits and afterwards eats that which he before had vomited. No man shall delay to atone for his sins, because God promises to every penitent forgiveness of his sins, but he promises not to any procrastinator certain life till the morrow. Let no man be ashamed to make known his sins to one teacher, for he who will not in this world confess his sins with true repentance, shall be put to shame before God Almighty, and before his hosts of angels, and before all men,

eallum mannum, and ætforan eallum deoflum, æt ðam micclum dōme, þær we ealle gegaderode beoð. Þær beoð cuðe ure ealra dæda eallum þam werodum, and se ðe nu ne mæg his gyltas for sceame anum men geandettan, him sceal sceamian ðonne ætforan heofenwarum, and eorðwarum, and helwarum, and seo sceamu him bið endeleas. Witodlice ne begyt nān man his synna forgifennysse æt Gode, buton hē hī sumum Godes men geandette, and be his dōme gebete. Se man ðe wile his synna geandettan and gebētan, hē sceal dōn þonne forgifennysse eallum þam mannum ðe him ær abulgon, swa swa hit stent on þam Pater nostre, and swa swa Crist cwæð on his godapelle : hē cwæð, “ Buton ge forgifon ðam mannum þe eow agyltað mid innewardre heortan, nele se Heofenlica Fæder eow forgyfan eowere gyltas.”

Ælc cristen man sceal cunnan his Pater noster and his Credan. Mid þam Pater nostre hē sceal hine gebiddan, and mid ðam Credan he sceal his geleafan getrymman. Se lāreow sceal secgan ðam lāwedum mannum þæt andgit to ðam Pater nostre and to þam Credan, þæt hī witon hwæs hī biddon æt Gode, and hū hī sceolon on God gelyfan. Be ðisum we habbað on oðre stowe awriten, ræde þæt se ðe wylle. Deah-hwæðere we secgað her sceortlice be urum geleafan, þæt ælc man seðe wile Gode gegān, sceal gelyfan on ða Halgan Drynnysse and soðre Annysse, þæt is, Fæder and Sunu and Halig Gast. God Ælmihtig Fæder wæs æfre God buton anginne, and hē gestrynde ænne Sunu of him sylfum. Se Sunu is his Wisdom, seðe wæs æfre of ðam Fæder acenned, and ðurh þone hē geworhte ealle gesceafta. Se Halga Gast wæs æfre of ðam Fædre and of þam Suna na acenned, ac forðstæppende, forðan ðe hē is heora begra Willa and Lufu, þurh ðone sind ealle gesceafta geliffæste. Ðas ðry hādas, Fæder and Sunu and Halig Gast, habbað āne Godcundnysse, and hī sind ðry on hādum, and ān Ælmihtig God. Ælc heora ān is Ælmihtig God, ac na swa-ðeah-hwæðere þry Godas, ac hī ðry sind ān Ælmihtig God. Hī wæron æfre

and before all devils, at the great doom, where we shall all be gathered. There will the deeds of us all be made known to all those hosts, and he who cannot now for shame confess his sins to one man, shall then be put to shame before heaven's inhabitants, and earth's inhabitants, and hell's inhabitants, and his shame shall be endless. For no man obtains forgiveness of his sins from God, unless he confess them to some man of God, and by his doom expiate them. The man who desires to confess and expiate his sins shall grant forgiveness to all those men that have before offended him, as it stands in the Pater noster, and as Christ said in his gospel: he said, "Unless with inward heart ye forgive those men that sin against you, the Heavenly Father will not forgive you your sins."

Every christian man shall know his Pater noster and his Creed. With the Pater noster he shall pray, and with the Creed he shall confirm his belief. The teacher shall say to the laymen the sense of the Pater noster and of the Creed, that they may know what they pray for to God, and how they shall believe in God. Of this we have written in another place, let him read it who will. Nevertheless, we will say here shortly concerning our belief, that every man who will go to God shall believe in the Holy Trinity and true Unity, that is, Father and Son and Holy Ghost. God Almighty Father was ever God without beginning, and he begat a Son of himself. The Son is his Wisdom, which was ever born of the Father, and through whom he wrought all creatures. The Holy Ghost was ever proceeding from, not born of, the Father and the Son, for he is the Will and Love of them both, through whom all creatures are endued with life. These three persons, Father and Son and Holy Ghost, have one Godhead, and they are three in persons, and one Almighty God. Each one of them is Almighty God, but yet not three Gods, but they three are one Almighty God. They were ever three and

þry and ān, þry on hādum and ān on Godcundnysse. Ealle hī sind gelice mihtige, and æfre hī ðry wyrcað ān weorc; forðan ðe se Fæder gefadað ealle þing ðurh his Wisdom and þurh his Willan. Se Wisdom is þæs Fæder Sunu æfre of him ānum, and se Halga Gast is heora begra Willa and Lufu æfre of him bām. Næs se Fæder acenned, ne geworht, ne of nānum oðrum ne com, ac hē wæs æfre. Se Sunu wæs æfre acenned Wisdom of ðam wīsan Fæder. Se Halga Gast wæs æfre of ðam bām, swa swa we ƿe cwædon. Seo sunne þe ofer us scinð is lichumlic gesceaft, and hæfð swa-ðeah þreo āgennyssa on hire: ān is seo lichumlice edwist, þæt is þære sunnan trendel; oðer is se leoma oððe beorhtnys æfre of ðære sunnan, seoðe onliht ealne middaneard; þridde is seo hætu, þe mid þam leoman becymð to ús. Se leoma is æfre of ðære sunnan, and æfre mid hire; and þæs Ælmihtigan Godes Sunu is æfre of ðam Fæder acenned and æfre mid him wunigende. Be ðam cwæð se apostol, þæt he wære his Fæder wuldres beorhtnys. ðære sunnan hætu gæð of hire and of hire leoman, and se Halga Gast gæð æfre of ðam Fæder and of ðam Suna gelice, be ðam is þus awriten, “Nys nān ðe hine behydan mæge fram his hǣtan.”

Fæder, and Sunu, and Halig Gast, ne magon beōn togædere genamode, ac hī ne beoð swa-ðeah nahwar totwǣmede. Nis se Ælmihtiga God na ðryfeald, ac is ðrynnys. Se Fæder is æfre Fæder, and se Sunu æfre Sunu, and se Halga Gast æfre Halig Gast; and heora nān næfre of ðam hāde þe hē is ne awent, forðan ðe God is únawendendlic. Se Sunu āna underfeng menniscnysse, and wearð to men gebōren, ðaða hē wolde, on sawle and on lichaman, of Scē Marian, buton weres gemānan, and heo ðurhwunað mæden ā on ecnysse. Hwæt ða se Hælend Crist, Godes Sunu, wunode on ðyssere worulde, on ðære menniscnysse, ðreo and ðritig geara, and mid menigfealdum wundrum geswutelode þæt hē is soð God. Hē þrowa-de siððan sylfwilles deað on rōde ahangen, and ús alyse fram ðam ecan deaðe mid his hwīlwendlicum deaðe. His líc

one, three in persons and one in Godhead. They are all alike mighty, and they three ever work one work ; for the Father disposes all things through his Wisdom and through his Will. The Wisdom is the Father's Son ever from him only, and the Holy Ghost is the Will and Love of them both, ever from them both. The Father was not born, nor wrought, nor came of any other, but he was ever. The Son was ever born the Wisdom of the wise Father. The Holy Ghost was ever from them both, as we before said. The sun that shines over us is a bodily creature, and has, nevertheless, three attributes in it: one is the bodily substance, that is the sun's orb ; the second is the beam or brightness ever from the sun, which illumines all the world ; the third is the heat, that comes with the beam to us. The beam is ever from the sun, and ever with it ; and the Son of Almighty God is ever born of the Father, and ever with him existing. Of him said the apostle, that he was the brightness of his Father's glory. The heat of the sun goes from it and from its beam, and the Holy Ghost goes ever from the Father and from the Son alike, of which it is thus written, "There is none that may hide himself from his heat."

Father, and Son, and Holy Ghost, may not be named together, but they are, nevertheless, nowhere separated. The Almighty God is not threefold, but is Trinity. The Father is ever Father, and the Son ever Son, and the Holy Ghost ever Holy Ghost ; and none of them ever changes from the person that he is, for God is unchangeable. The Son alone assumed humanity, and was born as man, when he willed it, in soul and in body, of Saint Mary, without intercourse of man, and she continues a maiden to all eternity. Then Jesus Christ, the Son of God, continued in this world, in human state, thirty-three years, and by manifold wonders manifested that he is true God. He afterwards voluntarily suffered death hanged on a rood, and redeemed us from eternal death by his tempo-

was bebyrged, and hē on ðam fyrste helle gehergode, and arās siððan, on ðam ðriddan dæge, of deaðe. He astāh to heofenum, and cymð eft on ende þyssere worulde ; and ealle men þe æfre sawle underfengon arisað of deaðe, and cumað him togeanes. Se ylca God ðe ealle þing of nahte geworhte, mæg aræran þa formolsnedan lichaman of ðam duste. Þonne betæcð Crist ða mǣnfullan, mid lichaman and mid sawle, into helle-wite ā on ecnysse ; and ða gōðan hē læt mid him into heofenan rīce to ðam ecan life ; and naðrum werode ne becymð næfre nān ende, forðan ðe þa mǣnfullan beoð æfre cwylmigende on helle susle, endeleaslice on unasecgendlicum tintregum ; and ða gōðan, þe Gode on ðisum life gecwēmdon, rixiað mid him on heofenan rīce, on unasecgendlicere blisse, ā on ecnysse. Amen.

LÆWEDUM MANNUM is to witenne, þæt hī sceolon healdan heora clǣnnysse on halgum timan, and on ðam Lencten-fæstene, and on ælcum ymbren-fæstene. Læsse pleoh bið þam cristenan men þæt hē flæsces bruce on Lencten-timan, þonne hē wifes bruce. On Lenctene sind getealde ealles ðæs geares teoðung-dagas, on ðam dagum sceolon cristene men heora lichaman mid forhæfednysse Gode teoðian, swa swa hī sceolon symle heora geares teolunga Gode þone teoðan dæl, mid cystigum mode, syllan. Nis ðæs mannes fæsten naht, þe hine sylfne on forhæfednysse dagum fordrencð. Se Scyppend, þe eow gesceop, sylle eow gōdne willan, and eow gelæde to ðam ecan life.

rary death. His corpse was buried, and he in that space of time harrowed hell, and arose afterwards, on the third day, from death. He ascended to heaven, and will come again at the end of this world ; and all men that have ever soul received will arise from death, and come to meet him. The same God that wrought all things from naught, can raise up the rotted corpses from the dust. Then will Christ deliver the sinful, with body and with soul, into hell-torment to all eternity ; and the good he will lead with him into the kingdom of heaven to the everlasting life, and to neither company shall there ever come any end, for the sinful shall be ever suffering pain in hell-torment, endless with ineffable tortures ; and the good, who in this life were pleasing to God, shall reign with him in the kingdom of heaven, in ineffable bliss, to all eternity. Amen.

LAYMEN are to know, that they are to hold their chastity at holy times, and at the Lenten fast, and at every ember-fast. A less peril it is for a christian man that he enjoy flesh at Lenten time, than that he have intercourse with woman. At Lent are reckoned all the tithing-days of the year, on which days christian men should tithe their bodies to God by abstinence, as they should always, with bounteous mind, give to God the tenth part of their year's labours. That man's fasting is naught who inebriates himself on days of abstinence. May the Creator, who created you, give you good will, and lead you to the everlasting life.

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NOTES.

Page 18, l. 15. Ælfric evidently supposes Sibylla to be a proper name.

— 28, l. 17. wernægél. *The meaning of this word is unknown to me.*

— 30, l. 22. þæt heo fotum span. *My version of this passage cannot be correct, being quite inconsistent with the context at p. 504, l. 3 f. b., where the same phrase occurs, and where I have rendered it differently, perhaps more correctly.*

— 31, l. 3. city of Cappadocia. *So in the Saxon text.*

— 48, l. 9 f. b. husel-halgung. *Apparently a clerical error for husel-gang.*

— 84, l. 17. gegearcodne. *Perhaps an error for gegearcodum.*

— 132. *This homily (Dep. S. Cuthberhti), like some others in the volume, is alliterative.*

— 148, l. 13. *See Beda, H. E. lib. lv. c. 28.*

— 150, l. 9 f. b. of þinum bōclande. *So Ælfric renders the words of Beda (Vita S. Cudb. c. xxxiv.), "de tuo monasterio."*

— 154, l. 2 f. b. *Here the MS. has suffered mutilation; the defect, extending to p. 160, l. 20, has been kindly supplied by W. E. BUCKLEY, Esq., from MS. Bodl. NE. F. 4. 11.*

— 160, l. 20. tīdsangas. *In the Life of Benedict it is tempus orationis. See Acta SS. Bened. March. 21.*

Page 172, l. 2 f. b. him. *Apparently an error of the scribe for hi.*

- 174, l. 5. mynecene (mynchen). *The difference between mynchen (mynekins) and nuns was, that the former observed the rule of the monks, while the nuns observed that of the canons. It is hardly necessary to notice that mynecene is the feminine of munuc, monk. See Dr. Lingard's Hist. and Antiq. of the A.-S. Church, i. p. 215, note, edit. 1845.*
- 174, l. 9 f. b. oflete. *See Lingard, ut sup. i. p. 292.*
- 180, l. 12. Thesalla. *Evidently a mistake of the Saxon copyist for þe Zalla. In Benedict's Life, the passage stands, "Gothorum quidam, Zalla nomine, perfidiæ fuit Arianæ," etc.*
- 272, l. 6. hiw. *I have rendered this word by symbol, which the sense seems to require, though its usual signification is aspect, semblance.*
- 282, l. 4. *Other MSS. for Godes read modes, which seems preferable.*
- 300, l. 3 f. b. ealne gear. *This reading, though supported by two Bodleian MSS., must be false, gear being of the neuter gender. The true reading I imagine to be ealne eard, which an illiterate scribe, writing from dictation, might easily mistake for ealne gear.*
- 314, l. 14. gelenge. *Old H. Ger. galanger, relative; kalange, affiniti.*
- 332, l. 3 f. b. *This account of Fursey's vision, which is far more ample than the narrative of Beda (H. E. lib. iii. 19), is derived from the legends printed in the Acta SS. Jan. t. ii. p. 36. See also notes in Stevenson's Beda, pp. 197, 199. Fursey arrived in England A.D. 633. On the Greater Litany see note in vol. i. p. 623, and Lingard, ut sup. i. p. 294.*
- 344, l. 18. tūnman. *The usual signification of this word is villanus, steward, but which does not suit the context in this instance.*
- 348, l. 14. *Here the MS. has suffered the loss of another leaf: the defect, extending to p. 352, l. 29, has been kindly supplied by MR. BUCKLEY from the Bodleian MS.*
Drihtelm's vision is dated A.D. 696. The abbot Æthelwold was afterwards the ninth bishop of Lindisfarne, viz. from

724 to 740. *The legend is in Beda, H. E. lib. v. c. 12. See note in Stevenson's edit. p. 365.*

Page 350, l. 2. *For Aldfrith see my translation of Lappenberg's England under the Anglo-Saxon Kings, and Stevenson's Beda, p. 317, note.*

— 356. Hortatorius Sermo, etc. *See Beda, H. E. lib. iv. c. 22.*

— 358, l. 3 f. b. *An edition of king Ælfred's version of Gregory's dialogues, with a translation, is among the works contemplated by the Ælfric Society.*

— 380, l. 13. fyrnlice. *Believing fyrnlice to be an error of the copyist for ƿƿynlice, I have not hesitated to render it by swinishly.*

— 412. *For IIII. Kal. Aug. we should apparently read VIII. Kal. Aug. (July 25), which is St. James's day.*

— 438, l. 10. eaðelican. *I do not perceive the use of this word in its present position : the passage in Luke x. 38. is merely, Se Hælend eode on sum castel, etc.*

— 494, l. 3. Suanir. "*De civitate Persidis, cui nomen Suanir, altum apud veteres silentium.*" Fabricius, Cod. Apoc. p. 630.

— 498, l. 3. mid gyldenum læfrum. *In the translation I have followed Abdias, whose words are, "camera ipsa laminis aureis suffixa;" though læfer signifies a rush, and gylden læfer, the plant golden rod.*

— —. Dep. S. Martini. *The substance of this homily is taken from Sulpicii Severi Vita B. Martini.*

— 504, l. 3 f. b. ƿæet he fotum span. *See note on p. 30, l. 22.*

— 520, l. 9. *For the legend here alluded to I am indebted to the REV. W. CURETON of the British Museum, who kindly extracted it from the "Acta S. Thomæ Apostoli, ex codd. Paris. primum edidit et annotationibus illustravit J. C. Thilo, 8vo, Lipsiæ, 1823," p. 12. "St. Thomas, we are told, having arrived at the city of Andrapolis on the day of the marriage of the king's daughter, availed himself of the invitation given to all to partake of the festivities on that occasion. While he was sitting, one of the cupbearers came and gave him a blow on the face. The apostle, lifting up his eyes and looking on the man who had struck him, said, My God will forgive thee*

this injury in the next life, but he will manifest his wonders in this, and I shall behold the hand which struck me dragged by a dog. Shortly afterwards, the man who had struck him went down to a fountain to draw water, when a lion met him and slew him, and, having torn him limb from limb, left him. The dogs came immediately and seized his limbs, and among them a black dog having seized his right hand, carried it in his mouth to the place where they were banqueting. They all wondered at the sight, and, having investigated the matter, found that it was the hand of the cupbearer who had struck St. Thomas."

Page 528, l. 6 f. b. All the A.-S. MSS. of the Gospels agree in the number of seventy-two disciples, instead of seventy.

- 534, l. 4. *gacyrre nænne man* ; Luke x. 4. *A more correct reading is given in the Gospel itself, viz. nænne man be wege ne gretað.*
- 584, l. 7. *Ælfric supposes Saba to be the queen's name.*
- —, l. 5 f. b. *lac is here used in the feminine gender.*

END OF VOL. II.

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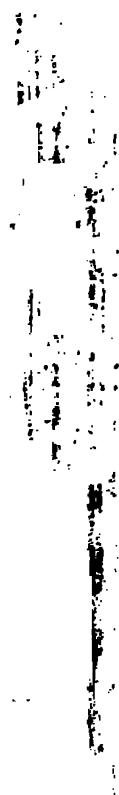
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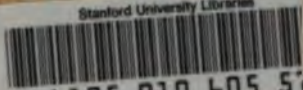
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